

TRANSCRIPT: NORBERT KING ANDREWS

Interviewed by Marilyn Trent Grunkemeyer 10/22/85: Tape A

MG: OK. All right, let's start out very simply. Where were you born?

ANDREWS: Right on this same acreage about a mile over this way.

MG: Really? You already said that you had...Were your parents farmers then?

ANDREWS: Yes. [addition too soft]

MG: You had nine brothers and sisters?

ANDREWS: I had four brothers and five sisters.

MG: Oh my goodness!

ANDREWS: And a rocky farm to raise them on, but he did it. He had a lot of faith.

MG: That's what it takes, huh?

ANDREWS: A lot of hard work and a lot of faith.

MG: What was raised on the farm? Tell me anything you can remember about your childhood.

ANDREWS: My father tried to raise tobacco, but this clay land does not suit tobacco. So he finally diversified some, and he raised cotton and truck farm when I was growing--when I got old enough to realize what was going on. We mainly made our living off of cotton, and cattle, and truck farm some in the summer time when there was always a ready market.

MG: Did you raise cattle for beef cattle or milk--dairy?

ANDREWS: We had both.

MG: Oh, you had both?

ANDREWS: We sold some beef; and, of course, we raised our own

pork and had cows for our own milk supply. You need quite a bit for ten children.

MG: I suspect so, yes.

ANDREWS: We drank a lot of milk. We made our own butter, milk and butter, raised our own pork.

MG: I was going to ask if you raised pigs.

ANDREWS: We raised a lot of pigs. We didn't raise any for sale, but we raised it for our own consumption and raised our own wheat and made our own flour.

MG: Oh.

ANDREWS: So there wasn't a lot to buy at the grocery store as we know it today. We didn't have electricity; we had kerosene lamps. We used wood for fuel, so your necessity for having ready cash wasn't quite as great as it is nowadays. You didn't have to go to the grocery store on Friday afternoons or Saturday morning. So your income was low but you didn't need as much.

MG: I understand there was a general store close by. Was there?

ANDREWS: Yes, there was one right down the road at Dotson's Crossroads. I think that was what gave it the original name. There was a store there at one time. I can remember the time it was operating and then there was another one West of here--the Holmes's. Gene Holmes ran the community grocery store. There were small grocery stores all around.

MG: Did you have to go for anything? coffee for instance? sugar?

ANDREWS: Coffee, and sugar, matches, and oil--lamp oil.

MG: Just a few things?

ANDREWS: Yes. And the way we did it in those days, if you

didn't have the money, you'd carry what you did have and swap it.

MG: Ah.

ANDREWS: That was a part of my life I remember very well-- walking to the country store and carrying a bucket full of eggs packed in cotton seed or anything that would keep them from breaking. And you'd walk to the store, and the storekeeper would buy your eggs; and then you'd buy his coffee, sugar, matches, or whatever you needed. You really didn't have any money. You just swapped your produce for his merchandise, so you could get oil for the lamps and sugar and coffee. You'd carry five dozen eggs and just about buy your week's supply of necessities.

MG: Really?

ANDREWS: Of course, if there was a little left over, you got a little treat [laughter], my brothers, we'd get a few pieces of candy. Later on we picked up the great habit of cigarettes, and we would sell eggs and buy cigarettes and learn how to smoke and get sick on the way home [laughter]. I remember that very well too. The first cigarette you ever smoke will make you as sick as a dog.

MG: That's what I hear.

ANDREWS: That's the way I learned how to smoke. I wish I had never learned that part of it. But that was the way of life, and you didn't feel deprived because everybody was in the same situation you were.

MG: Yeah.

ANDREWS: I've had people say to me, "How in the world did your father raise ten children on this land--so rocky, and it's not too fertile?" I said, "Well, it was hard." But I said, "You

didn't worry about it; because if you didn't have anything, your neighbors didn't have anything either." You don't miss anything you never had.

MG: That's true.

ANDREWS: The luxuries of life as we know it now certainly weren't there. Some of my older sisters--we did manage to send them through college. One of them went to the university over here and was a teacher. I had two more that went to a teacher's training school up at Lexington. They were certified teachers. I believe then that was a little bit different than majoring in education now. You went to a teachers' training school, they called it then, and you came out with a B certificate which would entitle you to teach in the local school. So a lot of teachers only had a B certificate.

MG: Did you go to school yourself here?

ANDREWS: Yes, we had a 'one through seven' in the neighborhood; and then, when you finished the seventh grade, you went to the high school in Hillsborough. Of course, when I came along, we had transportation; we had the public bus system--school buses. But my earlier---I was the youngest of the ten, so my older sisters and brothers had to (the oldest ones) had to board in Hillsborough to go to high school.

MG: Oh they did?

ANDREWS: Yes, they had to room and board. They had to rent a room; and, most of the time, the boarding house would furnish the meals along with the room for them. I believe the going rate then was probably ten to fifteen dollars a month. But it was

quite an expense considering the amount of income you had. My older sisters did do that. And they got a formal education that way.

MG: Your parents...

ANDREWS: They provided it.

MG: Did they consider it pretty important then?

ANDREWS: Yes they did consider it important, because it was a real sacrifice to send them.

MG: I should say!

ANDREWS: They felt it was worth it. I'm sure it was.

MR: You mentioned a couple of things about growing up on that farm. You said it was hard. Can you tell me something about the day you would have had as a child? Did you have responsibilities of your own?

ANDREWS: Oh, sure. To start with, the first thing in the morning you had to go to the barn and milk the cow. And that was your milk supply for the day or maybe two days. Then you had the responsibility of preparing wood for the cook stove which was wood.

MG: Did that heat the house also?

ANDREWS: No, we had six fire places, I think, with big chimneys. We had a two story house. We had a nice old homestead. It's amazing, they say the houses were---you hear people talk about the old houses when they built in the good way---when they were well built. But there is nothing compared to the way a house is built now and the way it was built then, because they are much better now---much better.

MG: Oh, you think they are better now?

ANDREWS: I sure do. Now the quality of the material might have been a little better, but the construction--the way it was constructed--is better now than it was then. I'm thinking now about sub-flooring, storm sheeting, insulation. It is much better now than it was back fifty or sixty years ago. The house that I lived in didn't have any insulation, no storm sheeting on the sides, and you'd get a little cool air through the cracks.

MG: Was it drafty?

ANDREWS: Yes, it was drafty; it sure was.

MG: Is that house still standing?

ANDREWS: No, it's been torn down.

MG: Did your brothers--your brothers and sisters, you all had chores, I suppose.

ANDREWS: Oh, yes. Someone was responsible---your duties were delegated. One had the responsibility to do one thing, and another one had another. You had to milk the cows, feed the chickens, get in the wood, feed the pigs--the hogs. My parents---my daddy and the older boys were responsible for the---everything with horsepower.

MG: Oh, you had a horse?

ANDREWS: We had horses and mules. We worked them. That was what we cultivated the fields with---plowed the fields.

MG: You had a lot of animals to take of.

ANDREWS: We had a lot. A horse, or a mule especially, was the backbone of the farm back in those days. You call it horsepower, but it was actually mule power. I think there is still a place that they use mules--as pack mules. They are a valuable animal. They are a beast of burden; they know what they are put

here for, I think--for us to work; they do their part.

MG: Well now was your mother---would you say that your father was in charge of the outside work and your mother in charge of the inside work? or did they divide up the chores?

ANDREWS: No, my father was in charge of the outside work, and my mother was in charge of the inside work. With babies coming right regularly, she had her hands full inside. Now she helped a lot in the garden, and she prepared and picked the vegetables. You ate out of your garden; you just about fed your family out of it. Now she would do that, and she churned the milk and made the butter. But he was responsible for the outside work. She never had to do any of the field work.

MG: What about your sisters, did they do field work?

ANDREWS: Everybody helped, yes.

MG: Did your sisters help in the fields too?

ANDREWS: Yes, of course they weren't as good a help as the boys you know [laughter].

MG: That shoulder strength is kind of missing.

ANDREWS: My sisters all helped. Especially, you did a lot of what I call hoe-work. You had your horsepower, and your older people and your father led the way. And then the children, the younger ones and the girls, followed up. If you've ever farmed, or ever seen a farm, I don't think you can see any of that today. We had horsepower and walking plows, and you cultivated the fields. Then the little ones came behind; and if you covered up a vine or a stalk of corn, it was their responsibility to straighten it up.

MG: I see.

ANDREWS: And if there was grass around there that you couldn't plow up, it was your responsibility to dig it up. Every bit of the cultivation in the field had to be followed by hand work. And that was usually the younger boys and the girls. It was lighter work.

MG: Now when your older sisters went off to school, had you--- had the younger ones grown up enough to ...

ANDREWS: Just about. I was the youngest, and I can recall it. You had to be on up close to ten or twelve before you were considered a good hand--a good worker. Stangely enough, you looked forward to the time that you could lay down the hoe and pick up the plow; because you were reaching manhood.

MG: I suppose it was...

ANDREWS: It's a cycle that sort of took care of itself. When one left there was somebody else to take his place. When the girls went off to school, it wasn't too bad a situation--not with ten, you had somebody...

MG: You had some replacements?

ANDREWS: Replacements were automatic.

MG: Well you mentioned---you mentioned hard work, about your father, and you also said he managed it on faith.

ANDREWS: Yes.

MG: Would you tell me something about the kind of faith he had?

ANDREWS: Well you would have to see the land and see the hardships. He had faith. I would say that anybody that lived through those circumstances had to have faith.

MG: Did he have faith in his---in himself as a man?

ANDREWS: Oh, yes, yes. He was not an ill-mannered man, but he had a lot of determination and a lot of---a lot of strength.

MG: Would you also say that he had faith in his wife?

ANDREWS: Oh, yes.

MG: He gave her a lot of responsibility to have ten children.

ANDREWS: Oh yes, he did. She was a---they worked together.

They had to. They both did their part. And they were faithful.

MG: Was there a church near you?

ANDREWS: Oh, yes.

MG: Were they church people?

ANDREWS: Yes.

MG: Did that mean a great deal to you when you were growing up?

ANDREWS: Yes. It sure did. I remember riding in the wagon to church many times. That was quite a chore getting all the kids together and cleaned up and bathed and dressed. You had them in the wagon driving four miles to church. That was a responsibility, and it was a joy.

MG: Did everybody know everybody?

ANDREWS: Yes. Yes, indeed.

MG: Did most everybody---did you go to Cane Creek?

ANDREWS: Cane Creek.

MG: The Baptist Church?

ANDREWS: The building that's there now was not the building that we first started when I was a kid. That's not the building; that building was built in 1950. The one that my family grew up in, you might say, was built in 1865, I believe, and almost a hundred years old when it was replaced. I believe I'm right on

the dates. It might have been sixty-five years old, but I remember the building very well; and there is a picture of it in the church up there now if you want to [see it].

MG: Sometime I do want to go over.

ANDREWS: This one that we have up there now was built in 1950. It was started in about '48. It was completed in '50--dedicated in '50. And it was all done on free labor. There was one man hired. One man was on the payroll, and everything else was free labor except the brickwork. They hired the brickmason. They didn't have but one carpenter hired; everybody else donated their time. And that's the way it was built. That building was put up. I think somewhere about---It cost twelve or fourteen thousand dollars; and now I imagine it would cost a hundred thousand.

MG: A lot more than that. Was Sunday different from other days?

ANDREWS: Oh, yes indeed.

MG: Were there rules about Sunday?

ANDREWS: Yes, there were. There were a lot of things you didn't do on Sunday. You didn't make loud noises. You didn't shoot a gun. You didn't---You could play in the yard, but you couldn't---It was hunting season and an animal--living in the middle of the country like that--animals or wild turkeys and all kinds of animals then. [Telephone rings: interruption]

MG: You were telling me about Sundays, and you said that you could play in the yard and you mentioned hunting and you said there were wild turkeys.

ANDREWS: Yes, and you didn't make any loud noises on the Sabbath.

You remembered the Sabbath to keep it holy. And that was the rule of thumb. You did no work on Sunday. I mean, we didn't consider doing anything on Sunday that was like work. Of course that was old tradition. It's from the Bible, I guess, but one of the commandments says to remember the Sabbath day to keep it holy; and we did it.

MG: Did you milk?

ANDREWS: Now that we did. You had to feed the animals, yes. But as far as getting out in the fields and doing some chores and working in the yard, we didn't do that.

MG: Did your mother fix a big Sunday dinner?

ANDREWS: Always, yes.

MG: Now did she do that on Sunday? or did she do that on Saturday?

ANDREWS: No, she started on Saturday and finished it up on Sunday if she had any baking to do. But the vegetables she would more than likely cook on the day we ate them. And if we had meats, you know the old saying was, "On Sunday you killed a chicken and churned [laughter]." That was done. If she had chicken to fry, she would do that on Sunday. A lot of the baking she prepared before. Back in those days we didn't have refrigerators. We did, later on, have an icebox that you put chunks of ice in. That was your refrigeration.

MG: Did you cure your own meat?

ANDREWS: Oh yes, a whole box full of it. And it was salty too. It's amazing! Now cardiologists tell you no pork, no salt; and I don't know why people didn't die young back in those days of cardiovascular disease.

MG: Maybe they worked it off.

ANDREWS: I'm sure they did because I've seen horses. Have you ever seen a horse work real hard and lather up?

MG: Um um. I have.

ANDREWS: Well, I've seen my daddy work in the fields 'till his shirt would lather like that. It would be ringing wet with sweat. His shirt would get right foamy and lather just like a horse would. So I imagine there was a lot of salt sweated out. He lived seventy-one years and worked hard all his life.

MG: I was going to ask if he farmed all of his life.

ANDREWS: Yes, he farmed all of his life.

MG: Now when you were little, what did you want to do when you grew up?

ANDREWS: Well I wanted to be a doctor. I always did, and I think maybe I had an inside track. But the opportunity just didn't present itself. And then later on, I had a brother that was a ministerial student at Wake Forest. And when I finished high school I kind of wanted to go too. They had a good two year program in forestry management that caught my attention, but I just never did [go to it.] I'll tell you, money was hard to come by even then. But I am sure there would have been a way provided if I had made the first step, but I just never did follow up. But those were some of the things in the back of my mind. I never did follow up on them--mainly because funds just weren't available.

MG: You didn't particularly want to stay in farming then?

ANDREWS: I never had a great desire to farm until after I got

married. I married real young, and I worked for a dairy back in the late thirties and early forties. The war years were coming along, and there was a great demand for raw milk. And I've seen all these dairy farmers--just about all of them--develop since the forties--1940. But there was a great demand for raw milk, and the dairies encouraged people that had any amount of milk to sell to let them have it. You could buy the cans and the equipment from the dairy. You would pay a little at a time. And then they hired me. This was all done through the county agents with the cooperation of the Extension Service, the Conservation Service, and the dairies. They got together; so they created what they called a barnyard milk route. I went from farm to farm, picked the milk up in small cans--five to ten gallon cans--and they had no refrigeration. You just put it in cool water. And you could do all right in the winter time with it; but in the summertime, for a lot of people, I brought them back soured milk. They didn't like that. At that particular time I had a desire to go into dairy farming, and I never did do it. My wife was raised on a dairy farm so she didn't particularly have any great love for it, so I never did pursue it.

MG: Did a lot of changes occur around that time--the early forties?

ANDREWS: Well, yes, not as fast as they do now. But things were getting changed, yes. Farms were becoming more mechanized, and the know-how was improved. Now these farms---these people that had cows were probably selling butter and milk to local people--what they called a butter and milk route. We had one good dairy farmer in this community on this side, but not in the Cane

Creek community. That's where he made his living. He made butter and buttermilk. He sold butter and buttermilk. Later on that evolved into a Grade A-producing dairy. [It's] one of the best in the county I suppose now. (He's dead now.) But they turned that into a big operation. And numerous people that I hauled what we called barnyard Grade C milk (because it wasn't refrigerated and it wasn't Grade A sanitation you might say). Now as the dairy business developed, you went from barnyard milk to Grade A milk which required inspection and sanitation. You had to have that, and you had to have running water--hot and cold--and you had to have cement places to milk the cows, and you had to keep it grade A sanitation. Now that all evolved from this barnyard milk. I know of a lot of places I picked up barnyard milk that later on became real nice producing Grade A farms. And they made a lot of money, and you could see the change. Market means everything for a farmer. If you've got a ready market for your produce, it will show it's face in the standard of living. You see the dairy farmers, you see prosperity: used to, and you still will, I think. And as time went by, you'd see poultry people. It all amounted to having a dependable income. If you had something you could depend on, not once a year like cotton and tobacco, that's a one time a year thing and if the bottom falls out you are just out of luck; but we introduced quite a few eggs--market eggs. And that was a steady income. If production was good, and if the prices for eggs were good, you could depend on delivering your eggs for wholesale market in cash return. And that's money in your

pocket.

MG: Did your father begin to sell more as the children grew up and spread out on their own?

ANDREWS: Well, that's when we...Yes, I would think things began to change and markets opened up. We had a livestock market up here at Hillsborough which gave a market for your cattle, and you had the Farmers' Exchange in Durham which opened up a poultry market down there. You had a ready market for your eggs and poultry. And these things opened up, and you eased into them, and you saw your standard of living come up too; because just simply a cash flow was there that hadn't been before. Of course when that came along, everything else changed. And then you felt like you could buy some lines of groceries cheaper than you could raise them, and that led on into our society today--so dependent on your supermarket. So many children today think, "Where does milk come from? From A & P, Winn Dixie." That's as much as they know about it [laughter].

MG: That's right. They have never heard of cows. Has the area around here---I understand that it has changed a good bit in the last what---?

ANDREWS: It has changed considerably. Primarily it was a farm-related farm-dependent dependency in this community. Everybody farmed and everybody made their living farming. And now, it's changed. They are in the minority, and the public workers are in the majority. But, of course we still have (one, two, three) about four major dairy farms still very much tied to the soil. They are very successful I might add; they are very prosperous people--progressive people--kind of pillars of the neighborhood

you might say. They're very good people. They help in the community.

MG: Mae Crawford mentioned to me that you are still active in the church. Has the church kind of changed too?

ANDREWS: Oh the church is changing probably as fast as the way of life in the community. One thing, the older generation is dying out, and their beliefs are pretty well cemented into the past. As you get new and younger people and different people--- At one time you could go to church and everybody was related to everybody else, and that's changing now. There are still just a few old-timers in church anymore. The way of thinking has changing and it's nothing now to go down the road on a Sunday morning and see a person plowing in his garden or mowing his yard---something twenty-five or thirty years ago we wouldn't have thought of doing. And as the influx of new personalities and new people come into the neighborhood, it's changing. But I don't think it's really---Change is something older people resent more than younger people. I'm sure so. It's a necessity that you just go along with the change unless you have to bend principles too much. That's the only thing that worries me. I think change is good. If everybody did the same thing they did fifty or sixty years ago, we would be in terrible shape, wouldn't we? But still there are some principles you have to stand by.

MG: When you were a little boy, and you went to church, did they talk about those principles in sermons, or in Sunday School, or the prayers that people offered?

ANDREWS: Yes, they sure did. They put a lot of stock in it. And you got a lot of good hard sermons too from that. Mainly where

you're taught more now about Evangelistic type sermonizing. You were very aware of hell, I'll tell you, and now you don't hear that too much. In the churches today you hear the love side of it and no judgement side. And I think there's some change. Of course, that may be for the best, I don't know, but I wonder sometimes.

MG: When you were a child, what would you say was the center of the community -- was it the church? or was it someplace else?

ANDREWS: Well, we had a school nearby, and it burned down. I suppose that was in the fifties. And when you lose a school, you lose a certain part of the community that never was replaced. Every community had a school, and it was a focal point for activities and interests. And we had a lot of people working together which was a healthy situation for any community. And once you lose a school, you lose a certain part of your community. And we lost ours (I'd say in the fifties) and if it hadn't been for the church,--that's what held the bond of the community together. I think the church has served to pick up the slack. Where you had the church and the school going for you at the community before, there were several years there where we were without the school. We've been without the school since it burned down. But there were several years in between that we didn't have a community building. The community building was built and that has tended to bridge the gap. We have community activities there, and it's a good bonding situation. It's a good thing to kind of keep the people together. We have a community supper up there, and that's especially for newcomers in the

community. It's done a lot of good, I think. It has a tendency to bring people together--get acquainted. But still there's a sad side to all this new influx of people as far as the church is concerned, and I think everybody's aware of that. Most people now, when they move out in the country, they want to be left alone. We are finding that too. One out of every ten that you get has got any interest in church at all. Now they may have an interest in the community life but certainly not in the church. And I think that's bad, and I don't know what's going to change that but it just seems the attitude is: I moved out here to get away from everything, and I want to be left alone; I don't want any neighbors; I don't want to be bothered with anybody.

MG: Now people who have moved out here for privacy, where do they tend to work? Do they farm? or do they work, what, in Chapel Hill? or

ANDREWS: They work in Chapel Hill, Durham, all around, some in the Research Triangle, some in Hillsborough, some in Chapel Hill, some in Durham.

MG: They don't work here then?

ANDREWS: I'd say the ratio now is maybe fifty to one. For every person that you meet out in the community now, there are fifty that are not associated with the soil at all. They may raise a garden, but they are not dependent on it for income. The trend now is horses.

MG: Oh! I didn't know that at all.

ANDREWS: Everything in this part of the country is going to horses. There are horse farms springing up everywhere. Everybody's got horses.

MG: I had no idea. Is this pretty good country for raising horses?

ANDREWS: It must be. This part of the South and this part of North Carolina is going to be, I hear from all indications, going to be a center for horse activities.

MG: Well now, do they attempt to raise their own feed? or do they buy it?

ANDREWS: No, they buy everything.

MG: Now when you were young did you pasture your own cattle and raise your own silage?

ANDREWS: We sure did. We raised our own feed and raised our own grain and our own hay and our own roughage that you feed the animals. We didn't know what it was to go to the feed market and buy a bag of feed. That was unheard-of; that was ridiculous.

MG: That's a big change then--to buy feed.

ANDREWS: It certainly was.

MG: And they are not working these horses, I gather.

ANDREWS: No.

MG: Pleasure horses.

ANDREWS: I'll give you an example: I have a friend of mine, in fact I rent her the pasture out here, I've got four of her horses in my pasture. And she was so glad to get a place for her horses to run loose and have grass to eat. She had twenty horses up there and no pasture whatsoever. And she had to buy every bite of food that they ate. And that can run, I don't know how it was for twenty, but I know what she does here. She brings a couple of bags of wheat--and that's about twenty--ten to twenty dollars a week, because that stuff's ten dollars a bag--fifty pound

bag--and a horse can eat fifty pounds in an evening. And I don't see any--it looks to me like it's a one-way street; everything's going out and nothing's coming in. Of course they can take them to horse e shows--ride them in shows. They can win a ribbon or a trophy or something, but there's not much revenue in that. In fact you have to pay an entrance fee to get in a horse show. But it's a good means of recreation for a lot of people. and they love it. Once it gets in your blood! My wife's family especially, they love horses. They've got a lot of horses around.

MG: Is your wife's family still in the area too?

ANDREWS: Yes, she's not in this community; she's in the White Cross community which is right down below [Route] Fifty-four.

MG: You mentioned that you married young. Did you have children?

ANDREWS: Yes, I've got my brood right up there [indicating a collection of several photographs on the wall opposite us].

I've got three boys, and we have six grandchildren--three children and six grandchildren.

MG: I saw all the pictures of children, and I was thinking they might be grandchildren.

ANDREWS: That's my oldest in the middle, and he has four--three girls and one boy. This one on the right is my baby boy, and he has two little boys. And this one on the left was just married. He was the last one to get married, and she's going to have twins. We are expecting twins in March.

MG: Has most of your family stayed in the area?

ANDREWS: Just this one on the right--that youngest one--has stayed here. And I don't think he'll ever leave. That was a

condition of his marriage. He told his wife. She is from the same community my wife is from which is just five miles below here. But, he said, "We'll live up here--not in White Cross." And he stuck to it; he loves it outdoors. He's a pretty athletic type fellow, and he enjoys the outside. He enjoys hunting, fishing. And I don't think he'll ever leave. But my oldest boy's in Ashville, and my little boy's in Wilmington. I can't wait for my wife to retire so we can go to the coast or the mountains [laughter], and we won't have to pay a hotel bill. Wouldn't that be good [laughter]?

MG: What does she do?

ANDREWS: She works at UNC in Chapel Hill.

MG: Oh she does?

ANDREWS: Yes, she's in the mailing department of the printing office down there on Manning Drive.

MG: As your children were growing up, did she hold down jobs outside of the home?

ANDREWS: Not till this baby was about old enough to start school. She stayed at home. And after he got big enough to kind of start school and his other brother was big enough to look after him getting him in and out of school and off the school bus, then she went to work.

MG: Did you stay with the dairy? or have you done other things?

ANDREWS: I've never farmed since we've been married. I've always worked. I worked at the dairy. And then I went from the dairy to the railroad. Basically, I went to work for the Southern Railroad in Durham. And I worked there as long as work was

available. But it gave out in the fifties--in the late fifties the railroads just about went out of business. I came to Chapel Hill and went to work for the telephone company and worked there for twenty-five years--twenty years with the university and then they gave it away. Is this on tape?

MG: I can take it off if you want, but it's on now.

ANDREWS: That was the biggest mistake, and that's related to the dam.

MG: Good, that's what I was going to say: tell me about this dam. When did you first hear about it? and what did you hear? and what did they tell you?

ANDREWS: Well, it all started in 1977--70 really. I went to work for the university at the Chapel Hill Telephone Company, which was owned by the university, in 1958. And for the next twenty years we heard the rumor that the university was going to get out of the utilities. The university owned the water, the lights, and the telephone company, and the sewer, of course. And I heard that for the twenty years that I was there: "Yes, they're going to sell; no, they're not going to sell." And nobody knew why this thing had started, but after I left there, they said, "You'll hear this rumor. Every three or four years they'll start this rumor that the university's going to get out of the utility business." So, they finally did. So the telephone company was sold, and the water was sold and the power--the university had their own generating plant, and it still does in Chapel Hill. They generate the electricity for the campus now. They don't have to buy their power from Duke. But they sold the power to Duke, the telephone to Bell, but the university never actually

did get out of the water business. They formed a company that I think is a fake. They called it Orange Water and Sewer. That's who the Orange Grove Conservation Committee has been dealing with all these seven or eight years. All right, it's been my contention all along, and I know it's right, the university has never actually been out of the water business; because they potentially--on the surface it appeared that apparently--they bought the water along with everything else, but Orange Water and Sewer--there's no such thing. It's really the university in disguise, because they still own the lake that the water's in and it's just not good common sense. You wouldn't buy a piece of property--a building on a piece of property that you didn't own. You wouldn't buy a house on a piece of property that you couldn't [own], and the same was with the university. I said all along that they still own the water, but they've got to--which is all right. They've got a different outfit that is going to have the burden of budgeting and all that stuff. Well they could have done the same thing with the telephone company. They could have appointed a committee to run the telephone company. And it was self supporting. The last year it operated it made/cleared over a million dollars. I know that for a fact because I saw the report. And I think it was a most tragic mistake for the taxpayers when the university rid itself in the way it did of the telephone. I worked there twenty years, and as far as I can remember, we never had but one rate increase for residential people and that was one dollar a month. That's how much it went up the twenty years from 1958 to 1977. Now the business rate

might have changed more than that, but I remember one residential rate, and that was one dollar a month. And I think people regret that for one thing. We had right good service. I don't say it's as good as Bell gives now, but it wasn't bad service, I don't think. Chapel Hill was one of the first companies around, first telephone company in this area, that went to direct distance dialing. It was one of the first that went to seven digit numbers. We were first in a lot of things that people didn't realize. So the place was not dilapidated. The equipment certainly wasn't antiquated; it was the most modern equipment you could buy. They built a telephone exchange on Manning Drive simply for the use of the university. Everything we had in that exchange was university campus: solely the staff, and the hospital, and the faculty, all the office buildings, all the classrooms and everything, and all the offices of the staff on the campus. That was set aside for the university only. It was the university exchange. And, at the time of the sale, my supervisor said, "You old folks don't have anything to worry about. Surely they won't sell that university exchange, because" he said, "there will be enough for you old people who are left that you can still have a job, because we can put you over there." They had the same equipment you had in the Rosemary office, but it was cabled right through the campus and nowhere else. There weren't any residential numbers in it at all. Well, that's what he thought. He thought they would never sell--that would be so stupid for them to do it. They had so much there that most universities would give an arm and a leg to have. Duke was dying to get the same system we did. And we had it and gave it away--

or sold it for nothing--for a song. But anyway, it took a few years for them to see the light, but the university now has bought their own equipment and hired the same people that worked for them before, from there, to maintain their own equipment. So I think that in itself says it was a tragic mistake--certainly to sell the university part of it. I've heard this water business since 1968. Then during a lot of our construction work, we had to stop him. I remember the first pipeline they built to Durham. The man that was doing our work, laying duct lines for the telephone company, had to stop his work and dig a ditch from University Lake to Durham water supply. I think Durham agreed to sell them a million gallons a day in the drought in '68. And you've heard, "Drought, drought" every year since then. And then they came along with this Cane Creek resevoir. [They] said it was going to solve everything, and they've known from the very beginning that it was a temporary solution to a permanent problem. The only solution to it is to tap the Jordan Lake. There's enough water there for everything. This dam they built up here is going to destroy a lot of farms. The dam in itself won't hurt anything, but what will they do about the surrounding area? That's where it's going to hurt. Of course, personally, it won't affect me, but it will affect a lot of

MG: I was going to ask you: none of your land will be under water then?

ANDREWS: No.

MG: Is any of your land up close?

ANDREWS: I'm in what they call the watershed, but I'm a long

ways--I'm on the outskirts of that. I think they consider the watershed starting right down here going that way [gesturing]. But the danger part of this lake is---you see farmers now farm with a lot of herbicides. They have to spray their crops; and if they stop them from spraying, they are out of business.

MG: Oh, so that's, then, one of the biggest problems.

ANDREWS: It's not the lake in itself. It's not the loss of---of course, the Teers are suffering a great loss and the Stanfords. Of course, I don't think it made much difference to them. But the Teer boys have really suffered a loss. They lost productive areas to the lake, and that hurts. But most of the people-- Cecil Crawford now and Mae lost some land, but it's not going to bother them due to their situation. They are in a retirement situation anyway. But it's what they are going to do with the control area around the dam--telling you what you can plant, and what you can spray, and what you can't spray. I think that's the true danger--and it's control of the area. It may never amount to a lot, but you can imagine the worst you know sometimes.

MG: How did you first find out that they were going to put the dam in? I understand there was some kind of hearing where it was just announced.

ANDREWS: Well I think it all started when Governor Scott appointed a Church Commission. The Church Commission met in public session several times. That was the beginning of the trouble right there. He hand-appointed his people to make a determination whether the utilities should be sold. And Governor Scott told me straight up and down. We had him up here---see he was a friend-- a close friend of some local people here--personal friend.

They gave him an appreciation supper up here one night while he was the governor. The rumor was around then that the utilities were going to be sold. So I went to the supper that night. Everyone carried a covered dish, and the governor enjoyed it. He made a nice talk. I told my boss when I left work that day. I said, "Well I'm going to see Governor Scott tonight." I said, "What do you want me to ask him?" He thought I was joking. I said, "I'm serious." I said, "When we have a chance, I'm going to ask him straight up and down, is he going to sell the telephone company." He started to really believe me then. And he said, "Well, ask him this, and that, and the other." And I said, "No, I'm just going to ask him one simple question." And after the supper, when everybody was going up to speak to him, and I did. I walked right up to him and I said, "Governor Scott, I want to ask you one question: are you going to sell the telephone company in Chapel Hill?" And he thumbed his button and he said, "Not only am I going to sell the telephone company, I'm going to sell the whole utilities--all the utilities."

MG: So that's how you found out.

ANDREWS: And I said, "Why?" He said, "Because the university is not in the utility business; they are in the education business." That was quote word for word what Governor Scott told me, and he meant it.

MG: And he did it?

ANDREWS: And he did it too. But it was a poor move, I'll tell you that. And then he appointed this commission, they allowed some of us employees to sit in during the session. It was called

the Church Commission. And one or two from each group were able to sit during the meeting. And that was the biggest sham I have ever seen in my life. It was cut and dried. And Governor Scott's uncle was the chairman of it. He said so. He said so: "This is a stacked deck." That was his quote. He said, "Regardless of what the study commission decides on, it's going to be sold." Well, some of them voted--a minority, several voted---There wasn't but one man there who came to do his job, and that was a representative from Mecklenburg County. His name was Elder. And he said, "This is crazy. I don't see any reason in the world for selling." And that's when he suggested that they appoint a committee and a director and let them run it separately like the hospital is run. Ralph Scott said that it was cut and dried, and it was decided, and this was just a formality that they were going through. But anyway, it was sold, and it was the biggest mistake. The university lost a lot of money to start with. And that led up to your water deal. The university wanted to get rid of the telephone, let alone getting rid of the power. But they actually wanted to keep a finger in the water, and they did. They still have because they have a rowing class, and it was necessary for them to keep the water--the lake.

MG?: So the rowing class was the reason they gave. That's interesting. I didn't know that either.

ANDREWS: It was part of an educational process. The lake is used as part of the educational process, so they maintain the water and the rights to use it as part of the educational process.

MG: How did the community here, your association, how did it get

started and what are they

ANDREWS: Well

MG: I know they've put up a good fight, haven't they?

ANDREWS: Yeah, I think it's a real good fight. But I think it's sad that nobody ever recognized that the university still--you can't win. It's a no-win proposition when you are fighting as big a thing as your state university. Of course, a lawyer--I brought that question up at one of the meetings. I said, "You realize here you've got--you're not only fighting Billingsly and his crowd--Orange Water and Sewer," I said, "You've got the university to contend with." "Oh no, the university has nothing to do with it." I said, "If that's all you know, we'll never win the case." Because that was the situation. There's no way, unless you recognized who your enemy was, there's no way you can fight it.

MG: How did the Cane Creek Association get started?

ANDREWS: I think it was the people that were affected the worst. The Teer boys I think were the ones--Sammy Crawford--of course he's right there at the site you know. It's going to affect him. And I think they generated enough interest. [They] had several community meetings.

MG: Where did they meet? Have you

ANDREWS: At the community building.

MG: Have you gone to meetings? Are you involved with it?

ANDREWS: Oh, yes. They had bake sales. They had all kinds of fund raising affairs and donations. Yeah, I've donated to it. I believe in it. I believe in conserving the community. And Sam

has done a lot of work for it.

MG: I've met him.

ANDREWS: He carried a lot of slack. Everything they've done I thought was commendable, and I think it proved a point. I just think that, just like Scott said to start with, it was a stacked deck. You can't---they made up their mind that they were going to sell the utilities. And they made up their mind that they were going to build Cane Creek. They're going to build the reservoir at Cane Creek; because it was good water.

MG: That's what I understand--that it's

ANDREWS: Any water's good if you've got to purify it. I mean they found out now that Jordan Lake---they said that Jordan Lake was going to be a cesspool, and it's no such thing. It's not that bad--not bad at all. Nothing like as bad as the water--of course the Haw River may dump into it, I don't know. But Haw River is the most polluted river in the country. But people in Pittsboro, Moncure, and all down that way use the water. And it hasn't--I wouldn't want to eat it. I'm glad we don't have to drink water out of the Haw.

MG: I've heard people say that--they don't want to drink that water.

ANDREWS: But Jordan Lake is just as--in my opinion it'll finally boil down to that--it may not in my lifetime, but everybody around here's going to have to depend on Jordan for their water. Down the road. I'm talking about Fayetteville and little town Sanford and all down that way will look to Jordan Lake to provide [water] and Chapel Hill will too, and they just as well---They've built one pipeline to Hillsborough, two to Durham, one out [Route]

Fifty-four to the rock quarry. And I don't understand why they didn't see the handwriting on the wall. And they say right now-- they concede--that Cane Creek reservoir will be no good no longer than the turn of the century anyway. So they know it's a temporary solution. They acknowledge that. They have so many alternatives, I think. Chatham County offers---I've got a brother-in-law that lives down in the Mount Pleasant community, and there's just the greatest watershed right behind his farm, and the land's available. And it would certainly produce water a whole lot closer by than Cane Creek. And there would be a whole lot more of it. And I don't know of anybody that would object to it. Why they didn't pursue some of these places that would do the less damage. But potentially it has a means of destroying this community as far as agricultural things.

MG: Now what--it'll destroy the agriculture in the community?

ANDREWS: You see, this is one of the best dairy producing parts of the state--maybe the best. The production in this community is great.

MG: If the dam goes in, as they plan, what do you suppose these dairy farmers are going to do?

ANDREWS: Well, I think--like one person put it to one the young boys---see these boys are reared on a dairy farm, and when they come of age and they reach college age, every one of them went to State College and took courses in animal husbandry and farming. And they are experts in their field, the way I look at it. And they are educated in their field just as much so as a doctor, or a nurse, or anybody else. And then to tell one of these young fellows, "Buddy, you won't be farming ten years from now." And I

heard that on tape. And I don't know if it was the county commissioner or who it was, but one of them told them--he said, "Son, you won't have a farm ten years from now." And there he's got two, three, third generation. To tell a young kid that right after he's finished college, started a family, built a home, now that's enough to upset anybody. Some of them that make these decisions don't understand that it's not a matter of selling this house and lot and going down the street and buying you another one. You are talking about three generations, that have been on this land. And each one of them has improved on what the last one did. And it's a three-generation thing. Really, to get a successful farm like these fellows have got up here now. It's a business; it's not a farm; it's a big business. It is a big business. And everyone of them have followed in their father's footsteps. And they've improved--each generation has improved 'till it's a beautiful situation the way I look at it.

MG: I understand some of the newcomers have been active with your association also.

ANDREWS: Oh, yes. We have a professor at the university. I believe he's in the--Ed Johnson--he's a math professor. And he has led the fight. He's been one of the best. And he's effected more than---he's got a beautiful home built in the watershed. And they'll probably back water up to his back door--ruin his homesite.

MG: What is it they want to save if they're not in farming? They must see something here that they think should be saved

ANDREWS: The environment--the wildlife. If you ever take a trip

up Cane Creek, you'll see the natural habitat. The one's that are not related to farming, I'm sure they just hate to see the countryside ruined--the tranquility of the forest and the beauty of the things down the Cane Creek.

MG: Did you know the newcomers before this happened--this crisis came up?

ANDREWS: Yes, Mr. Johnson, I've know him before this came up. Yes, he's been here for quite some time. He just a good---he's a good leader. I mean, he's a well-educated person and he knows how to---he has a good vocabulary and a good choice of words, and he's very intelligent too. That's what you need. You need somebody like that.

MG: Now the people who came out here for privacy, have they been involved in resisting the dam's being built here?

ANDREWS: By and large I'd say, "Yes." You don't know them a lot of times, but I've been to several meetings and I don't know a third of the people there. I never did learn who all of them were. This is a protesting society we live in. I can get out here and put a sign on my shoulder and I'll create a lot of interest in a little bit. I can protest the way a crow flies, and I can get a gathering right quick.

MG: Is that part of what's attracted them to this fight?

ANDREWS: I think so. I think it's just that we're in a period of society now where everybody likes a good argument--a good means of protesting--a reason for protesting. I think that figures into it too. But basically you listen to our side (I reckon I can say, "Our side") I imagine an impartial person could sit and listen to both sides, and I think ninety percent of people would

say that the people out here are being done wrong by this. I still feel like maybe that it's not going to be as terrible as everybody seems to think it is--unless they exercise too much control and domination over a person's property and put a buffer zone around it. And say, "For environmental reasons you cannot spray this field of corn next year because it's going into the watershed and go into the lake--for that reason you cannot spray this field of corn." When you tell a man that you just as well cut his arms and legs off--he's done. Thousands and thousands and thousands of dollars worth of equipment that's no good because he can't use it. [Telephone call: interruption] Well, I hope I haven't talked too much.

ANDREWS: No, I've enjoyed it. I have learned so much about it. I just really had one more question. And that was: now when people read about this and hear about it, those of us that don't live here or that aren't farmers, what would you really want them to understand about life here that people want to save?

ANDREWS: Well, I think we have a unique community in that there's a very few left intact as much as it is. And I think [for] that to be destroyed is a lot of--well, you take for instance this farm here. This is the fourth generation here now. And I've got these grandchildren of mine will be the fifth generation.

[There's] a lot of virtue in that, I think. When you see that eroded and destroyed, it just---. But as far as the community, going back to your question, you meant the value of the community?

MG: Whatever you think is most important here that should be

saved.

ANDREWS: Well, I think the quality of people. I don't think you'll find a better quality of people in the country anywhere. Now there are good communities everywhere--good people everywhere. But by and large, you won't find a better bunch, or a better group, or a better quality of personalities and people in the state or anywhere else in the country than there are right here--right here in this community. That's about as simple as I can put it.

MG: That's quite a profound statement.

ANDREWS: If you need them, they're there. And they don't interfere with your business. If you want to live a life secluded, that's your business; they don't bother you. If you need them though, they're there to help you. I've found that to be the truth. You can take that two or three different ways. If a person is selfish enough to want to live by himself and then he needs help, you might say, "Well, let him suffer the way he's lived. He's brought this on himself, let him." But that's not the case here. If you need your neighbor, regardless of whether you are on a personal basis or a one-to-one relationship with anybody, they don't ask questions; they come to help. I think the fire department--the community fire department is an example of that. These boys volunteer their service. They risk their lives for people they don't know. They've got no earthly reason to go out there. They are not getting paid a dime for it. But they go. They are helping their fellow man. And I think that's what makes it such a unique place to live. And that's just one example, the fire department. If you have trouble and need help,

you've got neighbors.

MG: That is special. That's very special.

ANDREWS: It is.

MG: That's special now days.

ANDREWS: It sure is. They are concerned.

TRANSCRIPT: NORBERT KING ANDREWS

Interviewed by Marilyn Trent Grunkemeyer 11/18/85: Tape B

MG: All right. Ready?

ANDREWS: I guess.

MG: I just wanted to pick up on a few things from last time that I got fascinated with as I was reading over the transcript and listening to the tape. One of the first things I wanted to know is if you would tell me something about that little chair.

ANDREWS: This little chair [indicating]?

MG: Um-um.

ANDREWS: Well that was my wife's family's chair. And I had that---I re-covered it--re-bottomed--put a new bottom in it. But that's not mine.

MG: The little chair?

ANDREWS: The little one.

MG: You re-caned it?

ANDREWS: I re-caned it myself. But her family used that--her and her brothers and sisters. And it's pretty well worn out too. And you notice the legs are mighty short on it. It's not mine. I re-worked it, refinished it. They had a work-shop at Hillsborough, and I re-caned it last year.

MG: Oh, it was hers when she was a child?

ANDREWS: Yes.

MG: Well, I noticed it the first time I was here. And I thought: well I should ask about it. My mother has kept her chair from when she was a child, and it was re-finished at one point. It is very precious to her, and I wondered if it might be somebody's

ANDREWS: There's a lot of history behind that one, but it's not mine [laughter]. It is hers. I'm sure I had one, but it's long gone now. I have no idea where it is.

MG: Tell me about---you mentioned that one of your sisters lives right across the street.

ANDREWS: Yes.

MG: And she's the one that gave you the list that had all the dates on it.

ANDREWS: Yes.

MG: What was---which sister is that?

ANDREWS: That's Mary, we call her.

MG: And I had one more detail, and that is: when you worked at the telephone company, what was your job?

ANDREWS: I was pay-station repairman and installer and, at one time, switchroom

MG: O.K.

ANDREWS: I worked in the switchroom the later part of my time.

MG: I want to know a little bit more about your childhood. You told me the kind of chores you had on the farm, and you mentioned what Sundays were like. I was curious how you managed to go--- how did school fit into the life on the farm? Did you do chores before you went to school? for instance, or afterwards? How did it work?

ANDREWS: Mostly in the afternoons; we really didn't do too much in the morning. In the afternoon we had specific chores. Each one was assigned his and that included feeding the animals, feeding the chickens, gathering the eggs, and getting in wood---

cutting the wood, or chopping, sawing the wood. We had an ample wood supply for fuel--well, for the year round actually, because you cooked with wood then. You didn't have electric stoves. We had wood ranges in the kitchen, and you used those the year round. Of course, in the winter time, you used wood for heat--fireplaces. We had, at the homeplace, we had (let's see: one, two, three, five) six fireplaces.

MG: [Laughter] that's a lot of firewood to worry about.

ANDREWS: It sure was. And you didn't have a fire in all of them at the same time. You probably had them in three of them at the same time, yes. Out of six fireplaces, that was your source of heat. It took a lot of wood, and a lot of time to get the wood in, and have it ready (you know) when you needed it.

MG: Was it timber from your own land that you cut.

ANDREWS: Oh, yes. You cut your own wood. Mostly hardwood except some pine you used--you cut that for the cookstove because it was quicker. Softwood burns a lot faster; you make quicker heat out of it. But the fireplaces would be for hardwood--oak, hickory, and maple, and stuff like that.

MG: Did school ever close for busy seasons on the farm?

ANDREWS: Sometimes. It didn't affect us, but sometimes in the Fall of the year, they would postpone it maybe a couple of weeks because of the cotton and tobacco. Especially for tobacco farms, but this is not a tobacco area right here. We raised cotton. The land is not suitable for tobacco right in this particular community. On down the road five miles, it's good tobacco land. The Fall of the year, if there was a late summer, they'd delay the school opening maybe a couple of weeks in order that the

children would have more time to work getting in the tobacco.

But, other than that, I don't recall any times that it was postponed.

MG: You mentioned raising cotton as a child. About how long was cotton a major crop in this area?

ANDREWS: I would say: on up to the Depression years--the 30s.

MG: The 30s?

ANDREWS: '30--'35. After the Depression, everything improved. Cotton was your cash crop until then. I would say the 30s--'32. After Mr. Roosevelt got in office, I think we improved a little bit. Of course, I'm a registered democrat, but I'm not saying I vote that way everytime [laughter]. I think everything began to turn around. When was he elected? '32 for the first term? or '33?

MG: He was, what, elected in '32 and took office in '33?

ANDREWS: Economically, things began to improve. And the cotton was phased out as a cash crop. Markets were being opened up, and that was the thing on the farm. When you depended on cotton for your cash crop, it was long time between cotton crops. You'd sell your cotton in the Fall of the year. You didn't realize much cash for a long long time. If you had something to supplement your income, it was fine; but it was a long dry spell. And the same way with tobacco now. Farmers raising tobacco now: if they have a good year, they can extend themselves pretty well. If it's a bad year, like they said this year, they're not selling--it's not bringing as much money and the crop wasn't as good--it makes a mighty long year from one year to the next.

MG: Yes, it does. You mentioned that dairying was a more---and poultry was a more stable income.

ANDREWS: Yes, it was. Dairying especially. Poultry was at one time. When I was a young man, poultry was a good source of income. But I don't know what's happening. Mass production emphasis ruled out the family farm. And it's almost the same way in the dairy industry. Dairying is---anytime you are noticing riding through the country, if you see a prosperous-looking place, a farm, you will always notice that there's a dairy herd around. It leaves its evidence. You get a good return for your effort---for your work. You've got some protection. You've got the Milk Commission that sets the prices, and that's the reason it's been as successful as it has been. Other type farming is just a hit-and-miss proposition. You raise it, and you're at somebody else's mercy. Take with tobacco, it's the same way, they'll pay you what they want to pay you for it--not what you need to get. Same way with egg production--chickens. They'll pay you what they want to, and you've got no recourse. But in the dairy business, you have the Milk Commission set the price. It's the same thing with the Merchants Association. They are a tight organization, and that's the reason they can show a profit. If they didn't have a merchants association, a lot of merchants would be stuck. So, in a sense, it's the only organized group of farmers. And they survive better than anybody else on account of that.

MG: Are most of the dairy farms in this area still family farms?

ANDREWS: They are family-owned, yes. It goes back to the third generation.

MG: You mentioned last time that you thought it took about three generations

ANDREWS: Three generations

MG: to make a really successful dairy farm.

ANDREWS: We have two in this community. Especially I remember the beginner real well. He's past on. There's the Teer boys. They're my age now, and they're leaving the work over to their boys. It's a third-generation thing. And everyone of them has built on it, you know, improved from the last generation. I think that's the way it should be. I think every generation should improve some in a lot of different ways. Especially if they inherit anything, I think they ought to add to it instead of taking away from it.

MG: Yes. Do you think that young people that are raised on farms now: is---their life must be quite different from the way yours was.

ANDREWS: Oh, yes, sure. They have much much more than we had when I was growing up. But nobody had anything; so if you never had it, you never missed it. I mean you didn't feel inferior on account of it, because everybody was in the same boat.

MG: Do you think they worked as hard as you did as a child?

ANDREWS: No, because they are so mechanized. They don't have to work as hard. They can do as much in a day now as three of us were able to do by hand. Take a tractor and the other equipment that goes with it, you can do so much better---more than you could do with horsepower. I mean by horsepower, that's a mule and horses. A mule is the---you couldn't farm without a good mule---maybe four or five of them. You were considered a big farmer if you had six---three teams. It took a lot to feed them. You had

to work a lot to grow the feed to feed your animals. [Laughter]
Without the horsepower, you couldn't do anything.

MG: When you were young, did you have time for fun or games?

ANDREWS: Oh, yes. We played a lot of ball. That was our recreation. We worked awfully hard to go to, in the summertimes, to go to the ballgame on Saturday afternoon. That was the natural way of life for most folks--country boys. We had our baseball games every Saturday afternoon. I used to go five or six miles riding my bicycle to get to go. You worked like everything on Saturday morning to get your chores done, your work time, so you could go to the baseball game on Saturday afternoon. That was in the summer. And then in the winter, you hunted. You did a lot of rabbit hunting, and turkey hunting. So that was a good means of recreation. We thoroughly enjoyed that.

MG: Did that supply--help supply the table? or was it strictly

ANDREWS: You weren't dependent on it, it was just--you didn't depend on it for your meat, but it help out. It gave you a little variety. Kill a wild turkey was right good eating, and the same way with birds--quail, and rabbit, squirrels.

MG: What about in the evenings?

ANDREWS: We did a lot of singing around the organ.

MG: Oh, you had an organ?

ANDREWS: We had an old organ. And you'd have family sings, and you'd have spelling matches around the fireplace at night. We had ways of entertaining ourselves. There was a lot more laughter then than there is now, I think, a lot more. Yes, I think people thoroughly enjoyed themselves in those days more so

than they do now. We didn't have the things to entertain them then that they do now. But you entertained yourself. In the summertime, the kids--maybe the neighborhood kids would come in--and you'd all play out in the yard together. There would be a lot of loud hollering and talking and laughing. We entertained ourselves a lot.

MG: Who was it who played the organ?

ANDREWS: My mother played the organ. We had a beautiful organ. I'm sorry to say, but I'm was responsible for letting it deteriorate. I put it in a building, and the roof leaked, and it just ruined it. It was an upright, similar to this thing here [indicating a beautiful mahogany secretary] and had a nice keyboard and closed. It was a valuable instrument. She played it. It had pedals on it, you know [imitating foot motions] and you had to push

MG: I was going to ask you if you had to pump it.

ANDREWS: pump it.

MG: It sounds wonderful.

ANDREWS: I can remember the first--I saw one somewhere in an antique shop not long ago--it was an RCA Victrola. Have you heard of that?

MG: Yes.

ANDREWS: They had one in the antique mall at Hillsborough. This was an RCA model. That's what we had. You crank it up and put records on it, and you were getting a little more modern then. When my older sisters, brothers coming along--they got big enough to date, and that was one means of entertainment. They played a lot of records. The old Victrola sounded good. You'd crank it

up on the side, then set the needle down on the record. You didn't---there was no automatic change to it. You played one then stopped and turned it over and played it on the other side. It sounded pretty good.

MG: You mentioned dating. Did young men come to call on your sisters? Is that how it worked? or

ANDREWS: Oh, yes. They sure did.

MG: Did they go out together? or did they spend time at home?

ANDREWS: Mostly at home, they stayed at home and entertained themselves at home. Sometimes, occasionally, they'd go out, but---They had cars. That was in the, I would say, in the 30s---early 30s. I remember the new cars they'd have. The boys came from different places. Now my oldest sister married a community boy. But my other sisters didn't. But I had one sister that married a local boy. He lived nearby. There was not a lot of difference in the courting then---some difference between then and now; but basically it was the same thing.

MG: You mentioned less laughter now. When you look at the young people around you now, what do you see about them that they don't seem to be enjoying themselves as much?

ANDREWS: I don't think so. I don't know whether I could really pin-point it, but I think there's so much to require their time. There're so many things now that they can turn to that they really miss the basic things. I don't think they have time to really have fun anymore. There's too much else going---too many things to interfere with it. But you don't hear the laughter in a group of young people now that you used to. Maybe it's me,

maybe it's not that much different. I don't think it is. In a way it's sad. I reckon it's good changes do take place.

MG: One of the things you mentioned last time was that you said you thought, as you're saying now, that change happens and some of it's good. But you mentioned, you didn't think---you thought it was sad or unfortunate when principles got lost. Would you say some more about that?

ANDREWS: Well, the way you were raised, back when I was coming along, your principles was valued, and your honesty was valued, and what you said was as good as your word, and you told the truth. And now that seems to be kind of loosely used now. And you're kind of an oddball if you believe in the truth, honesty, and character. You show character, and you're criticized for it. And I think we've lost some of that. Our values have been compromised too much, I think---truth and moral values especially. I've just had a terrible episode with the Planning Department at Hillsborough. It's a shame and disgrace now they way a person's privileges are abused. We call ourselves inde---freedom, we think we've got freedom. But tomorrow morning, if the Planning Board in Orange County wanted to cut my power off, they could have it done; and there wouldn't be a thing I could do about it. And, 'boy', that's not the way it should be. We've lost a lot of our freedom; we've lost a lot of our independence. I've had an episode with them for the last week. It's just depressing to see how much of your liberty and freedom you're losing in a legal-type manner--they call it legal.

MG: Did people respect other peoples' private property more then?

ANDREWS: Absolutely. And they respected property lines

especially. I guess you can have as big a fuss or a falling-out about a property line as any one thing in the world. And that's cause for a lot of friction, and a lot of hard feelings, arguing over a property boundary line. They used to---neighbors would get together and they would establish---they would have it surveyed; and where that property line would be, they wouldn't touch. Trees on that property line, that was called a hedgerow. And you respected that man's property line. You wouldn't cut over on him, and he wouldn't cut off on you. There was a mutual respect for one another. But now it's absolutely different. I've had it happen to me in several instances where people just don't respect your property line. They come over on it, or cut trees on your side of the property. And if you cut any on your own land, if your neighbors don't like it, he's liable to have something to say about your cutting your own trees. I know of a case of that right here in this community where a man moved in to the community and was cutting some trees on his land. And he didn't like it because he was cutting his trees, and he drove nails and spikes and everything into the trees to damage the workmen when they went to saw it up. Simply because he just didn't like the idea of a man cutting his own---clearing the land---cutting the trees down. I reckon he thought he should dictate what he should do with them, I don't know. But you never heard of things like that back in my day and time. You established the property line and respected the other man's property, and you wouldn't go over on him---even if it was your relatives, you respected it. Now I know I had an uncle on each side of me and all our property adjoins. And we wouldn't dare go

across and cut or take anything off of his land; and, likewise, he wouldn't do it to us. And yet there were still sort of in the family. But we had respect for one another. But we did enjoy hunting on each other's property. And we all had dogs. And we would consolidate our dogs, you know, and get them all---Well you'd start out hunting, and everybody else's dogs would come too. Your neighborhood dogs would join in the hunt, and your neighbors would too. And you really---and you didn't have to ask to get permission to hunt on his property, and he didn't have to ask you to hunt on yours. There was a pretty good mutual feeling there, more so than there is now. You don't dare go out and try to hunt now on another man's property. Of course, so many people have moved out into the country now that there's not any game. Usually with a dog to hunt with, you'll be on somebody else's land. Times like that have changed. You used to have, talking about recreation, now that was a lot of recreation for us to have hunts. And everybody seemed to enjoy it. It's just not that much---trouble---not that much game left to--wild game left now. It's changed. Of course we are getting a lot of deer in this section we never had before.

MG: Oh, really. Why would that be?

ANDREWS: They are migrating this way, I don't know.

MG: To get away from Chapel Hill and building?

ANDREWS: I don't know. They caught a bear in Raleigh today.

MG: I know. I heard it on the news. I couldn't believe--they caught it on the campus [laughter].

ANDREWS: Meredith College.

MG: We talked some last time---your mentioning cooperation in hunting reminded me that you mentioned last time that people helped each other.

ANDREWS: Well that is still, I'm proud to say in this community, it may not be in other communities. We've got a community that, if you need it, if you really need some help, this community will stand by one another. I'm talking about if you're in dire need of assistance, then your neighbors really come through here. And, of course, that's the way it's always been. Neighbors used to get together for jobs like, in the Fall of the year, corn shucking. I don't know if you've ever heard of that.

MG: Yes, I have.

ANDREWS: You'd pile up big rows of corn, and you'd have a corn shucking. And all your neighbors would come in and shuck that corn out in a little while. And it would take one all winter to have done it. And we swapped---what we called swapping work. You'd help him, and he'd help you---all around the winter that way. Same way in the summertime when you'd thresh your grain---your wheat. And the wheat-threshing machine would come through the community. And everybody would follow it, you know, and people would help each other. Now, everybody's got their own combine and does their own work. There's very little swapping work now, because everybody's not as compatible I don't suppose as they used to be. People got independent and they're going to have their own equipment and work when they wanted to work. They feel that they wanted to do their jobs when they wanted to do them instead of waiting and having to do like we used to do. Everything had to stop at certain times. When the

man came to your house to thresh wheat, all your help came in behind him. And it would probably take a week for this community here. There were some good points about it, and there might have been some bad, I don't know. Of course, you've still got neighbors that will help you out. I'll tell you a little episode. I had a stroke three years ago--two years ago. And I wanted to build a garage down here in the back. I bought me a pick-up, and I wanted to build just a single-car garage. And I couldn't do much myself, but my neighbor--my brother-in-law is a good carpenter; and he came and helped. And I could some, you know, standing on the ground nailing boards up and holding and cutting some lumber. So when they got to the roof and the rafters, I couldn't do anything because I just couldn't get up there. And my neighbors helped. One neighbor down the road here, he's just the best you've ever seen, he came up and helped me. And, of course, my boy helped. And three or four different people came in and helped and got the building finished. And mostly free labor. Now that reminds me of the church that we have in this community that was built in 1950. And we had one hired man. And the building was paid for--built and paid-for with one hired man. And that was one carpenter. And he will tell you that everything else was free labor. Of course, now, we did have a brickmason that was hired; but that was the only hired people. Everything else was donated. The lumber was donated, the labor was donated. That building was built for about, that was 1950, built for about twelve--fourteen thousand dollars. And the same building now would cost you close to a hundred I bet.

MG: What about family life? Do you think some of the principles you had as a child has changed?

ANDREWS: I'm afraid they have. As I look at the young people nowadays, they're---we're so prone to criticize the youth. There's a lot of good fine young people coming along. I guess that as you get older things look different than they used to. I don't know that the young people are any worse today than they have been. But I do think we had more respect for our elders back when I was growing up than you see now. I don't think they respect age as much. That was a must; you had to respect age when I was growing up. You didn't dare insult an older person. You see very little of that today. But, all in all, I don't suppose there has been too much deterioration in the youth except drugs are a big problem now. But we had our problems too. We did a lot of things that weren't exactly right---like smoking. We'd slip and smoke. We'd smoke cigarettes. That was about the worst thing we did.

MG: The way you talked it, when you were a child, I---it led me to believe that marriages were pretty stable and that divorce would be unusual when you were young. Is that true? or did I misunderstand?

ANDREWS: Divorce, well my wife married when we were eighteen. I was told that was too young, too young, too young. And I think it was, but we realized we were young; and I think people didn't have---once you made a commitment, you had to stick to it. You didn't have as much choice now---as much freedom as you had---as we had. If you made a commitment, you had to stand up to it; you had to stick to it. And now, there're so many ways of getting

out of your responsibilities, I think it's increased the divorce rate. Then, people took it a little more seriously than they do now and believed in marriage vows more so than they do nowadays. What is the divorce rate now? one out of---fifty

MG: Fifty percent.

ANDREWS: Fifty percent? It's right amusing: now we married real young.

MG: I was eighteen too when I married.

ANDREWS: You were? [Laughter]

MG: Yes. [Laughter]

ANDREWS: It's not too bad for a girl, but it's terrible for a boy.

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MG: Yes, my husband was older.

ANDREWS: My baby son got married when he was twenty. And I was trying to give him a little fatherly advice. I said, "Now Everett" I said, "talking about how young you are," I said, "the single life's going to be overwith now." I said, "I'm just trying to tell you, you are mighty young to get married." He said, "Look who's talking." [Laughter] I had to hush; I couldn't say any more. He said, "Look who's talking." It does work. Of course, it takes a lot of giving and love on both sides for it to work. But it can work. But---if---the ratio's real high that it won't if you're that young when you marry.

MG: Has the rising divorce rate affected this community yet? or has this community managed to escape?

ANDREWS: Oh yes, there's several cases of it in this community. One's one too many, but we've had several cases of it. But you're getting a different group of people. Most of the time

it's not people that are farm-oriented. It's people that have moved into the community. When you have a background of country living, sometimes---I think that the best counseling you can give a young person on marriage--there's so many things: fidelity, and honesty, and all of that. But there's another aspect to it which I think a good counselor ought to always bring in and that's the financial end of it. And I think if that fails, the marriage will fail. So I think a lot of times that happens, and I believe that's the reason there's such a high increase in it now.

MG: When you were younger and people helped each other with the thrashing and corn shucking and buildings, if a family really got in difficult financial straits, a crop didn't come in or something, would the comm---would the neighbors be able to help? Was there a way of helping?

ANDREWS: Oh yes. Maybe it wasn't quite as well organized as it is now. I think in this community, there are more who respond to that now; they're so much better organized than it used to be. But as far as one-on-one situations, nobody would let another person go hungry as long as he had any food. I know it was our privilege to help some people within the family that had a hard time, and my mother would help them with the meals and take them food, vegetables, and stuff that we had. That was one thing, we didn't have much; but we always had plenty of food. We never---very few people knew what hunger was that lived in the country, because you could provide for yourself. It wasn't the best in the world, but it was wholesome food. You had to work a little

bit to earn it, but we always had plenty of food; and you wouldn't let a neighbor suffer. But now we've got the community services like--well we've got a community building and we have put a benefit supper on. It wasn't that well organized back in the horse-and-buggy days. You couldn't do that--or didn't do it. It was just a little bit harder to get together. It's simple enough now. You have a community supper; you have a benefit supper. We've had quite a few in this community to raise funds for people that have misfortunes.

MG: Does that---when you were talking, I was thinking, it sounded to me like that would assist a family in more than just material ways. That if you could help them out in the difficult times, it would help them as a family. Do you think that that's part of what went on?

ANDREWS: Oh, I'm sure it is.

MG: You mentioned, too, that some of these principles were talked about in sermons a lot. What kind of things---did he talk about being honest?

ANDREWS: Yeah. I can remember [laugh] I can remember when, if you didn't toe the line, you were subject to be thrown out of the church. Did you know that?

MG: No.

ANDREWS: I think that's a little extreme. But, if you had a fight or fell out with your neighbor, they'd have a hearing.

MG: In the church?

ANDREWS: In the church. And you could be turned out of church. I remember one episode that happened in this community. If you didn't apologize and ask for forgiveness from your fellow man or

neighbor or whoever you fussed with, they would---If you didn't admit that were sorry it happened, and apologized, you'd be given a hearing in the church. They would ask you to be removed.

Younger people can't believe such as that went on.

MG: No, I believe it [Laughter].

ANDREWS: [Laughter] But that happened; I remember it. The preacher usually led the hearing, so you know he was preaching strong sermons on behavior.

MG: Were there other kinds of behaviors that were forbidden? drinking? or gambling?

ANDREWS: Drinking. If you---that was one of the things. If you were drinking---it used to be that dancing would get you into trouble in the church--but especially drinking. If you were drinking, and had a little too much, and you were reported, you were in trouble. But I don't think---there was probably as much drinking then as we have now. It was probably worse in some instances. There wasn't any such thing as a social drinker. You were a guzzler or not at all. You were either a teetotaler or a sot [Laughter].

MG: In the community now, are there--this is going to be a funny question--how would you get yourself sort of thrown out of the Cane Creek community now? What would you have to do that would really cut you off from your neighbors? anything?

ANDREWS: [Laughing] I don't know. No, I don't think there's anything you could do to be thrown out now--whatsoever. I doubt whether there's anything much you can do even to get reprimanded by anybody now. I think everything goes now.

MG: How does the community settle squabbles?

ANDREWS: Well,

MG: They must still have them.

ANDREWS: They have them, but they're kept quiet. I'm sure there's family squabbles, but they keep it quiet. They don't talk about it or let it get out of hand. I don't really believe there's as many family squabbles as there used to be. If there is, like I said, it's kept quiet. I'm sure there's been a lot of family feuds in this community, but it'd be right strange if--- they fight one another, maybe, and have a family fuss; but they keep it in the family, you know. If an outsider were to come in and, say you might have a fuss with your relative today and a fight but nobody knew it; but tomorrow if somebody came along and jumped on that relative, you'd be the biggest one fighting to protect him.

MG: Is that the way it was when you were young?

ANDREWS: Yeah, that's exactly the way it was. You fight one another, and then you fight for each other if somebody would say something about one of them. I know my brother and I were just like a---we'd fight each other and fuss with each other; but nobody else better fuss with me or him either one. He'd have both of us to contend with.

MG: Do you think that's changed? or do you still see that?

ANDREWS: No, I think that, to a great extent, still exists. I think brothers will take up for brothers or sister for sister. I don't think that's changed a lot.

MG: Did your preacher quote the Bible a lot?

ANDREWS: Yes he did. The old preacher---we had the same preacher

for sixteen-seventeen years. He was about the first one I can remember and I believe he left when I was about twelve-fourteen years old. And I think he was there before I was born, probably. He was a pretty strong preacher. I know when I was about eight-nine-ten years old, my brother next to me, we would ride our bicycles to church. And the roads weren't paved then, you know, and they were right dusty. And I remember one particular time we were late getting there, and we had on white pants. And they got just red with red dust. And we knew that our mama and daddy would really give us a thrashing if we missed church. So, we got within hearing distance. And that wasn't too close. We were a pretty good ways from the building. I'll never forget that. We could sit outside and hear the preacher preach. That's how loud he preached. So that was the only thing that saved us: we told Mama word for word what the preacher said.

MG: She knew you'd been there [laughter].

ANDREWS: She knew we'd been there. We were ashamed to go inside because we were so dirty. He was a pretty strong preacher.

MG: You mentioned that that's changed a lot lately. You said they don't emphasize so much the judgement.

ANDREWS: I don't think that---no, I don't think the---there's more emphasis put on love now than your judgement. I think that's where the change has come.

MG: God's love?

ANDREWS: Un-huh. God's love instead of judgement. I think the modern ministry now dwells on that more so than they do---and they may be right, I don't know. You don't get that hellfire-and-damnation preaching like you used to.

MG: I visit a lot of churches, and I don't hear it very much anymore.

ANDREWS: Of course, there are still of them around that scream and holler, but that's not---I thought for a long time that was necessary; but that's absolutely unnecessary. And I think the new preachers--the young preachers, especially today, are going along that line, and you don't hear any judgement part preached so much. It's a new emphasis on love rather than judgement.

MG: Well, if you were called upon to address the young people of this area--the teenagers--let's say there's a Sunday School class or something, and you were invited to tell them what you thought was most important for them to know: what would you say to them?

ANDREWS: Well I'd think of it--emphasize--I think the basic thing, what everything else flows from, is honesty. If you're honest--basically honest, I mean--if that's your foundation--your life, then I think everything else will fall into place. But if there's deceitfulness or anything else--anything that's not honest and true, I think that everything else will likely come out a dishonest being. I think--well, it's just like Proverbs. It says, "Keep thy heart with diligence"---what is it now?

MG: I may have to look it up.

ANDREWS: In other words, out of the heart comes the issues of

MG: Oh yes.

ANDREWS: "Keep thy heart with all diligence, for out of it comes the issues of life."

MG: There, that's it.

ANDREWS: That's what it is. I forget what verse it is in Proverbs, but that relates to me right back to the basic honesty part. If you're basically honest, then the other issues will flow from that. And I think that would be the thing that I would try to stress to a young person. Be honest, straight forward about everything.

MG: Is there anything else you'd like to tell me tonight?

ANDREWS: No, I

MG: We've just about covered it?

ANDREWS: I hope that