START OF TAPE 1, SIDE A 4/23/09

Peggy Van Scoyoc (PV): This is Peggy Van Scoyoc. Today is Thursday, April 23, 2009. I am in the home of Ms. Sallie Jones here in downtown Cary. She is going to tell us about her life and her ancestors' lives in the area. Were you born in Cary?

Sallie Jones (SJ): Yes, right here on this corner.

PV: Wow, a native. So, how far back do your people go in this area? Were your parents born here?

SJ: My mother was. My father was born in Morrisville, the Morrisville area, what is now the Morrisville area. But my mother was born here. She was born down the street from here, near Academy Street. I understand, my grandfather and his family, I don't know the exact date. Her father and his father came to Cary sometime around the 1870s because she was born in 1890. And she was born here.

PV: Where did they come from before they came to Cary?

SJ: My understanding is, they came from somewhere in what now known as Warren County. Before them it was possibly somewhere in Virginia. We don't have, I haven't been able to trace, because you know how you don't get all the answers that you'd like to get. And later on when you'd like to know, that is sometimes too late.

PV: So tell me about your parents. What did your father do?

SJ: My father was a sort of a jack-of-all-trades. He was a laborer, and the last time I remember him working before he became ill, it was when they were building Camp Butner. He had a full-time job when they were building Camp Butner. That was up there. And prior to that, he worked as a manservant. He used to work with a family, but the husband was an alcoholic. He would have, I guess illusions or something. And they paid him to sit with him at night so that, to

make sure he didn't get up or go out, because he had gotten up, driven a car. And so he hired him to come in at night with him. And of course, he did carpentry work. We always laughed because he had a brick-making machine. Before we moved here, our house was right on that corner. And he made the bricks for the chimneys. He would make them and set them out to dry.

PV: So he made a lot of bricks for other people to use in construction?

SJ: Well, I don't know whether he made them for others, but I do remember him having my brothers helping him to, I guess mix the mixture and then you put it into the machine, and then when they were dry you take them out. I remember that.

PV: How many children did they have? How many siblings?

SJ: Nine.

PV: So where are you in the birth order? Are you…

SJ: I'm number six. Not quite at the bottom, not quite in the middle. I was number six down the line. I think that was convenient for us because when we lived in the house that we were in before they built this one, the older ones were away. When I was coming along, my older two sisters were away. So of course, that made more room in the house. They would come on weekends.

PV: So now where did you go to school?

SJ: I went to school here in Cary. I began my elementary school, there used to be back of where the Cary Elementary is now. You know where Dry Avenue starts? We used to go through there and go to our school. It was a small school there. It went to the sixth grade. And the church that I attend now was located, it was the church and then it was the three-room school that they had. It burned down the year that I would have been in the sixth grade.

PV: Did they ever determine what started that fire?

SJ: No. There was arson, but nobody would really admit that, because we had to go through, we'd go down Dry because there was a pathway through there. Because my cousins owned land next to the Dry house, and we had to go down through there past their house to our school. Doing that, we're small, the students, boys. There used to be a building on the opposite, on the side of the Dry house. I always refer to it as the Dry house. It was a building there that belonged to the school. It was halfway between them, and there would always be some boys. I don't know what the building was for, because, I guess students would know, was a building [the boys' dormitory building?] And there would be boys in there. And as we would go through in the morning, because we had to walk from here all the way there. And on our way going through the school some mornings they would throw rocks at us.

PV: Did they call you names, or…?

SJ: They, sometimes. Of course, our parents told us just keep going. We'd keep walking and they would throw rocks at us. We wouldn't stop to throw rocks back. But the strange thing about it, they would throw rocks at the girls. Because we went, my cousins and us, we would be the girls together. The boys would usually have gone on before us, or would be behind us. They would stop sometimes and throw rocks, and sometimes there would be a tussle. But we'd keep on going. So that's the reason why I say, I think the school eventually ended up when it was burned, they never said anything more about it. But it's understandable what happened.

PV: It was close to the church that was there as well. Did the church get damaged?

SJ: Well, there was always something done to it. Water poured into the piano, windows broken and things like that.

PV: So it was vandalized many times?

SJ: Yes, it was vandalized many times.

PV: So what happened to the church then?

SJ: The church finally sold their land, and they are now on Evans Road in the 1960s. Remember, I was telling you, I wasn't here from '62 until I came back in '84. The church was built in, I think it was '68. I'm sure it was '68. They sold and built on Evans Road. So that's where the church has been ever since.

PV: So was the original church building torn down then?

SJ: Yes, torn down.

PV: So then they built the new school…

SJ: Yes, the new school is here, what is now known as Kingswood. Well, they weren't going to build us a school. They wanted, you've heard of Method? Method was where our high school was. And that's when you finished here in the sixth grade, you had to go to Method beyond that. And at that particular time, the state used to give you tests, I think at the end of the seventh grade, and if you passed the test then you went into high school. Because high school only went to the eleventh grade then, that they had. Our school burned down and they were not going to put a school board, a board of education, whatever you want to call it. They were not going to put another school in the area for us to attend. Instead they decided that we would be bused to Method to go to school.

PV: for the elementary school children?

SJ: Elementary school. The only school that we had to go to, we had to go to Method to what they had. But my mother and my uncles and other families in the neighborhood decided no. We are not going to go to Method. We want our own school. So they boycotted, and stayed out. I know I didn't go to school. My younger sister didn't go to school, and none of the others. Now some of the parents let their, wouldn't let them go to school to Method, but they had other means

that they were schooled. But I know I didn't go to school that year, and they kept saying they couldn't find land. There is no place to build another school. And my mother and my uncle, on what is now where the gym is up there, my mother and my uncle owned the land up there. And so they gave it to, through. And I've gotten on my mother time and time again, why did she do that. Because we had, we didn't have anything, she could sell it to the public. But they wanted a school so badly. The thing that disturbs me now is, they said they have no record of that. They say they have no record of that, and they are crediting somebody else for the land. And the land was my mother's and my uncle's, and that was where they got the school. I think my mother said, they got a token $100 or something for it. And I said, well that's just like donating it. I was young then, but all the time that she was living, I would always say, "Why did you do that?" Then when I find that they said they have no record of that, then that disturbs me too. I know what happened, that she gave up her land, and he gave up the land for that school. And that's the portion where the gym is now. That's where the old school was.

PV: And that's where the original building was placed on that land.

SJ: Yes, the original building was placed on that land.

PV: What is your mother's name?

SJ: Emily Jones.

PV: And what was your uncle's name?

SJ: Goelet. There was a church. The whole strip of land from the front of the road all the way back, there was a holiness church on the very corner of it, and then going back. And there was nobody operating the church. People used to come through and hold services there. I know we would go up there for, when our people come through and say they evangelized, whatever. I don't know how they knew, whether they came by the church conference. I don't know that

much about it. But I do know they used to have services there. And we would go to the church for services. But how that, when it disappeared what at that time that it went. It's too bad that we don't have pictures or some things that you could look at that these were here, but you're not thinking about it at that time.

PV: So this was a little church near, right next to where Kingswood is?

SJ: Right here on the hill, right where the parking lot. It faced the road. It was a little church and they always said it was a holiness church. But I don't remember anybody pastor-ing it regularly. I just know that people would come through and hold services. And we would go to it, to the services come last two or three days, a week at a time and hold services. I have no idea what conference the church was, but we all said it was a holiness church.

PV: So when they did build Kingswood Elementary School, then did you attend there, or were you too old?

SJ: No, I would have been in the sixth grade when the school burned down. But I had brothers and sisters going to school, and I was using their books. My mother had me to use their books, study whatever they were studying. They were already going to Method. And when the, in the spring when they gave the test for the seventh grade to see whether or not you could go into the eighth grade, my mother sent me down to take the test with the class in Method. And I passed. And so I never was in the seventh grade. I went eighth, ninth and tenth grade, eleventh grade. I was never in the seventh grade. I was there at the high school. I went into the eighth grade in high school.

PV: So you went all the way through high school at Berry O'Kelly in Method?

SJ: Yes.

PV: So did your younger siblings then go to, start at Kingswood when it was built?

SJ: Yes, my two younger went to Kingswood, yes. But I never did.

PV: So then after you graduated from high school, did you, what did you do after that?

SJ: After I graduated from high school, they told me I had a scholarship to go to a small college up in Salisbury named Barber Scotia. It was an all-girls' school. It no longer exists now. I entered Barber Scotia that fall, of 1940. That's right, because I graduated from high school in 1940, that's right. And I went to Barber Scotia, never having been from home, never having left home. I got homesick. And then after that, I got sick, I was homesick because everybody was older than me. Having skipped grades, I was with, every time I went to class everybody in it was older than me. So when I got there, I was with all these older people and they had all these rules they had, you had to obey. You couldn't do this, or you couldn't do that. You couldn't go at certain times. I didn't want to be there. I didn't know any better. But I had never been from home, and with all these older people, I just felt out of place. Since my sister had been over to St. Aug, St. Augustine's, and I had been over there to visit her on campus, while I was over there, and this wasn't what I thought college was like. You can be so ignorant of things. And so then after I was homesick, the president came by and told, he came all the way here and told my mother that he didn't think I was going to make it, because I didn't feel well. Actually, they didn't want me on their hands. So he told my mother he was going to send me home. So that's what happened. My older sisters came and got me. They were very nice to me there. It was just that I was so out of place, I just couldn't adjust. So I came home, and I still knew I wanted to go to college, but then it was too late to enroll in other classes in the fall. So then in January I enrolled in St. Aug, because that was where I wanted to go anyway. And I didn't feel displaced there. So that's what happened.

PV: So how long did you attend St. Augustine's?

SJ: Until I graduated. I graduated in ‘46.

PV: And then you went on to be a teacher?

SJ: Yes. I taught in Parmele here in North Carolina. I taught there for five years. They burned that school down.

PV: Now where is that, Parmele?

SJ: It’s in the Eastern part. Have you heard of Bethel in North Carolina? It’s below Bethel and Robersonville, between Bethel and Robersonville. It is spelled Parmele.

PV: So why did they burn that school down, do you know?

SJ: It was arson, but it was, they think that someone in the neighborhood had done it. And also they had been wanting to move the school anyway because it was named after the founder and the school board had problems with him because he was constantly protesting against the way they were running things, and the way they were treating the kids. So he was like a thorn in their side. And they had been wanting to move it, so when it burned down, they moved the school to Robersonville. Then in organizing the school for Robersonville, they never told us whether we would be hired or what. And so during the summer, I learned that there was a vacancy in Goldsboro at the high school there. I went down and applied and was hired there.

PV: So how long did you teach at Goldsboro?

SJ: I stayed at Goldsboro seven years. I left there in ’62 after I graduated from Indiana and came back, I had no plans to go. I was going to stay there, but my department in Indiana was sending out my name all over the place. And so I was getting information asking if I would be interested. So I answered a couple of them, and that’s how I ended up in Indiana.

PV: So, the state of Indiana, you moved to Indiana state? And you started teaching up there?

SJ: Yes, In Gary.

PV: And that's where you were for many years?

SJ: Yes. I stayed at the same school until I retired and came back here.

PV: So you were gone from here a long time. So things changed drastically though in the years you were gone?

SJ: Yes, but I always would be here at least I always came here at Christmas. And in the summer, I would make sure that I spent at least a week, or, before going back. I taught French so at my school, I was the only one finally at there. When I went to the school there were nine people in the language department. They offered French, Russian, German, Latin and Spanish.

PV: Wow. Now was this a college, or a high school?

SJ: No, this was a high school. And Gary had a wonderful program because they started teaching the kids the language in the third grade. So by the time they got to high school, they were often like the upper grades, two, three, four. We went as far as six in language, in French. Then Indiana had a wonderful program, Indiana University, that they sent thirty students from the various high schools in the state to spend seven weeks in France or Germany, whatever language they were studying. The students had to sign a pledge that once they left O'Hare Airport, they would not use English until they returned. So each year we happened to have students who qualified for the program. By the time we got to level six, practically every student was, they let us have small classes, because they would only be level five and six, you'd only have maybe eight, nine, sometimes ten students that reached that level. And time to time, we would have students who, every one maybe but one or two had studied in France.

PV: That's fantastic. Did you get to go to France with them?

SJ: No, I didn't go with them. I went each year on my own. Another friend and I, she taught in another school. We decided that we were going to go every place that French was taught, so we would get the chance to experience the difference accents. Because like everything else, they had different accents and different words. So we did that. Then Indiana also had a program for teachers. And so a couple of years I got to spend the summer through their summer programs. All I had to let them know was what my study plan would be to go to France.

PV: What great opportunity. So being in Indiana, the schools were always integrated?

SJ: No, they were not integrated. The school I went to, Horris Mann, they hired me because they had been ordered by the federal government to continue receiving federal funds, they had to integrate.

PV: So when you started there, you were?

SJ: I was one of the first teachers that they were bringing in to integrate the faculty. And at the same time, they were bringing in their first black students.

PV: So how did it go for them?

SJ: It went pretty well. The high schools, now Gary was an interesting city. They had a high school on almost every corner. But for the city, there were seven high schools that they had. And I guess that was to keep them separated.

PV: So when they were built originally, there were some black schools, some white schools?

SJ: Yes. And I guess after integration came out there, they built a huge black school, new, and was going to consolidate all of them into this school. And this school had everything, the olympic-sized swimming pool, they had a theater department. Baryshnikov performed there on their stage. I heard him on one radio program. Somebody asked him some of the strange

places he had performed, and he mentioned Gary. Oh yes, they had that type of stage that they had. And a mechanics department. In fact, in this school, you could, if the student wanted to, it was equivalent to having a two-year like Wake Tech. Because you could get everything. You could, bakery, you could become a chef or a baker. They had mechanics. They had just about everything. You could take golf, and I had a number of students, after they heard of Tiger Woods wished they had used the golf lessons. And because they had all of that, they had students coming in from suburbs and surroundings to take advantage of the offerings there.

PV: But this was all offered to all black students?

SJ: Yes. They built this huge complex, I guess, because they were consolidating. But there was one school they haven't consolidated, and not to this day, because they will get big protests from the alumni and so on. It's called the Roosevelt High School, and so many of their alumni have gone on to make names for themselves. They said you could go any place in the, not in the country, but in the state you'd find some Roosevelt alumni holding good positions. And so they hang on to their school. They do not want it to be changed. I don't know what the situation is there now, but they…

PV: They have never integrated that school?

SJ: No. They protest every time they want to take those students and mix them up and send them somewhere else. Because there are too many accomplished people that come out.

PV: So when you started your job up there, you were one of the very first black teachers to go into their white high school? How were you treated? How did you feel?

SJ: Well, I got some resentment from the people in the language department because the supervisor and the principal, they had met me and had talked with me. They assigned me the

advanced courses. So there was resentment among the teachers who had been there as to why I got the advanced courses. But that worked out.

PV: Did you have any problems with your white students? Because you were probably the first black teacher they'd ever had?

SJ: Yes, white children. I had two parents to come and complain. And one actually took her child out of the classroom because she didn't want the child to be in the room with me. But other than that.

PV: Do you feel like the school board and the school administrators handled the process of integrating the schools well, because it went smoothly?

SJ: Yes, I think it did. We didn't have any problems with the students, with the mixing of the students. Well, we couldn't I guess because there were so few of them. What happened was, they went to all the predominantly black high schools and picked their top students. And that was the resentment among the black schools that they chose their top students to bring them in, because they had to do it. At the time that I went there, they had a staff of 165. Only six of us were black.

PV: So they started small. Do you remember how many students came in that first year? How many black students were brought in?

SJ: thirty, thirty students.

PV: And six teachers. I'm sure it grew from there.

SJ: Yes. It grew from there. But they said the reason why they had worked it that way, that they wanted the students. You know how they underestimate the intelligence. They wanted to get the top students and let the students know that they could perform on the same level as everybody else. And then they would open the door.

PV: So by the time you came back to Cary then, all of Cary's schools were fully integrated? Did you teach once you returned to Cary, or you were retired by then?

SJ: No. I retired. They talk about it now as, we get burned out. That had happened to me. I was just burned out and thought that I was just going to take a rest, take a break. Of course, the supervisor, the principal, the school board and everybody told me, just take a break and then come back. We'll hold the job for you. And sometimes I regret I didn't do it that way, because I really liked Gary.

PV: So you came home and you got back involved in the Cary community then?

SJ: When I came back, I wanted to make sure I had something to do because I knew there wouldn't be that much here. Because in Gary, being close to Chicago, we got to see all these Broadway plays because they were trying them out in Chicago before they take them to Broadway. And you get to see just about everybody who was coming through. And I knew I wouldn't have that opportunity coming back here. But I knew there was something that I wanted to do, so I sending in information from the AARP, sending in for volunteering and told them I was interested and whatever. So for the first ten years I was back I worked with the AARP, in different capacities, community coordinator, housing, and those things. At that time, they don't do it now, but I told everyone I can't complain about the AARP because when I came back here and volunteered, at first it was in housing. And they were working on housing programs. They asked me on Friday could I be in D.C. on Monday? And then they'd hold conferences. We'd be at San Diego one week, Memphis another. It was just going and everything. Then I attended their conventions which were… so it was quite a busy time. And I enjoyed it very much. But they don't do that now. I tell everybody, you came in late. You should have come in when they

were doing all these things. But now they have conference calls, or they bring one person in and they come back and tell everybody else. When they used to have us all there.

PV: So you did it at the right time. So then you got involved in trying to save a cemetery? Tell me about that.

SJ: Well, when I came back here, on Reedy Creek Road, I don't know exactly where, but I do know it was somewhere near, and I tried to look it up, that some Morgans owned a farm there. They had farmland. On that farmland, I know my brother and I were there, I don't know what we were doing, but we were there doing something for them. I know I wasn't doing much because I wasn't a good worker when it came to farm things. My brother was like a little ant. He was just busy all the time doing something. There were some graves there, and the graves of my grandmother's father and his family. I know the daughter Sarah took us to there. And she said, "Do you know who this is?" And we didn't know. She said, "This is your grandfather's grave." So I came back and I asked my grandmother about it. And she said, "Yes." But when I came back here, they had built all up down there. And nobody knew anything about what happened to the graves. I tried to question it to find out, but I didn't know. And working with the housing through the AARP office, at that time the people who were planning Glenaire were also building lots with part of that housing program. When I found out where Glenaire was going to be, and what was going on, and I know that my grandfather and all the other families were there, I did not want what happened to my grandmother's father to happen there. Because there was some talk about using that as a park, or having the town take it over or something because it wasn't being kept up. And the reason it wasn't being kept up, our church membership was small. They didn't have the money. It belongs to the church. They didn't have the money. I do know when my mother was living, we would go over there in the summertime and rake leaves, clean, cut

grass, and clear the graves. But other than doing that, and there were complaints about it here, and there was even articles in the Cary News. People wanted to know why the town didn't take it over or something. I didn't want that to happen. So I set out to make sure it was preserved.

PV: So was it the cemetery that was attached to the little church by the school that burned down?

SJ: No. There was a cemetery by the church, but I don't know what happened to that, because nobody can tell me. Because I know when we used to go to church, we would go over there sometimes and have like youth activities on a Saturday, making things for you to do. We would go out and make like a bond-fire and we would roast hot dogs and things like that. And there were graves there. And there were holes where it had sunk in. And somebody said it was slaves. And somebody said that, I don't know what happened to it or whether anything, anybody really knew. But I knew it didn't belong to, the people in it weren't a part of the church, because the church had their cemetery on Cornwall Road and it had been there ever since I think it was 1868, I think. And that's where the little church that was finally on there, they said that's where it started. How, they used to call it a "grape harbor." I used to ask, what was a grape harbor? And they said, where you take trees and put like leaves and things over it and make like a little stand now. I think I've seen different ones. And they said that's where they help service until they got into the church that was over there. So that was the reason why I worked on the cemetery and tried to get. We got it surveyed and got it protected, and I registered it with the state. And we got it mapped out because then they didn't have it on a map. Cary didn't know where it was. You'd go downtown and they didn't know. And so we finally got it straight now.

PV: So it's protected, can't ever be sold or the land owned?

SJ: They can't sell it. Nobody knows who it is because it's registered with the state archives. We have the names, so far as we know, the names are registered, all the names of people who are buried there. And we had, they put it on the map. It's on Cary's map which was not there. It's on Wake County's map, so if anyone ever says, because it could happen with older members of the church that die out, we can be gone and someone can say, "Well, what is this? Who is this?" or whatever. And they can look it up and also can find who is buried there.

PV: That's fantastic. So the town of Cary has all the records with all the names of all…

SJ: No, they just have the information. I haven't given them the names and the information that they had. But I did do it with the Archives in Raleigh. The Archives have it. Because they said from time to time people come in looking up information and what-all. And they do have a list of cemeteries. So I do have it with them.

PV: It must have taken a lot of work to identify the graves? How did you go about doing that?

SJ: Yes, it took… I go down to the Archives and I go through, I went through the census. I went through the Wake County Public Health Department, giving them names of people that we knew, because I couldn't register anybody unless I had a date of death for them, even though they had unidentified graves. They helped. And I couldn't get any cooperation from the funeral homes. I don't know if it's because their records are so poor or they didn't want to go through them. Because two of the funeral homes did most of the burials here. Yes, Lightner's Funeral Home and Haver's took care of most of the burials here. Because Lightner has been in business ever since the latter part of the 1800s. But I couldn't get the information from them, see if they had records. I had to go through the Health Department, Bureau of Statistics, and Archives. I

could probably have found more but I got exhausted. It was taking too much time. Sometimes I would go down to Archives and stay all day and find one name.

PV: And be thrilled that you found one.

SJ: I'd be thrilled, yes.

PV: How many names have you identified, do you know?

SJ: 144.

PV: Wow, that is really impressive. How many graves do you think there are in the total cemetery?

SJ: From the count, somewhere around 274. There are 141 unidentified graves. I had an archeologist to come in and go through, do their prodding to let us know where there were graves, even when there's no marker. And so they found 141.

PV: But you're more than halfway there.

SJ: Yes. But we have 214 that are identified.

PV: What an incredible work of love you've put into that.

SJ: I just didn't want to see my grandfather and those graves, even though the man said, "you probably won't find anything in them if you opened them up." But I didn't want to see them mutilated. Because we had a lot of vandalism, and that's why some of the stones are not there, because being vandalized, stones were broken and some of the markers moved. That accounts for some not being identified.

PV: Now where exactly is that cemetery?

SJ: You know where Glenaire is? It is at Cornwall. In fact, you go behind Glenaire and its right there. It faces Glenaire.

PV: So that's close to where that original church was, but it wasn't right adjacent to it. So now, you started to tell me about your other grandfather on Reedy Creek Road, and…

SJ: That's my grandmother's father.

PV: Oh, grandmother's father, so your great-grandfather. And that grave is now gone? And probably built on.

SJ: Built on. Yes.

PV: That's sad. So you didn't want to see anybody else disappear.

SJ: I didn't want to see that happen anymore.

PV: Did you get a lot of support from other church members with your church to, on your cemetery project, or where you doing this on your own?

SJ: Sad to say, no.

PV: So this wasn't a church project. This was your own personal project.

SJ: Yes, my own personal project.

PV: Did you have other people help you, or pretty much…

SJ: I did fund-raisers, and then I asked people that I knew to give me a donation. And a number of them did. And that way we got through. Of course, my niece and I, we paid for the archeologist to do the work.

PV: Well, Cary owes you a great big vote of thanks for doing all that work, and for future generations of people because that is very impressive to do that. To switch topic a little bit, in going back, before you left Cary, probably back during your college years or even high school years, what Cary like as a segregated little town? Do you have memories of what stores there were that were available to the black community here in Cary? Or…

SJ: Yes. We had … and there was a Rogers Grocery near to Hobby's. And of course, you know across the street where the bank is now there was a post office and a little town hall they had. There was another grocery store corner-wise up there. I don't know whether it was run by the Dennings or somebody, but you would go to the store at Hobby's. We would always go to Hobby's to buy candy, because then you get penny candy and two cents candy. We would, he had this black guy working with him, Russ. And we used to go in there and look for Russ to get the candy. Because if you got penny candy from Russ, you gave Russ your nickel, you may get five pieces, you may get six. Hobby didn't mind. I know he knew he was doing that. And there was another there, I think it was Pete Murdock's father who ran the grocery business with him. He used to be generous too, so we would look for him and Russ, but we wouldn't look for Hobby. You go in, and we wouldn't look for Mr. Hobby. We'd go look for either Murdock or Russ to buy our candy. And then of course, Adams, the drugstore, we looked forward to Saturdays. This was when I was growing up, because Saturdays we got our nickel to go get a cone of ice cream then, at the drugstore. We could get a cone of ice cream for five cents. And if we'd done well through the week, we could go Saturday afternoon and get that ice cream.

PV: So the stores were pretty well open to the black community in Cary? And where did your parents buy groceries?

SJ: At that time we bought mostly at Hobby's Grocery Store. Of course, we didn't have to buy a whole lot because we farmed. My grandfather had a farm, and after he passed, his sons ran the farm. And right across the street here where the church is, in that area where the Habitat homes are now, they had a huge garden. They had everything in it that you want. So the only, they didn't have to do too much shopping. Because you had hog-killing time. They had hogs. My grandmother had a smokehouse, and after they killed a hog, they would smoke the hams and

meat in there. They would take the sausage and stuff it and hang it in and let it dry. So we didn't have to go for a lot of things; sugar, flour, things like that, staple things. My grandmother also at the time they had a cow, so we had our milk and our butter.

PV: Pretty self-sufficient. Was it a good place to grow up, pretty much?

SJ: It was, but it was so limited too. I used to tell, I used to ask my mother, why didn't she have some relatives in other cities because I would, there were people who believe in your going different places. I would like to go places and do things. But across the street there was a ballpark that area we were in. We had a ragtag ball team. Some Saturdays a team would come and play them and they'd go play somebody else. That would be entertainment for awhile. Of course, you could go to Raleigh on the train at that time for fourteen cents. You'd take fifty cents you could go to Raleigh and come back and go to the movies.

PV: As children, you would get on the train and go the movies just by yourselves, with no adults?

SJ: Yes, get on the train, go and go down Hargett Street and go to the movie and come back home. They knew when the train ran. Of course, it's blocked now, but coming up, when you were coming up this hill coming here, when you start coming up you just see the heads. So they'd stand out and look when the train passed they knew we were coming.

PV: They'd watch for you. You played with the other kids in the neighborhood?

SJ: Yes. We all played. The boys played, and as boys do, fight. They'd play and they'd fight, sometime you'd have to go break up a fight. They'd all be in a little gang. One had said something and the other one had disputed it and repeat it, like a brawl. But then after it was all over, break it up they would be sitting there again just like nothing ever happened. Friends again.

PV: Is there anything else that you can think of about life in Cary over all the years that, just with your life experiences and having left Cary for so long and then come back, you probably gave you a little different perspective on this, what used to be a small southern town. It's not so small anymore.

SJ: I was actually glad to see it grow because we would have to go into Raleigh for everything. Like I said, we did most of our shopping at Hobby's. But there was a man here named Ralph Moore. He had an automobile. Until my brothers got theirs, there were few automobiles. There was the A&P in Raleigh, and my mother used to make out the list on Saturdays and go to Raleigh to the A&P and buy a lot of things that you wanted because they would be much cheaper. You could buy in bulk and get things much cheaper. He'd come by and I guess pay him a dollar, or fifty cents or something, take you to Raleigh to the A&P.

PV: So he gave lots of people rides. Now what was it like in Cary during World War II? Were you here then or were you gone?

SJ: Yes, I was here. My brother went into service. He was my brother next to me, Robert, he was drafted into the service. And a number of the guys went into service at the same time. They were all called up for the draft. I know how, the people used to put a star in the window letting you know they had somebody serving. Nobody, I know a couple of white guys from here were killed in World War II. Because one, I can't recall the name, but I remember very distinctly that he hadn't been gone too long before his mother was notified that he had been killed in action. They lived somewhere over in the vicinity of where the Baptist church is now, First Baptist. They lived somewhere in that vicinity, but I can't recall their names. But I do remember everybody talking about him having been killed. So I know that everyone here out of our

community came back. Some of them were never the same, from what they had seen and experienced.

PV: Now where was your brother, what theater was he in?

SJ: He was a mechanic and he was over in France. He was involved he said in the Battle of the Bulge. Because at that time, our soldiers were not trained to fight. He was a mechanic, he said. They were working on tanks. The units were losing men so fast, he said, that they just came by and threw them all guns and said, “Come on.”

PV: He had to learn how to shoot a gun on the fly, literally?

SJ: I guess they had been hunting or something, and knew something about a gun. But they hadn’t been trained. I used to tell him all the time, I tried to get him to tell his story. I tried to get him, I said, “Tell your story,” because he did have a story to tell.

PV: Is he still around?

SJ: No, he passed. He’s been gone now thirty years. There’s only two of us left now. But some of them came back and they were never the same. My brother who went in, the war was over when he went in. This is my brother, I’m between two brothers. So the brother younger than me, Bruce, when he went in, he went in in I think ’44, just as the war was ending. He was stationed in Germany at the time. I do know something happened to him. He was never the same. He told different things that was done to him. I had tried to get him, because he’s passed too, I tried to get him to, since they have this freedom of information, I tried to get him to get somebody to get his records to see what happened to him. Because what he told, some strange things were done to him. He was never the same. He wasn’t crazy, anything like that. He worked hard, but he was a totally different personality. You had to be very careful to what you say to him, approach him.

PV: It was very traumatic, obviously. That's hard. And he never told you the whole story of what happened?

SJ: No. He told me a couple of stories of things that were done to him. But he said that, one of the stories, he said that he and some of his guys had decided that, you know how you have your weekend break, that they were not going to go off base. They were so tired from working during the week, they were going to stay in. So they stayed in their barracks he said all day, talking, listening to the radio, whatever. And just about dark, these MPs came in, and they said, "That's the one." They took him. He had not been out of barracks all day.

PV: What did they accuse him of doing?

SJ: He said they took him, and they took him out because it was snow on the ground and everything. He said they took him up into the woods in the snow and abandoned him. Left him there. He said that he didn't know where he was, but he had to wander back. He said, of course he couldn't speak German. And he wandered back, and he wandered into where he saw this German. I guess he knew that he was a soldier, something. He pointed in the direction, and he tried to follow that direction. And the person who was in the barrack with him, I don't know who that was, he said came looking for him. As he was running, trying to find his way back, he found him, and he got back to the barracks.

PV: And the Army took him back into the barracks?

SJ: Well, they must have kept him in because he didn't get out of service until he had fulfilled his time.

PV: So he wasn't in trouble with the Army?

SJ: They found out that it was the wrong person or whatever. But when he made it, but they didn't come back to get him or look for him or anything, but when he made his way back to

the barracks, he said this guy helped him who went, that he was sharing the barracks with. He came looking for him, and that's how he said he was able to get back. Otherwise, he said he would have frozen to death.

PV: That's terrible. And by our own Army doing that to him.

SJ: He said that. He knew he hadn't done anything because he had not been out of the barracks all day.

PV: World War II was really, really tough. But they did come back, changed.

SJ: One never got over, my cousin, he never got over his situation. He became an alcoholic, and finally committed suicide.

PV: From the war?

SJ: Yes.

PV: Hard times. So we've seen quite a bit of history, even in a little Southern town. It touched everyone. Definitely. And the Korean War as well. Cary certainly has changed. Grown and expanded and, a lot of different changes going on. Well, I really appreciate your taking the time today. So now you're an active member of, or you were an active member of the First Church of Christ on Evans Road, is that right?

SJ: Yes, it's Cary First Christian Church. It's gone through several names. When we were over on that side, we belonged to the Congregationists. Then we became the Church of Christ. And then became, is it Good Shepherd now? ( )

PV: The church on Kildaire Farm, the Good Shepherd?

SJ: It still belongs to the conference. Our church got out of the conference that we were in and that's how we became Cary First Christian Church. Because Good Shepherd started in our church, really. When the Reverend Rawls came, they used our church for a number of their

meetings and organizations, getting organized. And then of course they started meeting, they were meeting in the schools, but like weeks, through the week when they wanted to have meetings and things. Our church was going, allowed them to use it. I got in there when as Cary First United Church of Christ, because when we, before they dropped the United, and left the United conference. Now it's Cary First.

PV: And then Good Shepherd built their own church on Kildaire Farm Road?

SJ: Yes, ( ) but they're out on Maynard. Before they got all built up in there, they bought some land. Because I think they have land for expansion in that area. So we still have service every fifth Sunday. Since they started, so they meet with us and things. And we still have some services together. Every fifth Sunday our churches meet together.

PV: So you have a very strong relationship between the two churches? I interviewed Carolyn Sampson a few weeks ago. She was telling me that, out of this relationship between your two churches grew the Martin Luther King Taskforce. So both churches were instrumental in bringing that about. And the Good Shepherd Church is primarily a white church.

SJ: Right and we are primarily black. We have some white members and they have a few black members. But we're both a predominant, the other side.

PV: But you also have a very close tie with each other. I think that's fantastic. Now is the Cary Presbyterian Church, have they been involved with the Taskforce?

SJ: I think Carolyn brings in just about everybody now. I think she does. She brings in just about everybody now to the Martin Luther King celebration and Taskforce. I think everybody that will participate with them. I know she has the Mormons, the Latter Day church involved.

PV: That's great. The more the merrier. She's doing a lot of wonderful things. They're really expanding and growing into all kinds of things.

SJ: I tell Carolyn, I don't know who it is that she doesn't know.

PV: She knows just about everybody. Well, thank you so much. This has just been wonderful. You gave me a lot of good information that I didn't know before. And I just really appreciate you taking your time today.

SJ: Well, I hope it was worth your time.

PV: Oh, it definitely was. This is great. I appreciate it. Cary appreciates it. And what we do with our tapes, we transcribe them, type them out, and then we give the master tape and a transcription to the Wilson Library at UNC in Chapel Hill, so that they maintain them for us. They have a huge oral history project called the Southern Oral History Project with 3-4,000 tapes. We have our own section in there for Cary. So this will become part of that. And it's been available to scholars and researchers, and whoever might be interested. So your voice and your stories will be found. So we really appreciate your taking part.

SJ: I sure hope it's worthwhile.

PV: Definitely. So thank you.

END OF INTERVIEW