

Interview

with

H. Brevard Brown

February 17, 1999

by Angela Hornsby

The Southern Oral History Program
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START OF TAPE 1, SIDE A

BREVARD BROWN
FEBRUARY 17, 1999

HORNSBY: My name is Angela Hornsby and I'm speaking with Mr. Brevard Brown at his office at First Baptist Church in Durham, North Carolina. The date is February 17th 1999. And we're here as part of the Southern Oral History Program's "New Immigrants" project.

Okay, Mr. Brown, my first question is, if you could just please state your full name.

BB: Herbert Brevard Brown.

AH: And could you tell me when and where were you born?

BB: I was born in Asheville, North Carolina, June the 28th 1929.

AH: Were you named after someone in the family?

BB: My father's name is Herbert. The same as my first name. And, Brevard, my middle name, is taken from my mother's family name.

AH: I was wondering if you could tell me a little about your family history, your grandparents, who were they and where they lived. What did they do?

BB: Okay, my grandparents on my mother's side and father's side both were from Asheville, North Carolina. I guess some difference between these two families—the grandparents on my mother's side, I would say, were middle class Americans. And especially my grandmother was very productive and, I guess, somewhat maybe business oriented. My grandfather on that side worked but maybe not at quite the same level in some ways as my grandmother.

On my father's side, my grandparents were country people. Low income, living in the country. I remember my grandmother ran a country store for some years that I remember being in when I was a child. So they lived generally comfortable but on a very low level—low level economically and maybe, in some ways, socially. They were all Christians.

AH: How very important. You mentioned on your mother's side, your grandmother being very productive. What did she do specifically?

BB: I will have to guess at a little of this. I know they lived in a big home. I can remember the big porch running about halfway around the house. And, I'm not sure what she did with all those rooms. We stayed there sometimes. But I'm guessing she might have had something like a bed and breakfast. What is it today? A bed and breakfast business or at least a little business. I'm not sure how she would have accumulated the money. It wouldn't take a rich person to have the home she had. But anyway, I very well remember that home. And I've been in it within the last ten years or so. I'm not sure what she did to generate money. It was not a big thing at all. But I would say she was, you know, she was the one sort of making sure that the bills were paid.

AH: And what time are we talking about in terms of your grandparents?

BB: My mother was born in 1898. So her parents would have been maybe along the first half of the nineteenth century on into the first part of the twentieth century when they lived. And both of them lived to old ages. I think my grandfather—actually, he was a step-grandfather—into his nineties. That's on my mother's side.

AH: Tell me—did you know your grandparents fairly—you mentioned visiting them.

BB: Yes. I knew--. My parents were faithful in taking us for visits. I remember one time my grandmother--when I was a teenager--my grandmother came to live with us. Not live permanently, but to be with us, I guess, as children for a period of time. I guess one of our favorite points of visit when we were children and growing up, we would go to Asheville, North Carolina, and most likely, would stay in the home of my grandparents on my mother's side. They had that big house [laughs].

AH: And sort of now talk a little bit about your parents. Who were they and what did they do?

BB: Okay. My parents I consider very important in my approach to life. And the most important thing, the very most important thing I remember—I was probably about eight or nine years old—and my mother being a Christian. And, of course, my father being a Christian. My mother explained to me one day—one night, I guess it was—it's been many years ago—how to be a Christian. I had a concern and I wanted to know. So I called her to my bed and I asked her about being a Christian. And, I feel like I accepted Christ there with her that day.

And that's a good memory. But my mother was certainly a real mother. Fortunately, she did not have to work out of the home much during her life. So, she was a homemaker and cared for the four of us, the children, very, very well. And we learned respect, to obey. Maybe a little bit too much sometimes.

You know, today people—and I think rightly so many times—raise a good question with their parents and ask “why?” We didn't do much of that. It was the

tradition of that day. But I respect that. I respect that. Maybe sometimes children today need to have a little more respect. But, anyway, we might have been a little off on that that we did not think for ourselves sometimes.

My father was a minister, a Baptist minister. And I'm grateful for this. I think this brought a few problems and questions that we might not have understood at that time. I can look back now though with great respect and thankfulness that I had this kind of background. And they both gave freedom to us. On the other hand, we just rather naturally knew that we were to obey them. And so we loved our parents.

My mother's still living. She's a hundred years old. Next month she'll be a hundred and one years old. If she lives one more year till 2000 she will have lived in three centuries. How about that? So this is a wonderful thing to think about. Maybe I'll make it half that way. But a good home background.

AH: You mentioned some problems and questions that you had. Would you elaborate on that?

BB: I gave you sort of a humorous one. But one that, to me, was very serious—thank you--one rather humorous but very serious to me. The fact that my parents did not want me to play football. I was very, I guess, a little above average athletically and enjoyed sports, most anything I could play. But I think was a rather ridiculous and a hurting experience when--. They didn't say much about it. But I just knew they did not want me to play football simply because I might get hurt.

Well, you know, we can get hurt in a lot of things. And this took a lot away from my, well say, confidence or—not so much confidence because I played other sports.

which they supported very much. But I think maybe the reason there was somewhat my body that might get broken in football.

But my parents had us take music lessons. My mother was very musical, did some teaching herself. I can remember her teaching me. But she wanted each of us take music, piano lessons. And maybe she was afraid I'd break a finger and couldn't play the piano. But I think this was a hurting experience.

AH: How old were you?

BB: Well, this would be, you know, like junior high school, high school. Yeah, junior and high school I would have enjoyed playing. Played other sports and did very well. But, you see, their perspective was concern and care. But I think they really went too far. I'm sure they did on that.

AH: Were your parents still in Asheville?

BB: Well, my father being a minister—you can imagine ministers are called to different churches. We actually lived first in South Carolina. I do not remember that experience.

But my first memories are in Greenville, South Carolina where he was pastor of a Baptist church there. And then we also lived in Virginia in my early teens. And, I guess, back in North Carolina in one area or another for difference reasons, you know, until I was off to college and married.

AH: Do you remember what part of Virginia? Was it--?

BB: Yeah, Arlington—right out of Washington, D. C.—a little village called Cherrydale. Went to school there in fifth and sixth grades. No, let's see. Fifth, sixth,

seventh and eight and, I think, about half of the ninth grade. Arlington, Virginia. Pretty well-known residential area.

AH: Your father being a minister, how did he come upon that profession? Was it something that had been—had other relatives gone into the same type of work?

BB: I don't think so much other relatives because, as I say, his parents were rather poor. Of course, this did not relate being called or going into the ministry. But, basically, probably, there was not a lot of motivation or encouragement into that work from, especially from his father. You know, I'm sure his father would say, "I'm proud of you, Herbert." But there was not a lot of that. There was not a lot of that.

I guess my father would have had some regrets because of the lack of encouragement from his own father. Now his mother would have been the opposite. But, she didn't have any money much to help. So, I think, basically, my father worked his way through college and, I guess, in a similar way through divinity school.

And—now his church, his home church, which probably is still a rather active church in Asheville, North Carolina, was great encouragement. I think my father would say that through the influence and encouragement, I think of a particular woman in that church, God encouraged him and, as a maybe seventeen-year old, he would say—and I think this could be true. This was true in his case that he felt God speaking to him. We use the word calling him into the gospel ministry. So this would have happened in his teens. And then, of course, he went on to college pretty much working his way, and then on into divinity school seminary.

AH: And your parents socio-economic status was what?

BB: Well, it was—the status was typical of preachers, pastors, which more so in that day like in the twenties and thirties on up, some additional years, was rather low, compared to today. I think pastors more and more are maybe almost totally, you know, related to their training and the expense of their training and so forth, you know, a fair salary. Then, I would not say it was unfair, but it was sort of like, “Preacher, you do the preaching and we’ll take care of the pay.” Something like that which was sort of a—it was sort of a way to say, “We’ll decide what you’re worth.” I don’t think there was a great disrespect. But I think there was not a proper evaluation of what—in some cases and probably with my father, in several cases—a salary that was really not appropriate. So they would have been-- You know, we always had enough. I never felt like I was hungry. You know, we didn’t have any extras. And, so maybe, a little below, you know, middle economic status.

AH: Did you always live in homes?

BB: Umm-hmm. Till I went off the school.

AH: Did you share—did you have your own room? Did you share with--?

What was the house like?

BB: Yeah. I had three sisters. So I always had my own room. I think when we were real little we probably slept in the same room. You know, when we were a little older I had a room.

AH: And I know in some ways you touched upon this in terms of sort of the questions that you had about some things. Just trying to get, again, a general sense of what was it like growing up in the home with your father being a minister. What sort of really influence did religious life have on you as a--?

BB: Yeah. I'm grateful for that religious background. Consistent, I guess, with a few of these things that were, I think, now a little too extreme in their requirements of me and, maybe, my sisters. You know, I know they were sincere and I respected them. I, at that time, didn't question anything. But, that was not necessarily the right perspective for me. Of course, I was young. But I probably should have questioned a little bit more. And, I guess, my sons as they were growing up—they would not hesitate to raise a question and this type thing. So maybe it's part of the age, part of history where we live. But I think they went a little too far on some of these things. But I still respected and loved them.

And, so, growing up in a home like this is generally a big plus from day one. But probably, to some degree, our parents were typical especially in the Baptist denomination. Other ministers, I'm sure, were rather strict. And so, things have changed. The () perspectives have changed over the years. Not that Baptists have generally become a people who didn't respect their parents, more freedom. Of course, we were not bound. We had freedom. But, you know, maybe a little more encouragement to disagree when it's appropriate.

AH: As part of your father's ministry, did he minister to ethnic groups or was he primarily ()?

BB: Yeah, white. Of course, that was during the year when, I guess--. I'm sure there was segregation, unfortunately. But, I'm so proud to say that this church is open to any race. We have international students from Duke University coming here. Of course, being right at the northeast central Durham area and population Hispanics, and a fair number of African Americans come here. Several are members. One or two middle

class or upper class blacks come here. And, I'm glad to see this, very glad to see this. And so, this church is open.

And, you know, some of the people here are supportive of our lay ministries out into the neighborhood right around us. And so, to me, this is very great. So, this church is gradually integrating. It will always be predominantly white, probably will always have a white pastor. But, the black, the Hispanics, any would respect that.

But during my father's ministries during segregation days, unfortunately, and—the question as not even raised, I guess. But, I'm so glad.

I can think back when I was a child under ten years old. We had a black lady in Greenville, South Carolina, who came and helped my mother. And I think we have grown up with a respect for all races. And I'm so glad. I'm so glad. I don't have to in any big way, at least, fight any temptation to racism or anything like that. I'm so glad.

AH: By help, you mean around the house or—this woman that helped your mom.

BB: Yeah. She helped my mom, right. She came in, you know, to probably help cook a little, clean up the house, this sort of thing. And, you know, so I would say in the young years having this lady there helped me form some good positive attitudes and perspectives toward African Americans and—. But, I didn't realize we were in segregation at that point. Now I look back and I know. But, yeah, that helped form my feelings and respect for everybody.

AH: What was it specifically about her? Can you remember any particular things that struck you?

B: Well, I can remember sort of an unfortunate thing that I can tell you. But I really don't remember what she did. But I'm sure she helped my mom clean the house. She probably did some cooking and that type thing. But, I think this lady had some problems, also.

I can remember a very unfortunate incident if you would want me to relate it. I can remember—I think this happened that probably one of my parents—seemed like this lady. I was under ten here. Seemed like this lady would wear a maybe, say it was a white—or maybe it was a coat or whatever. Anyway, something you take off when you come in and go to work and hang up on the something. And one day they found a gun in her pocket. So, you know, you just think, “Wow. Somebody's trying to get her or hurt her or she's got to defend herself.” So, I don't know. Nothing even happened that I recall. But, you know, maybe that was a result of some kind of—I don't know what, but I presumed she had to feel like, “I'm going to protect myself.”

AH: Okay, so--.

BB: But I'm sure she was a good person.

AH: So early on, again, you father () and you went to schools where he was. So when did you—do you remember when you first came to North Carolina?

BB: We moved—I was born in North Carolina. My uncle was a doctor. So my mother came to Asheville, North Carolina for me to be born. But we did not live in North Carolina until about 1944.

We moved to a little town in Bryson City, North Carolina, out in western North Carolina where I met my wife when we were fourteen years old. She was in the church there that my father pastored. And so a good place to meet your wife. That was 1944.

We came from Virginia, Arlington, you know. He changed churches—come down to Bryson City, North Carolina. So we were there several years. And, of course, we've lived really more years of our life in North Carolina than any other place because we've been right here about thirty-one years.

AH: So, had you completed college when you moved to Bryson or--?

BB: When I moved to Bryson I was fourteen. Let's see. Yeah, I was fourteen years old. So there would have been several years. I went to college—my first year in college I was—would have been 1947—1947. Finished college in 1951. And all that college experience was in North Carolina.

AH: And what college did you attend?

BB: Okay. I went to Mars Hill Junior College, which was near Ahseville. It was a junior college then. Now it's a senior college. And then I finished my degree at Catawba College, which is a four-year college in Salisbury, North Carolina.

AH: What did you study?

BB: Business administration.

AH: And, just to back track a little bit, when you were younger—obviously, you were involved with the church. Can you kind of tell me what your church involvement was and also any type of community activities that you were involved in?

BB: Okay. I think I would have been considered an active youth. Though, in those days, there were not as many activities within the church, I would say, for youth. Like probably my mother would have helped some, you know, the pastor's wife. None of these churches were big churches. Therefore, there would be limited finances. But I would say I would be considered active.

And, you know, in things like-- I remember from our church a time or two we went to a big conference center, Baptist conference center, Ridgecrest, close to Asheville. I guess my father would sign up kids to go who wanted to go and he'd get us over there somehow. So I remember that as an activity.

But my father would encourage activities for teens. I remember before I was a teen, he would even round up a bunch of guys, take them to play in a baseball league or something like this. But there were not as many activities for children and teens in those days.

You know, we were, I'd say, active. Like we would participate. Like I might, I probably was pretty good in Bible drills, just knowing where books in the Bible are—Matthew, Mark, Luke and John—and the verses in the Bible. I would find them quickly because of my upbringing and training in the church.

I was baptized before I was ten in the church in Greenville, South Carolina. And my father baptized me. So this is some of my experience in the church.

Now, what was the other question? I think there was a second part. That was my church activity.

AH: Any community activity?

BB: Community, okay, thank you. I worked a little like delivering papers. I think I was willing to work. I remember back when you had the old push lawnmowers rather than the power lawnmowers of today, and a big, big yard there where I lived. This was before, you know, when I was like ten to fourteen, somewhere along in there. And, you know, I would for a little money, I would go out and mow a lawn. But that's not really community activities. Now, I can say I'm into activity not so much, you know,

general community. But I can say we do some things for social improvement as well as Christian ministry in our ministries here and there. But I was into sports a lot, but that's not community activity. That's not community betterment, but--.

AH: (). So you played what type of sports?

BB: Basketball and baseball and tennis.

AH: So, after getting a degree in business administration, what did you do?

BB: Okay. One of the first main jobs for two or three years was driving a dairy truck. That didn't take an education to do that. But this is what I did back in my mid-to-later twenties until I was thirty years old.

Then I would say my career really began. And this would relate to my business administration training. I began work on a staff of Goodwill Industries in Winston-Salem. This is a program of training and employment for handicapped people. People physically handicapped and mentally, maybe, emotionally, handicapped.

And so I was on the staff there beginning at age thirty in Winston-Salem. The Goodwill Industries had been there many years in a very small, old facility. But in 1960, about the time I went to work there, it moved into a brand new facility. This facility is still there.

I noticed the other day that they have improved it now that it's getting a little old having been built about 1960. And they have a tremendous program. Now this has developed over the years. And, then I went to Atlanta for just a short time, about a year and a half, on the staff there. And then I was invited here to Durham, North Carolina to begin as executive director of the Goodwill Industries here. Goodwill Industries Research Triangle--. Huh? That was 19--about 1966. Here in Durham.

AH: And, sort of back tracking just a little bit. Within this time period, you got married?

BB: Umm-hmm. I got married about 1953.

AH: Okay. How did that relationship develop from first meeting her at age fourteen?

BB: Okay. That's interesting. We met in the church in the choir room. That's the first time I remember seeing Doris. I'd heard about her because I guess I knew who I was looking for or something.

And then our relationship was never bad, but as far as being sweethearts or good friends. There was a period of about ten years, she was off to college first. I'm sure went with other guys. I somewhat liked that. Sometimes during that ten-year period we would write to each other. Sometimes we wouldn't. Always a friendship, though. And so we would see each other. Her family and my family were good friends. Of course, she was a Christian. It's been a lot to me people who had good standards and this sort of thing.

I can remember though I couldn't have been—I was serious, I guess. I can remember when I was in my third or fourth year in college talking with somebody and saying, "Well, I could marry her." But I probably didn't know that I would.

So, you know, a few years rocked along and we just sort of were drawn to each other again and for good. We were married back in the old church. We had the last wedding in the old Baptist church in Bryson City, North Carolina. Then the church building was torn down. They built a new church. That was in 1953 when we were married and so, I presume, soon after that the building was torn down. And it was very, very old. But I think we were the last wedding.

AH: That's nice. Where did you settle after getting married?

BB: I went and took some additional training in school. So we were in Fort Worth, Texas a couple of years. Then we came back to Winston-Salem. That was the next basic move. Winston-Salem, North Carolina where I went to work and all of our sons were born there in the Baptist—our three sons in Baptist hospital. And so about, let's see, about ten years of our life, good years of our life were lived in Winston-Salem. Then we went to Atlanta for that year and a half and then to Durham.

AH: Do you have grandchildren?

BB: Yes. I have four grandchildren. One here in Durham and then my youngest son who has three children lives in Colorado Springs.

AH: And where do your sons—where do your children live now?

BB: Two here. They're all in computer work. My oldest son is an outstanding computer programmer and wrote the first version of the software system that is sold and distributed by, you might say, my middle son, who is the president of a software company at Research Park, Billnet. And they have about eighty employees. All computer related their whole--. Actually, my middle son who runs his company is an architect.

So they started out building houses, custom houses. And did this for some years and then veered off--. Well, my son wanted a computer software business, which is right complicated. And so he veered off into just software and that's totally what they do today: software and development.

They have a proportionately good share of the market out there. That is builders who need a system to help them run their business. So they're moving along. Should go

public within a couple of years. Very ambitious, risk oriented entrepreneur type. And, Keith, as I say, my oldest son works with him. And, so it's very exciting to see this happen, you know, and try to know something about it.

My youngest son--. So that's my two older sons in the same business. My younger son, we feel like God so definitely led him. We regret a little bit that he moved so far away. But, several years ago went to Colorado Springs not knowing anybody, took a job in a software company—they all are into computers—in a software company there in Colorado Springs as a--. His position was something like--. I don't exactly know what the main part of his business, I mean, his job was. But anyway, he went to UNC law school. And so was a lawyer and was able to utilize some of this training and experience as legal counsel for this software company. And I think that moved him on up.

Anyway, I guess it was rather providential that within a couple of years the president then left and Vance was moved into the presidency of the company. Sort of a fair-sized company there, which we have visited. And we're proud of him for what he's done. Especially sort of going where he was unknown and within several years being president of a software company. And, of course, they have three children: two sons and a daughter. They have our only granddaughter.

AH: I think you partially answered this, but I wanted to get an idea of when and under what circumstances you came to Durham.

BB: From Atlanta I was recommended to come here by my former boss in the Goodwill Industries in Winston-Salem, which I'll always be appreciative of that. Some people have some influence and I'd worked for him so he knew something about me. And I was wanting to get into the directorship of a Goodwill. So, anyway, ended up here

to work with the board of directors and begin the Goodwill Industries. And I'm appreciative of him giving me a job when I left Goodwill. That was Newton Instrument, which is now located in Butner, North Carolina.

AH: And when you were in Durham were you—do you recall any incidents regarding civil rights that was going on at the time?

BB: Not specifically. I was reading something the other day that may be related to black history month or something like this maybe identifying or recalling the beginning of the civil rights movement in Durham. Probably in the sixties, maybe beginning in the early sixties. I really don't know the exact facts on that, but--. I don't know--.

You know, as I look back I remember something of the changing environment. Like downtown Durham, you know, streets were changed. Businesses moved out. I cannot remember. There may have been. I cannot remember specifically incidents, you know, any problems or conflicts. Maybe there were some. I would guess there were some. Of course, we have the North Carolina Central University here, predominantly black, though integrated now. I'm not sure what it was then. And, as to whether there was ever any conflict, I can't remember specifically. But I'm sure we had something noticed or physical, you might say. Something you could see probably in the area of conflict or at least disagreements.

I know students at Duke University, I guess, African Americans some years ago did some kind of sit-in, this type thing. So, you know, we're not, unfortunately, free of possibly some wrongs. Maybe there were wrongs on both sides. But, I guess, most everybody, unfortunately, experienced something of a racial conflict.

I think, I'm glad to say that I've had very little problem in my own mind. I wouldn't be doing what I'm doing today. And, maybe, it was because of that black lady a little bit anyway and the upbringing we had to respect people.

And now we have a ministry—one of our ministries out of here is to international students at Duke from all over the world. So many nationalities. Many of the students we know. Some of them almost like our own children. So this is a wonderful experience we have.

Once in a while—not many come from Africa—but we have a very close friend. The first student—this is at Duke—the first student ever at Duke University—sort of like-- I think he's like about thirty-nine or forty years old. So that's above the age of the average student, mid-twenties or whatever over there. But I think it's so commendable that he's over here. I think sponsored by the World Bank. His name is Eugene. He's from Rwanda. Poor country, country that's had, you know, genocide. That kind of thing I've heard him talk about. So I respect so much the troubles that he personally, I know, has been through because of conflict between classes of people, we'll say. I'm not sure what they call them. But the Tutsee and the Hutu in Rwanda, you know, whoever's in command, sort of slaughters some of the others. And this is so bad. Anyway, interesting experiences.

AH: So, I guess, also I take it you weren't necessarily involved in the protests that African Americans organized or anything like that.

BB: Huh-uh. No. Our Goodwill Industries was certainly equal employment. I don't have any bad feelings of any mistreatment that I know of. I'm not saying that there wasn't. I remember—this is an interesting thing—I remember one of our board

members. This is in the begging days. I'm sure it was in 1966. The beginning year and in the building that we were utilizing, there was still a sign up on the wall. I can remember this. And this man--. A sign saying something like "For Colored" or something like that, you know. The segregation implication or the segregation situation at that time. You know, segregated bathrooms and drinking fountains and all of that. He just tore it off the wall. I was glad. He just tore it off the wall. I mean, we didn't even question things like that. We knew it was wrong.

AH: And where was this? Was this in--?

BB: Umm-hmm, Durham. When I came in the facility that we moved in here to start the first Goodwill Industries. That was still on the wall from the last business that was in it.

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BB: Maybe twelve years or more. But now it's become more comprehensive. It's become—we know better what we're doing. And, in a sense, it's easier. People are responding better. We still need more volunteers. But, I think, I've tried to think back as to how it all started.

This was with a man who's passed on, a good friend of mine, who was a member of this church. He and I and maybe one or two others would just visit around here. At that time we really didn't know what direction to take. We just knew people were around here. And we would go visiting. And, then, somewhere along the way in those beginning years, two or three of us from this church tried to start a little Bible study down here in a house with an alcoholic. So you see, we're not focused in yet. Of course, we're

still interested. I hope to get going again our twelve step Christian program for recovering drug addicts and alcoholics. We did have that at one time but it phased out.

Anyway, that was one of our beginning efforts right on Clavin Street here in one of these big old houses there with an alcoholic my wife knew. We went in there and asked could we come have a Bible study. Our intent was to try to gather in more people; probably got one or two more sometime, but very difficult, very difficult. But we made an attempt. And, I guess, we were sort of searching as to what is the best direction to take in ministering around here

I'll never forget. And, I think, Joyce at one of these meetings on the front porch down here was playing her accordion. I'm sure she was. And, probably that music--. I can't document all of this. But, anyway, this is general. Probably that music drew the children in. I can remember little children coming up around there. See? We were ministering to adults we thought. But, anyway, the children became interested.

And, then I remember another thing. Across the street we asked the lady there if we could have a children's Bible class, you say, at her house or in her backyard. She said, "Yes." Now, we never did do that. But the idea of the children responding. The children is where we ought to start. And that is true. That's where you need to start.

When any of us: blacks, whites, Hispanics, Chinese, become older it's harder to change their patterns or to influence them for--well say, in this case, for Christian life, Christian commitment. With any of us, not just with poor blacks, Hispanics, whatever. So I think anyone would say you begin with the children. Not necessarily, you know, most people you see in our sanctuary out here on Sunday morning would be adults: young adults, old adults, whatever.

But the place to begin is children. You can influence their life from the start. And you say a life. By that I mean not only spiritually, but in other ways. The bad habits they might get into, whatever, whatever—you know, the wrong road. So, that very reasonably is the place to begin.

Anyway, that's where we began with, you know, I'd say more significant ministry. Maybe I'm getting off track here. But that's, I think, the beginning as I can remember it are getting interested in the children. And realizing this is the place to start. And that's where we still are today. Not that we—we try to eventually get to some of those parents. And, we have a few come now and then. I told you we had some teens coming in: picked up and also walk-ins. But my main emphasis—and I pick up some of those—but my main focus is children.

[Recorder is turned off and back on.]

AH: Okay, Mr.—testing, one two, three. Okay. We were talking about how you started, basically, and your interest in working with children specifically. I was wondering if we could back track just a little bit and see if I could tap your recollections of the civil rights movement. You mentioned that you really weren't involved necessarily in what was going on, but just your observations about that time period.

BB: Okay. Thank you, Angela. I guess what little I can remember would be from what I read and pictures I saw in other places, you know. But I'm sure there were some incidents here or events, some effort to mobilize people and to influence and to change things. But I really, you know, I really can't remember specifics on that.

I remember the changing community. And I know very well the changing of people, you know, residents here in what at one time, I'm sure, was sort of a middle class

community. You know, big houses. They're still here some of them. But as happened all across the country businesses, of course, moved out.

It's interesting now that some of the old buildings that were vacated like, I guess, Liggett-Myers, you know, are going to be renovated, the former Duke basketball player. And they're going to put apartments. This is typical all over the country. And it gives—it revitalizes the city. It gives opportunities to churches like us in the inner city to minister to these people. The church () some of the left, also. So, like people coming back and don't have a church. So we're glad we're here.

But anyway, the civil rights movement. A lot of regrets there for me. Basically, the reasons for this, not giving respect to other races, specifically, the African Americans never was a problem. Really never was a problem. I can't say that I'm totally just in every thought I've had. But, basically, it was not a problem for me. And I admire the many peaceful efforts that were taken by people like Martin Luther King and his associates and other people who were genuinely true peaceful promoters for change. And we definitely needed change.

It's a shame this country had laws that did not give equal opportunity. And, therefore, laws had to be made to give people equal opportunity and all of this. So, this is not so good for our country. It's a shame.

And, so I was for these appropriate changes that took place and laws that were made and declarations from administration and so forth. There's no longer segregation and, in schools, and in this type of thing. I regret the uprisings that developed in colleges and probably, high schools, where there were conflicts of one kind or another between blacks and whites. I'm sure some people were hurt. It's just so unfortunate for our

country that we had to go through a period like this. And I guess we still aren't completely through it. And this is unfortunate so--.

AH: You mentioned some activities at Duke, for example. Could you recount those?

BB: Yes. I think some years ago—maybe sixties, I'm not sure. I think it's been in the news just recently and may be related to the black history month celebration and recognition and all. That black students at Duke were against some rule out there. I don't really remember what. But they felt like they had a just cause. And they tried to bring about action and change. And I would assume—I don't remember what it was—but I would assume they had something of significance to complain about. And, hopefully, whatever they needed was the needs or things were changed or rules were changed or whatever to, hopefully, in some way meet those needs.

AH: And you also mentioned working at Goodwill Industries during—you mentioned an action with one of your co-workers.

BB: Yeah, board member. One of the ones most instrumental in bringing me here and wanting a Goodwill Industries here. There are many across the country. It's an international program for handicapped people training and employment. But I'll never forget in the facility that we were moving into to begin operations. This man just--. I think it was a very natural thing for him to walk up to this sign, which indicated segregation—restrooms or drinking or whatever—and he just took it off the wall.

AH: Colored?

BB: Yeah, yeah, yeah. It would have been "colored here" certainly indicating segregation, which I presume the people in there before us had put the sign up. So we took it down. I was glad it was taken down by this man.

And I have a good conscience. I really do, Angela, regarding my thirteen years there working with those who, in most cases, were rather poor. Some of whom were black, some of whom were white. I don't recall any other races, but blacks and whites during those turbulent years in the sixties, later sixties. I guess on into the seventies, but I have a clear conscience.

I thank God that I didn't have to struggle with this thing. I didn't have to sit down really and decide. I think it was rather natural with me just like it was natural for that man to walk up. He didn't question. He didn't hesitate. And so I'm glad. I'm glad.

And I never had any black person come to me and, as far as I know, related any kind of feeling of racism. And say, "Mr. Brown, you're being racist." Never did that happen for thirteen years.

AH: If you could now, again, recount your perceptions of race relations within Durham.

BB: Okay. Well, could I sort of focus in on northeast central Durham?

AH: Absolutely.

BB: Okay. I believe you wanted me to relate again what I think is happening after some years. I've had to develop this relationship with children and, in some cases, parents, probably because we've treated children right. The parents, you know, pick up on this. They see our actions. They can feel. I mean, I've been in where there was some conflict. Maybe, certainly, related to this church or something that had happened here

where questions were raised by parents and children because some unfortunate—a child was left out or something like this.

You know, I've gone into homes. I think of two specifically. I think with one sat down twice. With the other once just to listen. Not understanding everything, but knowing they had been hurt. I'm talking with parents now because of their children. Who also had been hurt, but probably not as deeply as the parents who were trying to defend these children who, in their view, you know, hadn't had a fair shake.

So, to bring about reconciliation—and I think this happened. And, maybe a little bit because they knew my heart. And something of what I stood for. My love for them. And these things were resolved.

I'm not sure—I can't positively say that they'll never think about it again because they had been hurt. But, I'm thankful that I did this and that I did go this. Go in and sit down and talk just like we're talking now.

American people, Mexican people who are now—many of them, hundreds of them—in the northeast central Durham area along with the blacks. I would say as far as living, places where they live, off of Juniper, is now probably ninety or a hundred percent Hispanic. Well, I can remember going back there when there were blacks there. I'd be knocking on the doors trying to get black children. Okay, now we're trying to get Hispanics. But, you know, so, I guess the--.

I don't know how the blacks feel about it. There could be a little bit of feeling of--. I think I heard one mom, a black lady who's a member here, say something one time, "I'd rather" sort of--. I'm not sure. Anyway, she moved and that was a betterment for her. Like I mentioned while ago, you know, she was in a nice house now. She was down

here on Queen Street where we first met her and her sons in a duplex. You know, a small apartment, one side of a building. So I was glad when she moved out. She was better and she lives in a nice house now. But there could have been a little feeling of she'd rather be in a black neighborhood. I think that's normal.

Now, in my own particular neighborhood, where I live in Oregon Hills, it's integrated. I have a neighbor who are Egyptians. But I think there's some blacks probably, you know, in the Oregon Hills area. I'm glad.

But, back to northeast central Durham. I'm not sure how the black people who said it. All I know is what I've seen. Where there were blacks on Ivy Street, probably a hundred percent, now they're Hispanics. So, I don't know exactly how that happens. I don't know how that happens. I guess one Hispanic finds a vacant and moves, you know, into it. And, for some reason, the blacks move out into a community that is predominantly black. But there's still hundreds of blacks here. In fact, they're in the majority. And—but also, hundreds of Hispanics. And, I would say, generally speaking, fairly—yeah, I think, fairly good relationship between the two.

I heard two kids, one black and one Hispanic—but they're great kids, you know. Taking them home yesterday from the Y they got into a little scrap. Not physical, I don't think, but talking. And—but this is such a great story. Let me tell you. I don't know all that was said. The Hispanic girl used a word she shouldn't use to the black.

AH: Derogatory term?

BB: Umm-hmm. Yeah. One that was not really respectful. It was not a curse word.

AH: The "n" word or—it wasn't an "n" word, was it? The "n" word. It was just some--.

BB: I was a word he shouldn't use. It was a word he shouldn't use. But I think she had pretty much provoked it, you know. It was sort of even Stephen. And I'll show you the end result and I think you'll see. I think it was even Stephen

But, they both—let's say they both said things to each other that were disrespectful. That were not nice. That this doesn't necessarily mean any curse words. As far as I know, they did not use any curse—but it was just disrespectful words.

Okay. She got off, the Hispanic, down on Hyde Park there where she lived. Pretty poor conditions. And a wonderful girl, smiling girl, but she was sad. I mean she was mad. She got off the van, went over into sort of her yard there, threw down her book bag and walked in. She banged on the door. So, you know, my helper, an adult teacher, Eastway--. You know, we knew that we needed to try to resolve this thing a little bit.

So, I said to the boy, the black boy, I said, "Let's go over there and talk to her." And this is so great, Angela. This is so great. This is what there needs to be more of, more of, between, I mean amongst whites, amongst blacks and between whites and blacks and everybody. We went over there and she came back out to get her book bag and she stood there a few minutes with us and the boy, the black boy, apologized. I may have suggested that he apologize. But it was from his heart. He apologized to the girl. And then, I think, appropriately so, the boy said to her, "Now do you want to apologize?" They pretty much did it all themselves. And, she said, "I'm sorry."

To me, that's wonderful. You know, they shouldn't have had the little scrap. But everybody has scraps, especially kids maybe. But, you know, look at the end result. And I think they both matured some there, too.

Well, the boy was like about thirteen or fourteen. But he was a little guy, not much bigger maybe than the girl who was a big nine. And—but you know, that they could stay there facing each other and say that forgiveness, reconciliation. That's wonderful. And I hope because, somewhat because of the influence we've been on them, this church has been on them, and the various things that we do to build relationships, and show them what is right, even if there is a problem. It doesn't have to remain—the problem doesn't have to remain. There can be forgiveness and reconciliation. That's wonderful.

AH: Now, I also wanted to—you mentioned that four Hispanic children are going to be--.

BB: Here today.

AH: Here today. Could you tell me again how that happened? And, also talk about your relationship with Blanca, the girl, and how you've sort of been able to develop trust among other Hispanic children through her?

BB: Okay. Well, it's really exciting. I guess part of my subconscious thinking would be something like this. Now, we already have one song translated into Spanish. And, I'll tell you about the Extra Good News program. That's where so much is happening now over in the old Holloway Street School building.

But, we had one song translated. But, of course, the children, most of them can speak pretty good English or they couldn't make it in school. But, so they're picking it

up fast. But a lot of the parents still can't speak much English. So I was, I think, wanting to make an intentional—that's a good word—in developing race relations and all this type of thing. A good word.

You know, sometimes you've just got to make a decision. You've got to decide that this is the way it ought to be. It may be a little bit against what's been being, but this is the way it ought to be. You make a choice, an intentional choice, to do something that you think is right and that will make a difference in the lives of children.

Okay. Maybe it was something like that with the Hispanics. Now they were not neglected over there. They're still in a minority. That doesn't matter. They're in school together and they get along pretty good. But I wanted them to have a little more music. I wanted them to have—and in time it would happen. I guess I get impatient. I want to see more songs translated into Spanish. And, now they're glad to sing in English, the Spanish kids. They can pretty well.

But, you know, there's something about speaking in your mother language. I guess I was sort of rushing that along. It would have happened on its own probably under the leadership that we have. That's sort of the way I am. I want to see them singing more right now.

So, we started talking about a little choir for Spanish. I knew I had Joyce. I knew she was a musician and a Spanish teacher, retired.

AH: She's a member of this church?

BB: Yeah, the lady that just came in here. She'll be with them today. So we started talking about music with these kids. I started saying, "Could I bring you over here?" Now, here's where the trust pays off. And I don't even hardly have to wonder,

"Well, is that good or bad. Should I be there or not?" You know, they just—most of them want to come. Trust.

But, anyway, last Saturday at our Extra Good News meeting in the gym Blanca and Luce. They're about the same age. Cute little kids. Came up to the director and said, "You know, we'd like to sing." They wanted to sing in Spanish. And so he immediately said, "Okay. At a certain-certain time you come up to the platform. Sit down on the edge of the platform and sing the song in Spanish." So they looked up there at English. I think it was our theme song or something, "extra good news, extra good news." And the best they could they translated as they were looking at the English. But they did the best they could. Both of them had a mike setting right down there. And I was proud of them for doing that.

Okay, you know, that happened and we continued talking about Hispanic and my desire to see a little more involvement of the Spanish people in their language. And so, I thought of Joyce. And she's interested in the kids out there: the blacks, the Hispanics. Of course, she speaks Spanish with them. We've had her out there before just to have a visitation talking Spanish with the parents who can't speak English. And so I came to Joyce and told her just what I'm talking about now. "I can get some kids there. When do you want to get them? And Joyce, you direct the choir." I said, "You direct the choir with these kids."

So she was getting much, most of it in English. So she'll be translating that and have something for them tonight at five o'clock when I bring four or five of them over here. So that's sort of the background of what I hope will be a little Hispanic choir. The

children singing at Extra Good News, but also here. Standing up there and singing it in Spanish.

So that's sort of the dream. Just a little thing. And sort of my taking on something. I'm consumed now with so many different things. But I enjoy everything or most everything. I just felt that would be so good. So it's happening. And, hopefully, I can just help get it started. And then somebody can pick up these kids for practice. And I kind of sort of help initiate their performing there and here. Fun. Okay. That's the choir.

Blanca—I'd say she's a number one go-getter. She's the one that probably Jackie led us to. That we've been picking up for different—

AH: You mean Jackie Wagstaff who is a long-time community activist?

BB: Exactly, wonderful lady. She probably knows more children in northeast central Durham than anybody in Durham. She doesn't know how many children she knows. But they come up to her. They'll hug her. They'll maybe get up in her arms. It's amazing, amazing how she loves those children. She'll be here tonight taking the lead in GAs because the leader's gone. And—

AH: And () that was Girls' Auxiliary?

BB: Girls' Auxiliary. G. A. Yeah, I guess that's--. Anyway, it's a children's group activity group. And Jackie, I think, will be in charge. Blacks and whites. Isn't that wonderful?

AH: Umm-hmm.

BB: And, Blanca is probably the sort of--. We've got a couple of them. But I'd say she was the first go-getter. You could just say, "Have we forgotten any children?" And she knows Hispanic children. "Have we forgotten anybody?" And

she'd say, "Go over and get Adriana" or something, you know. So that's just the way she is. Some kids are like that. See, I can get more done if I can identify one or two kids who'll do it. And it develops them and I can sit in the car and rest [laughs]. So that's the way I work.

AH: And you mentioned the importance of coming back to this earning trust. And how did that exemplify itself within Blanca, for example?

BB: I would just guess, Angela, that Blanca already trusted Jackie. Jackie and I trust each other. And then, I'm just sort of making up what could have very well been.

Okay. Blanca trusted Jackie. And then she, Blanca, she's me with Jackie on the van. Jackie being my helper. We have to have two adults on the van to pick up children. And so I think it's just the trust flows from one person to another.

Now, I think, sometime I might build the relationship pretty much by myself just by my consistent activities, communication. But, I think, in that case it was probably Jackie because Jackie knew her first. And, you know, Jackie and I worked together for some years. And, well, more recently, a lot. But I've known her for several years and her kids have grown up in this church. So I think that's the way it probably happened.

And, now, Blanca, you know, she called me, you know. She played basketball. I said, "Blanca, let me know how the game goes." She'll call me up and that type thing, you know. And, you know, it just sort of grows on itself. Just wonderful relationships with blacks and whites and Hispanics.

AH: So she trusts you so then she'll talk to her friends and (). Feeds on itself.

BB: Exactly, feeds on itself. That's right. So, I think that's accurate.

AH: And how long have you been picking up the kids? Just sort of give me a background of how you came to do that.

BB: Yeah. I've been in this church some twenty-one years or something like that. So I've been here a long time. During that time I saw the community changing to some degree. I'm not sure when it started. Let's say in the sixties. Of course, I wasn't here in the sixties. But I knew something of Durham related to my Goodwill Industries. You know, I was over Durham and out and about many of the schools. But—what was the question?

AH: Actually—

END OF TAPE 1, SIDE B

START OF TAPE 1, SIDE A

BB: Okay. It's happening across America. I've read about this. I think, in *USA Today*, like in Houston, I think, a three percent increase in people living downtown. In other words, the percentage is sort of high in a way because people haven't been living downtown in renovated apartments. But businesses have moved out like in the tobacco warehouse. And so people, investors, come in and put apartments in there. So this is—. For some reason, some people—. And I'm guessing maybe mostly middle-aged whites, just want to move—. Their kids are raised. And for some reason they just want to come back downtown. They think back twenty years ago.

I remember when I first came to Durham. There was a drugstore over there, probably not there now. Right? But they just maybe—I don't know why. I'm living out there so I'm not going to be moving back to town. But they want to come. This is happening all over America especially in big cities. It's happening here. This gives us,

knowing that some of the churches have sort of dwindled or moved out. We're never going to move.

So we have a wonderful opportunity to minister to these people who, I guess, are going to be mostly middle-aged whites. See, there are churches that you might say are gone because we fled. White people fled or whatever, residents as well as churches. So we have a wonderful opportunity in that we're here forever. So, you know, I hope some of us get into that eventually. So it's unlimited. But the most needy mission field is right there, these ninety-six blacks. And the boundary of it is Roxboro Road.

AH: In northeast central Durham?

BB: Yes, ma'am, exactly.

AH: And your ultimate vision for northeast central Durham would be everything—

BB: Everything, yes. But there can be no higher goal than to see a big part of a generation of children saved. First, black and Hispanics, poor children, poor people. And be saved, I mean first, primarily, spiritually. A relationship with God. And we see that happening. But, also, in every way. See? We're going to be giving away clothes. I've already given away furniture. Jackie is going to check on the heat. Every way they need it.

AH: So you're optimistic about the future of this ()?

BB: Yes. I say that with reservation. We've got a pastor now that's come here about five months ago. Tremendously brilliant man. He trained at MIT, high-level as a mechanical engineer, I believe. He worked a while as a mechanical engineer. And he felt God's call into the ministry. He knows nineteen books of the Bible by memory. Not

to just say, "I know them," but to stand up in the pulpit. And if he's on something like the Sermon on the Mount--. It's not like an academic recitation where you have to memorize something. It's just from his heart and everybody sitting out there knows it. Knows that it's from his heart. But, if he can speak God's word to me, just like we're talking now. It just means more to me. I mean, speak by memory, but, so much gift.

So, okay. Under his leadership, yes, we're going to move as never before. That doesn't mean we're going to accomplish everything. But, under his leadership—you've got to have a leader—and he is--. He was at Extra Good News with his three little children last Saturday. He called me like at about eight o'clock and said, "Brevard, can we meet you? We want to come." Of course, we'd already told him about the Holloway School gym. He was here. I picked up on the big bus.

AH: What's his name and where--?

BB: Dr. Andrew Davis. Young man thirty-six years old.

AH: And he has a church?

BB: This church.

AH: Okay.

BB: Yeah, he's our pastor. He's our pastor. He called me up at eight o'clock before I left the house to come down to get my bus driver and everything, the bus. And he was here waiting for us. We picked him up. He was there on the bus talking with the kids. We could see him over at Extra Good News helping, doing what comes naturally. A heart for it. Under his leadership and under other leaders, like John Blake. And like, we call him Little John, who lives over here with in the northeast central Durham area. And people like Jackie and others.

We've got a head custodian here who's black. I spoke to him while ago. This is a dear man. I mean, he's a dear man, Rufus. He loves these children. And he's got--

One thing I left out is a mentoring class. I went—I think our interim pastor before we got Dr. Davis suggested to me one day knowing I was involved in this ministry. He suggested to me, "Brevard, why don't you get somebody to set up a little mentoring group." Thinking, probably, some of these kids don't even have a father living with them. They need a role model. Rufus is a perfect role model.

So what he does—he went to a committee in this church and got some financial support. And, I've never been to one of his programs, but I know it's good. So what he does is bring them out here, pay them a little bit to help him work. Help in the yard or whatever, whatever. Then he'll take them out to have pizza, take them over to his house, take them over to whatever, wherever. And he's an influence on their lives. And I was talking to him the other day about, "We need somebody to do this for this girls." He's just doing it for the boys.

AH: Are these black--?

BB: Yeah. I don't know of any Hispanics he's got. He probably eventually will. They're black as far as I know. And so, I said, "We need somebody to do this for the girls." I tried to get a lady in the church, a white lady. She considered it, but she had too much going. And, so that sort of concluded her.

Okay. Then I said, "What about Rhonda, your wife?" [Laughs] We talked a little bit and he said, "Well, I'll see if I can prod her a little bit." That's how it happens, Angela. That's how it happens. We need much more of that kind of happening. As far as the future, it's bright because we've got leaders. People like Rufus, Jackie, children

that we have seen develop to a higher level. So we know it can happen. We want to reduce that time it takes. And, of course, increase the numbers of kids who develop—Christian development.

AH: And you're going to be through this journey—

BB: As long as I live. I need to sort of phase down right now. But I'm aiming to be pretty active until I'm seventy-five. I'm sixty-nine. And, hopefully, I think this will happen. We've already got things beginning to take shape that will make it possible for me to get out some. But, I'll always be in it.

AH: Well, if there's no other words that you'd like to say, on behalf of the Southern Oral History Program, I'd like to thank you for your time. I enjoyed sharing time with you.

BB: Thank you, Angela. Pleasure to meet you. Thank you so much and I hope—.

END OF TAPE 1, SIDE A

START OF TAPE 2, SIDE B

AH: Okay. So now I wanted to ask, sort of just back tracking a little bit in terms of how you came to Urban Ministry and how you arrived at First Baptist.

BB: I think the beginnings, Angela, we related to my experiences with A. J.—Mr. Gregory, older than I. He's now passed on. And both of us just felt like we should get out into this neighborhood. And we were doing what you might call just knocking on doors, just trying to talk to people about Christ.

AH: And when was this?

BB: Let's say, thirteen years ago. I need to check and find out, you know, approximate year that it began. And we would--. And then several of us thought, "Well, we'll just try to begin a little Bible class down here." My wife knew an alcoholic who lived right down here. So we just asked if we could come in his room or apartment. And, I guess, our focus then was trying to reach the adults. We would not leave out the children, but invite them, whatever, whatever. But, then the children came up. And probably--. Joyce was playing the accordion. They wanted to hear. They wanted to see. I can almost see their little faces now come up to where we were on the porch there. So it didn't take us too long to realize that they're the ones really interested. Not that the adults were unimportant; no, not at all. We're still interested in them. But we did find out through this little experience in the beginning days that the children would respond. And—

AH: And, again, we're talking about black families at this time?

BB: Yeah, black, black, right. The alcoholic was white. But, somewhat--. I mean the kids, the black kids, were just coming up to hear the music, probably. I don't think they cared much about what we were saying, but--. But you know the music, I think, got them. I think Joyce's accordion music got them. And then we asked the lady across the street. She would have given us her backyard. But, then we began picking up children. I guess we started right here and down on Queen Street, which is one block over from Roxboro Road. That's where this lady lived who moved out, you know. We learned to know her. She joined the church. She became a Christian, joined the church. We ministered to her two boys, a single mom. And it just grew and grew.

I'd say mainly from right around here, but we reached on out. And where kids who lived here move out, we still try to hang on to them. But as they grow we sort of try to let them transport themselves. But, yeah, that's sort of the beginning—the children coming around. I think that's where it all began. That was sort of the beginning the best I can remember. The beginning of the children's ministry, which now is somewhat comprehensive. And if you want to touch into several—. We've talked about the choir for the Hispanics. There needs to be something like that for the blacks. But black children sing now in our church children's choir.

A black kid, Antonio, right down here is a very good singer identified by a leading music teacher—lay music teacher. But I'd say she's a professional or almost. You know, I know she said, "Antonio's a good singer." I mean she can—. A teacher's supposed to know who's good and who's not so good. He's good. So he sang a solo in our children's concert at Christmas. So, you know, this type thing it's pretty much integrated together. I think the right kind of integration. I think the right kind of integration.

Now, they may need also sometime a black choir. That would be fine. But, you know, the blacks are pretty much integrated here with the whites. The Hispanic from a different religious background, probably. Some of them maybe no religious background. But, hopefully, some type of integration—. It is to a small degree a few Hispanics have come here. And maybe that will be more and more.

But we have them involved in what we call Extra Good News. Extra Good News. Good news is a very familiar two words: the gospel, good news. Good news. We've

have so much bad news, you know, good news. And so our director just named it Extra Good News. And now they have a theme song. And they can yell, "Extra good news!"

Anyway, this is going to be a program, a ministry to inner city children. It's targeted totally--. Now I think we get into teen ministry sometime but to children, elementary children. We meet every Saturday. This began about five weeks ago. We planned on it. We ran into a tremendous successful model in Brooklyn, the ghettos of Brooklyn, where there's a large reach of ten or fifteen thousand a week to forty-five buses bringing them into a big arena eight hundred at a time. And so we've learned their methods, you might say, combining with other methods that are also good.

But, if you saw this on Saturday you would see two things. In the gym we've had up to about a hundred kids already at one time: Hispanics and blacks. The first part would be excitement, excitement—games, moving games, involvement of kids in rope pulling contests or--. Man they do all kinds of things. Like who can eat it the fastest. All kind of exciting action games they love. And music, upbeat music and things like this—contests. Real excitement they love. They can yell. You know, have boys on one side and girls on one side and the leader will say, "All right. How about it girls? Can you win?" "Okay, boys are you going to let them win?" It's excitement, a very good kind of excitement.

Okay. Then they've learned the simple rules from day one that we learned in Brooklyn, in the ghettos of Brooklyn, in the metro ministries there. Each of the leaders has a whistle. And they've learned and they have the rules that are flashed overhead onto the wall. So they can learn these rules like: stay in your seat, follow the directions, simple things, the whistle means quiet.

It's amazing. You ought to see it sometimes. Schools can learn from what we're doing. Schools have problems, don't they? They can learn from what we're doing. Okay. They have learned and it works very well, not perfect every time. But they can be yelling ten minutes ago. Then when the whistle blows and John Blake stands up and says, "Now we're entering into the most important time of this program. And that's our teaching, preaching about Jesus and the Bible." He might have to blow that whistle a time or two. But then [sound of slap]. He requires them to look straight at him. And it's very close to well done. It's amazing. A hundred kids—half girls, half boys—have been yelling. Now, [sound of slap] they're looking at the preacher.

AH: And he's a black--?

BB: They're white. They're white. We want--. Jackie's on our committee. And one of the pastors over in the inner city, black pastor, is on our committee. But we want. In fact, we're doing something right now that--. We're saying something like this. Again, using the word intentional probably. We want and we intend—we want to make it happen where--.

And we have one black man who's up and down off of the platform, one of our leaders. He's not, you know--. We have two main leaders and they're white guys. But we have blacks who are helping us with the children, doing various things to make a program go. But we want blacks in key leadership. That's our intent. We found that--. I guess blacks are a little bit like whites and other people sometime. It's hard to identify. We want, believe me, you know, blacks to be up on that stage all the time in key leadership. And we would like for that to happen. But we just haven't found that person. And we've got the word out.

Man, we've been into black churches over there, you know, and shown them about the metro ministry, which in Brooklyn which we're modeling here and Extra Good News. And, hopefully, we have not overlooked anybody. But I guess it's something like this, Angela, and maybe true somewhat with people in general. It's hard to identify and find a person who will make that commitment who will stand in there with us. Now to say that we've got some assistants, you might say, who are black. I don't think we have any adult Hispanics yet. But, so, I think it's going well. And probably started about as well as it could have as far as a good mix of the black and white races.

This man who's leading out—he's very committed. He resigned early, I guess, maybe in his early forties, mid-forties, whatever, from Riverside High School here in Durham as a teacher some years of having taught. And gave that up feeling God was calling him. That he was—. He was already part-time in children's ministry here. That had not begun, the Extra Good News, yet. But children's ministry, that was his desire. And then when he found out about what was going on in metro. It was a great opportunity to do it here. He just, I think, got it prepared. So that's how that started. A white man—but called of God to do these ministries focused on children. That's one of the ministries.

I had, I think, over thirty kids on my bus. This black church over here has buses. You know, some churches have buses. They loan buses and vans that we can pick up the kids. I have three districts stretching right back over behind our church here where there are hundreds, if not several thousand—well, maybe a thousand or two people, Hispanics and blacks. So we're picking them up. I've got a megaphone that I sort of stick out the

window. You can hear that thing. And I say, "Extra good news, extra good news bus. Children, extra good news. Don't miss the big Valentine party."

And so, we're just beginning though. We're just beginning. And the kids are responding to this. They're responding. They have fun but then they hear the simple story of Jesus in words and language that they can understand.

You know the average pastor's sermon is—he may not consciously think this but. He is sort of speaking to me and you, adult people. And, let's face it, the children can't understand much of what's being said, really. This speaks in children's language and it's just phenomenal.

And another thing that we do. You know the new downtown Y. You may not know, but just about three blocks from here. I think this is within the providence of God. That new Y. I think it's a nine million dollar Y with two huge swimming pools and this huge gym. A good direction. They are reclaiming, you might say, the Christian part. And they're not afraid to say it in YM Christian Association, YMCA. We see that and we're glad for that.

But, anyway, when they first built over here. I remember the groundbreaking. City councilman, Howard Clement, was there—a good friend of ours who's helping us in the Extra Good News, a black councilman here. I just happened to pop in when they were doing to groundbreaking. Didn't even, I guess, know what was going on, exactly when anyway. Anyway, the thing was built. So several of us went and said, "What can we do to bring together the children and here. Let them benefit from the recreation, but have a Bible class."

So it didn't take long for Phil Henderson who was a former outstanding basketball player, black guy, about ten years ago at Duke. He was on the staff there in the area that involved outreach to the communities. So, that was what he was thinking about.

It didn't take long for him to put together what is called, Generation Excellence. And it involved basically two things. We () for nothing for free. We had to have some adult supervision. Basically, it's supposed to be one adult for ten children. But, bring the kids in there. These same kids, some of them, that we've been working with. I brought them yesterday. I take them on Tuesday. And they can swim and then go to class. They've got to do both. Of course, they like to swim. They might hesitate a little bit to go to class, but they go. I mean it's part of the Y program for them. The part of Generation Excellence that's working pretty good. All right. That's a great blessing, you know.

Okay. We do several things here. Like the GAs, for the boys it's RAs. I told you about the black kids being integrated into our children's music. Tonight they will be in it practicing in the class at six o'clock under qualified music teachers. We have a youth minister. They have youth programs. They were just--.

In fact I think it's on that thing there. You see "true love waits"? That means appropriate relationships with opposite sex. It's sort of a thing that rather, at least amongst the Baptists probably--. It's an important thing that's taught for teenagers. And this is exciting. I mean I could go on and on about this stuff but you said we need to wrap it up here pretty soon.

Let me tell you this. I'm not too involved with the youth. I bring some of them. And I've raised a few who are now in the youth. Last Sunday morning after the sermon

was preached by our pastor, the pastor called down our youth minister to the pulpit. And I knew they had been on a true love waits weekend. It started last Friday with a big Valentine party. I popped in on them. Our black youth, our white youth. And then they had a whole weekend until Sunday morning staying in different people's homes Friday and Saturday nights. I don't know what all they did. But, you know, I mean, they--. Sure they teach them some of the Bible and teach them principles like this. But they have fun.

Okay, Brian stood up there and told us a little bit about the weekend. And then he told us about having had given an opportunity—all of them didn't sign. Giving the kids the opportunity to sign a commitment, which meant they were making a commitment to wait, to carry on proper relationships with boyfriends and girlfriends. And then he asked the kids to come down. And they just came right on down there. We had five blacks. And probably a few more than that whites. And, you know, I was so proud. I was so proud. And their mamas were not here. Of course, their mamas--. But to tell you the truth, even if they had known that this was going to be a recognition of these kids, probably most of the moms--. This is a sad thing to say, but it's true. We've tried--.

I remember, I guess it was last Christmas. Our pastor sent out a letter to some of the moms. He tried intentionally—I like that word. He made a specific effort to get them here. Not many came. You know, this would have been a great time. In other words, the white parents were here. They came up. Brian asked them to stand with your teenager. Okay, several of us--. This made me proud, too. Of course, I went down there and stood behind a couple. But other white people came down. You know, they probably knew their parents weren't here. And, of course, we hadn't invited them for this. But most of

them wouldn't have been here anyway, I don't think. We stood with them. We stood with them. Hand on shoulder, this type thing, you know. We were proud. And a tremendous commitment they made. So this type of thing is happening. This type of thing is happening.

Another thing--. In the summertime, mainly, we have Bible clubs. Of course, this is done all over Durham. I mean, not just here, but here, but everywhere that they can find a place. Just a home or a central place like a day care center or something where children ought to gather, you know, they have Bible clubs. Here again, teaching in children's language, teaching in children's language. And it's not working very well yet because it's such a massive follow-up. But this church is supposed to be responsible to follow-up on all the clubs around us, which would be mostly black and Hispanic. Follow-up on un-churched kids and those who make professions. By that I mean who make a commitment to Jesus as becoming a Christian. But, you know, we don't get it done and that's a shame.

Our pastor, I told him something about this the other day. And he said we just need to pray for more leaders. So it's massive. But I think our goals are in place. And God has led us this far since the beginning. The little kids coming around to see, to hear what was going on Joyce's accordion. So much has happened.

Now you asked about the community. I think I pretty well described that. You know, a change in time. At first the black moving in, whites moving out. We still have one white member. A little old lady, white, lives right over here. And one of John Blake's assistants who's coordinating the Extra Good News program, lives with her, which is a black community. And a few Hispanics around. Lots of Hispanics elsewhere.

So in this northeast central Durham I like that.

That's another important thing in ministry that a leader, which sometimes would be a white person, John's white, would live there. And I just went to Mrs. Price down there knowing she was the only white person I knew around there—a member of this church—and said, "Mrs. Price, we got a young man coming in here. Could he live with you?" And she practically gave him a room. I think fifty dollars a month. Can you believe that? Feeds him some of the time.

So this is how it works. That's another thing that intentionally needs to be done. The whites living in the community, identifying with the community, learning to know the kids on your street. And then some of these kids who live beside him, theoretically, see him on the stage over at Extra Good News on Saturday. He's one of us. That's important.

AH: You said the blacks moved in. Do you know when that was?

BB: Probably—

AH: I mean were white people—

BB: I would say—let me just guess, Angela, late sixties. And I remember, for instance, in this first big house on the left down here when two white sisters—aging now a little bit—had a lot of flowers around and so forth. So I do remember--. There were still some whites there. I would guess most of them, some of them with drinking problems, they move in here and get a room and, you know, sort of, that's their life, you know. But these, you know, were fine ladies. In fact, I think maybe they might at one time have been members of this church. But anyway, white ladies. This was after we started our visitation around here. So that would have been maybe late seventies or

eighties. I remember them. I could tell you other good things about that house down there. But, you know, people like us. They just lived there. Finally they moved because they were getting older and needed to go with their son, you know, and they moved out, which was normal movement.

AH: So you had blacks moving in making it predominantly black?

BB: Predominantly black. And then somewhere along the way—let's see.

When did the Hispanics start, what five years ago, or something? Whenever because of the good economy here. These adults can get jobs.

I know Blanca's father is a painter. I'm not sure. He probably can't speak real good English. I don't know. I haven't talked with him. But I know her mother's just sort of learning English. So I assume he's at that stage. Stepfather. Blanca told me he was a painter. I asked her what did he do.

So they come in here and they want to work, these Hispanic people. That's why they come here really. Because the economy's so good they can get a job without even speaking English. So it's another blessing. Our good economy here, one of the best in the state, certainly. And the good environment, yet not a big, big city like Atlanta. And I'm glad these things are happening. So it was a transition there. Whites some years ago, then the blacks almost a hundred percent, a few whites around. Right back behind Jackie she brought in a little white boy.

AH: That's what I wanted to ask you. How do you—how—what challenges do this Latino influence—what challenges does that pose to your work?

BB: What kind of what?

AH: Challenges. I think you've touched on that as well.

BB: I tell you. We're for the poor. You know there's a verse in the fourth chapter of Luke that, I think, Jesus spoke in his first sermon, or first message. It says something like, "I'm anointed to minister to the poor, to the depressed"—you probably remember that, too—"to this in prison." We have a prison ministry. I'm not involved with but another man. To people who are down in some way or another, economically, socially, looking for a job, leave their country trying to better themselves.

Of course, the main thing, I must say, the main thing, Angela, we do a lot of things, at least some things to help them in any way we can. But the main thing is to expose them to the message of Jesus Christ. But, you know, we don't force anything. We don't force anything. They've got to make that decision. Even though they trust me, I can't save them. So I think you see where we're coming from. So the challenge--. Certainly, it's overall, it's wholistic, W-H-O-L-E, whose. Hopefully, a little holy, too. But--. We want to help them in any way.

But the main reason and the main challenge is their spiritual life. But I can't make that decision for them. People that's music teachers tonight they—Joyce cannot make that decision for them. But as they're exposed to this, as they're impacted from different ways—the program at the Y, the program at Extra Good New, the Bible club in the summers, the programs here on Sunday nights, music and GAs. The youth program on Sunday afternoon is their program and they'll have one night. These things begin influencing their lives. They begin thinking. And then I've had the opportunity to say, "Have you become a Christian?" That's not where I am most of the time. That's what I'm for. That's my end purpose. But it's usually someone else leading them to Christ and Christianity. It's in the youth program that Brian asked, "Who is ready to accept

Christ?" And about all I would do—I'm right now probably going to take the lead in getting several of these kids—because I've already talked with one or two of them—about getting into our new members class. This is our first step after you become a Christian.

So you understand—especially with children it's important. You understand your decision. What you committed to. And you understand something about the church, you know. And if they need to be baptized, they're baptized. And adults, children, either way and they become, you might say, an official member of the church.

AH: Just—is there anyway to give a rough estimate in terms of how many black children, how many Hispanic children are part of this church?

BB: This church? If you were here tonight, if we pick up the average number, it would probably be about—the youth team, that's all blacks and Blanca, who has sort of developed here. You know, become sort of young leaders. They're helping in Extra Good News. They're quiet seat watchers. They sort of monitor. You know, they walk around. Got a job to do. That's important. But some of those kids would be here. And then some walk-ins. Let's say, seven or eight youth, black youth. No Hispanic youth, yet. I haven't—I don't know of one. In fact, I haven't met any. I've seen them around but I haven't really met—. I haven't begun a friendship relationship with any Hispanic youth. By that I mean, teenage.

AH: Or adults? Would that also be—

BB: Just parents occasionally, just occasionally. Maybe we've had—. I think Blanca's mother came one time to something special that she was going to be in or

whatever. We've got a lot of work to do there, you know. Of course, they haven't been here a long time but, you know, we're focusing in now. They're all out there.

Okay. That would be about the number of youth that Brian would be working with, the youth minister. Children, elementary, approximate age six to eleven or whatever, twelve. There would be a bigger number of them. Jackie and I will be picking up. She'll meet me here about five o'clock. I have to have two adults on the van for safety purposes and care for the children. So we would pick up maybe a dozen kids, maybe less, maybe one more.

And then what will happen some will have walked in or maybe a parent will have brought them. And so we'll have more going back. So we might have a jammed pack, pretty full, maybe overfilled van going back. Because you know one or two like, sometimes the parents of two of ours who have grown up who are now using they have two little ones, their parents bring them. That's what needs to happen more and more. Parents need to get involved, too. But, occasionally their parents will bring them. Or I'll just tell them I can't, you know. I can't do everything. Would bring them and then we would take them back. We would agree to do that, you know. So that would mean four more kids on the bus, on the van. And so you might have fifteen kids on there going back, children. And then those six or eight youths. So, twenty something.

AH: Do you see any distinct needs that the Latino community needs being new that African Americans or whites may not need? Are there any different concerns that you see in the Latino community that need addressing more so than other things?

BB: Well, the blacks, you know, are natives here. You know, like the whites. So they know better how to get jobs. Some of them don't get the jobs. I mean the jobs are available here. Anybody can get a job.

I took a—this is a white lady that lives over there, got eight children, a real difficult situation, single mom. I took her after we began trying to help her and her children several years ago. She was just getting off drugs at least not many months before. And took her over to McDonald's at Wellan's Village. She walked in, got a job, walked out, had a job. And she's still working for McDonald's. So that's a big plus for her. It was like four or five years ago. So you can get jobs, you know, even if you can't speak English. This is a good big plus for our community economically.

But, you're asking distinct problems in, amongst the Hispanics. The language, but the children pick it up fast. And this is sort of a negative. I hate to see them spend so much of their money on drinking. You go over—I'm thinking of Juniper apartments over there, which say five years ago, ten years ago, would be almost a hundred percent black. Now it's almost a hundred percent Hispanic. So that's another area that, for some reason, this transition has taken place. Okay, you can go over there maybe any day, but especially after work on Friday and the weekend. Sometime you can see maybe a small pile of beer cans over in the field. So this is unfortunate spending money like that. But those apartments are rather inexpensive, but they cost something. I'm eventually--

Part of what I do for the inner city poor and our ministry, too, international students at Duke. We give away furniture. People at this church and other churches and individuals—I'll be working tomorrow a bunch of hours collecting furniture and giving it to people who have indicated they need it. But I want to focus in on the Hispanics to see

really what their needs are. I need to get into some of their houses or their apartments and see what they need.

I pretty well, I guess, know what the blacks need or don't need over there. You know, I've been out there a long time, into some of their homes. So—but I'm guessing it's just management of money. See they're working—painter like Blanca's stepfather. But I don't know if they've got everything they need in the house. I know I heard her tell Jackie the other day that her heat wasn't working. So Jackie was going to try to do something about it. And I did ask Blanca the other day, "Is your heat working?" and she said, "Yes." So I don't really exactly know what the situation there is there now. But, so they have some needs.

I think there is some progress being made to give them a voice to--. I think there's a clinic maybe. Isn't there a clinic for Hispanic people here? I think when my doctor retired I think I maybe mentioned something about the opportunity he could go over there and help these people. But, I think, certainly efforts are being made to help them in various social ways. But I need to get into those homes and see what there is there. And, that's about, I guess, what I know.

AH: How do you—right now, how would you characterize Latino/Afro American relations?

BB: I see them on our church. I mean on our church van. And usually we don't have incidents like between the nine year old girl and the young teenage, black boy because I know that black boy. He's one of the—on my youth team. But you know kids are going to get into little verbal conflicts.

AH: Could you briefly recount that? Just briefly and what happened.

BB: Okay. You want me to get more specific. All right. I think it was true. At least this is what Terrance said. And I think the Hispanic girl could not deny it. She called him a chocolate. And he resented that and I can understand that.

I know Terrance. I know Terrance. I know about his football at () High School where my son went years ago and played football. I know one of the guys that coached my son. He's an administrator. I know these kids in varying degrees.

Okay he's one that we consider having developed here. And he's one of the youth team now. My youth team, blacks and Blanca, you know, not a youth yet, but--.

Okay that's the word that should not have been said by her. I don't know--. Let's see. You know, I didn't hear everything because I was driving the van. What was Terrance saying to her that was inappropriate? Something that, you know, provoked her. Maybe a similar thing in a snide remark or something like that.

But anyway, they were sort of arguing and, as far as I know, they didn't hit each other. But then Blanca got off first. She was mad. We saw that. She threw down that book bag and banged on the door, went in, but then came back out to get the book bag. By then Terrance and I were over there and sort of around her house. And that's when they apologized to each other. I think probably I had suggested, "Terrance, do you think probably you need to apologize to her." And he did. And then asked her, "Do you owe me an apology?" She did immediately. That was so wonderful. Forgiveness, reconciliation. But I don't really remember many of the words. But they were mad at each other and said things they shouldn't say like chocolate.

AH: So how, in your mind, can Latinos and African Americans come together more so?

BB: I think, generally, as we see it--. See Terrance and his family, his mom and dad and a sister still lives there in Juniper apartments. But they're one of—there are few blacks still living. It's mostly Hispanic though. And I would say, fairly well, relationship.

Now, on the other hand, I do see them, like, coming into Juniper apartments where blacks five years ago were a hundred percent. Now it's almost a hundred percent Hispanic. Few blacks remain. But fairly well in getting along.

I don't know between parents, between a Hispanic man like Blanca's stepfather who is a painter now and probably can't speak good English. But he's making some pretty good money as a painter.

So with an employer who would maybe be white, maybe be black, I don't know the relationships much between the adults. I don't know many or any bad relationships. Give them a plus there, benefit of the doubt. I see the children and that does not often happen because we had, I guess, sometime every week nearly, blacks and white on the same fifteen seater van. And pretty good they get along.

And they're in Extra Good News. Boys, black and Hispanic, yelling together, back and forth. So pretty good relationship but it's not perfect like the instance I gave you there. They go to school together. And—let's see if I've covered the ministries. We talked about trust, the choir, civil rights. Unfortunately, I don't remember a lot of that specifically. Mainly what I read in newspapers, t. v. and stuff. But we had our share of it here, I guess.

AH: Just sort of to press this a little bit further. And I think throughout our conversation you pointed to keys to basically developing a strong diverse loving community.

BB: I think we've learned how to do it.

AH: What are some of the most important things that can lead to that?

BB: Okay. Good question. And this is the great reward. See when we can know these kids and others know these kids have developed.

AH: ()

BB: It takes several years, but I was talking with John Blake the other day. And we've been large inner city ministries in places like Chicago and New York, Brooklyn ghettos.

AH: You yourself or—

BB: Oh yeah, we go there. We intentionally go there to try to learn what's going on. Like in Chicago there's—in one of the large ministries there—and there are over twenty in Chicago of various sizes. There's the largest private—and this is Christian—medical clinic in America for poor people, for poor people. And these would be different races: blacks, Hispanics. I guess there are a lot of Asians anyway up there. Well that's not Hispanic. What am I talking about? But, anyway, different races, different national background. And it's a huge operation. A staff of doctors, nurses. I think a hundred or more people just in the clinic staff. That's big. Biggest private medical clinic for the poor in America. We've been in this. We've been in this. We've seen it. People waiting, you know, nice, not like Duke, but nice, nice enough, in the ghettos.

All right we learn constantly. We learn reading. We learn we want to learn all we can learn. We want to learn hands on out here plus how others are doing it successfully. So, and then you know, you just--.

Five years ago when, say, a couple of the kids I'm thinking about were little kids. They're young youth now. They've developed. They've got, you know, more levels to go, but I would not have known—probably I would have hoped—that this would happen. Now I see it happen. And that's very motivating to know that it can happen. And let's say it took five years. But I think we can reduce that time. I think reading a book from a man who started a huge ministry in Chicago. He would say it takes fifteen years.

I know a black girl who had a mom. I don't know the mom. I know the girl. She took us on a tour of the place. And I remember her saying, "I'm in the book." The story of this girl, now young adult, was in the book he had written, you know. And it tells about her, I think, drug addicted mom. And how she became a Christian. And I think this girl went to college. Now she's a major staff person at that organization.

So that's a huge development in taking responsibility. Here we've seen it happen. It's very motivating. I think we can reduce from five years to—I was telling John—to two or three because we've got different things going on. The Y, the activities here, the youth programs, going out for a program Valentine's thing like they had last weekend. Different people songs, exposure to different—and these would have probably all white homes that they were in. Of course, white and black kids. The different things going on, the Extra Good News, summer Bible clubs. Some will be right back here. Of course, this goes on around Durham. But the various things that are impacting it makes it easier. And I think quicker.

AH: So your ultimate goal for this—the northeast central Durham community would be what?

BB: To see. Okay. I'm going to put it real straight. This is what I see you like, you know, real straight.

And this was picked up from a video about metro ministries in Brooklyn, the ghettos of Brooklyn. This was a professionally done video showing the ministry there. And having, in this case, a pediatrician, white pediatrician, talking about the children in Chicago. We'll say urban, inner city Chicago. Also, I think, a police officer was talking about all the drugs. And then they showed all this stuff. And then the ministry to the children reaching thousands.

And—but she said—and this is one of the things that rings in our heads, to save a generation of children so that another generation will not be lost. Not just lost spiritually, yes, probably lost spiritually. But lost in most every way: educationally. With adequate employment opportunities. Maybe inadequate training. Like in the case of Teresa's children who are now here, youth developed to some degree from down here saying this is the only church they've every know. This church did something. People here did something productive in their lives. And I'm not the only one who would say that.

I guess to save generations, to save generations, maybe part of a generation right now. Say, more specifically, part of the seven-year olds. We can't get them all this year. I hope maybe in ten years, five years, maybe, we can have, maybe, dozens, if not several hundreds whom we have impacted through the various ministries. Lives changed.

And so, another goal would be to see the reduction in time. And I think that can happen because we're impacting from so many directions now. See, back there it was

just () other guys, you know. So when you have it coming from different ways and a lot of it fun like at the Y, like at Extra Good News, all the excitement and everything, like the activities here, choir, spiritual and fun, I guess. But when you're coming in so many—it's bound to reduce the time it takes. That's a goal.

AH: And just any final thoughts. Anything that we haven't talked about.

BB: We have some other goals, Angela. One I referred to while ago. I started sometime back or some us, several of us were helping then in Christian twelve step program for drug addicts and alcoholics. This is taking the twelve steps of Alcoholic Anonymous. You probably heard of them, which are Biblically based. And giving more Christian perspective to it. Not forcing anybody, but, you know, sitting down. And, you know, I've done this.

We had several Bible studies going in various home called Oxford Houses, which are houses that have a very unstructured program. They run everything. But if you get on drugs again, you're out. You have to talk to the guys that are living there to see if you get in. I've heard these, this interview type thing. It says, it makes a lot of sense to a man who was an alcoholic. Started this thing some years ago. And so Oxford Houses are across America today. And we were involved with Oxford Houses. This church helped furnish a couple of them.

In fact, one—this house that I told you about the little old ladies lived in several years ago moved out. It became the first women's house. It wasn't Oxford house. But maybe the first women's house of any kind for drug addicted women. We helped furnish. We put practically everything in it. Lots of money came from this church. Just donations. Not part of the budget. But just people wanted to help.

So it's something that needs to be done and it's one of my goals to see this revived. And another goal that I touched on while ago knowing that it's happening all across America. And the percentages are high because not many people live downtown right now except over in here. You know, not downtown in these renovated buildings that these basketball players are pumping investment into--.

END OF TAPE 2, SIDE 2