

Initial Interview with Ruby Jones, without tape recorder. Mar.5, 2010

Location: Mrs. Jones's home, 43 Walton, Asheville, 2001

Mrs. Jones was born in 1926 (Sept. 15) on Ritchie St. in Stumptown; to find Ritchie, go down Pearson Dr. to make a l. onto Gray St. then to Madison St., make a l. and immediately turn onto Ritchie St. . Probably delivered by a midwife; her older sister was also born there.

She has one son who went to college at Winston State, studying journalism; then moved to Phoenix. Finally he moved back to Asheville 11-12 years ago, but could not find employment in any journalism job here and is now in the automotive field doing reception and logging work in a Service dept.; also orders parts and does some billing.

They moved from Stumptown when the children were toddlers to College St. which was not the current College Ave.; rather College St. ran in front of Allen School and next to Berry Temple [refer to Map 1].

Behind College St. was Woodfin St. Woodfin, College Ave. and Poplar all went into the tunnel then, merging into one street. College St. ran from the David Miller School on its lower end roughly where Oak St. is now. Their house on College St. was what had been the parsonage for Berry Temple. Coming up College from the school were several smaller houses then the larger house which they occupied. Above their house was a little cemetery belonging to Hopkins Chapel which had to be removed when the streets were reconfigured.

Lawyer Orr lived in the last house on College at Furman. [see later in interview] The side of the house was on College, and the front faced Furman. Her mother worked for him. Her mother had attended Allen School whose teachers included both blacks and whites. (see doc. 6, brief history of Allen) Some boys were attending

the "old" Allen School (i.e. before it was an all girls' school): Ruby's brother Lewis and 2 male cousins, John and Earl Cannon (now dec.). These were children of Ruby's aunt (through her mother) Allen School also had the Mountees, who were white; also there was a white girl--Nancy; Ruby could not think of her last name. The girls at Allen wore navy blue skirts with white pongee blouses (a thin, natural unbleached silk with a rough weave).

M. L. King was Pine St. then, and Mr. Jayguard had a store although she isn't sure how to spell that name because it's just what they all called him, so she's not even sure what his real name was. He was "Greek or Jewish" and had a strong accent and when he called his daughter it sounded as if he was saying "Bloomalie". The Porters' store that was on Pine St. was at this time owned by the parents of the husband (James) of Thelma Porter. James's brother, Arthur, also had a grocery store on Pine St., and his daughter still lives there, Marguerite Porter.

Ruby's grade school years were divided between Allen School for grades 1-4 ; then St. Anthony's was opened and she went there for grades 5-7. Standards at St. Anthony's were high, and everyone knew it. The teachers and priests in charge, as well as parents, viewed learning to be the students' job. Every school day started with mass at 8:00 a.m. Mother Dorita was the principal over the students and above the other nuns. St. Anthony's went up through 7th grade, then the students went to Stephens-Lee H.S. When she graduated from Stephens-Lee, it still only went through 11th grade, but it changed to 12th grade the next year.

At St. Anthony's, Sister Francine taught the first 2 grades, Sister De Paul taught 3rd and 4th, and Mother Dorita taught the 6th and 7th. [see a later interview for corrections] Father Scott (who founded St. Anthony's) and Father Nathaniel carried on mass and did the disciplining, but did not teach. Their disciplining was not rough at all, so being sent to Father Scott's office was not so much a physical threat as a social reprimand.

Ruby says her religious affiliation has been with Church of God in Christ, Pentecostal Holiness. The first church of that denomination was started where the Montford Center's Ball Park is now, having been torn down during urban renewal in the Stumptown area. There is a monument there to commemorate it, which is across the street from Madison St.

The Old Macedonian Mother Church of God in Christ, founded by Bishop Perkin in the South Side area was on Southside Ave at the corner of Gaston Ave. This is where Bishop Perkin had a Christmas tree every year and would give the kids shoes and clothing at the Church. A picture from 1948, in the Citizen -Times says that church was celebrating its 18 anniversary., which means it was founded in 1930.

Since they had a large house, her mother moved her own sister and family in with them while the sister's husband was in trouble from gambling, and there were 9 children in that family. Ruby says, "The house was large, but not that large!"

5/14/10 At Mrs. Jones's house (going over notes from first interview when I did not have a working tape recorder):

kV. Have I got the grades right, with the correct teachers?

R.J.: Sister DePaul, wait a minute; Mother Dorita the last class; she taught the 7th Grade. She's the only one that had just one class [grade]. Sister DePaul had 5th and 6th.

First and second was in one room; third and fourth was in another room; fifth and sixth were together. And seventh is the only one that had one grade.

KV: You had said that Sister Francine taught

RJ: Wait a minute, I'm getting confused with Sister Francine and Let me make a phone call. [comes back after conversation with sister] Sister Florentine taught first and second and Sister Francine taught third and fourth, and Sister DePaul taught fifth and sixth, and Mother Dorita taught seventh. Sister Florentine would suck in her lower lip.

KV: Was it hard to understand her?

RJ: Well, she would talk and then when you'd look around [afterwards] she would suck in her lip, like this. {laughs} I think that was a little habit of hers -- tucking in her lower lip. (laughs)

KV: Then you started telling me about an incident one day when Mother Dorita had you up at the blackboard

RJ: She told me that I had been getting by with the younger teachers, but "If you stay here, you're going to learn. " And she took me by the head and she gnawed/knotted me [my head] and she said, "Now young girl, you're going to GET; you're not going to waste your parents' money! You're going to GET your lessons!" (Ruby laughs heartily.) And I always tell 'em, "That little mean she get from then on, I went 'vroom' [moving her arms and hands forward to indicate the drive that inspired in her]; (more hearty laughter) I didn't play around any more. You can't let your parents waste money.

They [indiscernable]

KV: [in regards to her mother's name, Queen Esther, named for a woman in the Bible]: You'd said that she didn't like to use that name. Not even around the house?

RJ: No; she didn't want anyone to use that [to refer to her]; She'd laugh when she made that statement: "Who ever heard of a big black queen?" (More laughter.) When it came down to official things, she had to use it.

KV: What was her full name?

RJ: Queen Esther Melinda.

KV: Maiden name?'

RJ: There's some confusion with that. Haynes. They always pronounced it Haymes, with an M.

KV: Did your mom have a good sense of humor?

RJ: Yes, yes. Very much; and had friends. . . . She just made friends. I tell you , she just had loads of friends. And you never came to her house unless you ate something; that was her pride and joy. And Daddy never complained. And Daddy would say, "If a preacher comes to town, coming south to churches and things, and Mama didn't want them to come into her house [unless she could offer food] , and Daddy was Baptist, not Pentecostal Holiness. Mama was Pentecostal Holiness, but Daddy was Baptist., but Daddy never complained. No, he never complained about their coming in and eating. In fact, he would help Mama and stuff.

KV: Oh, really? (Ruby's laughing at my response here.)

RJ: Well, she was just loving it. When we were little, like I said, they used to tease us: if you seen Esther, she had all five of those children behind her. I guess Daddy must have been fifty or forty years old, maybe fifty years old when he got a car. Oh yes, in those days most people didn't have a car. In that day. But back in that day, in our church body, you could count the people who owned their homes. Daddy bought a home, but very few people owned a home.

KV: Most had to rent.

RJ: They say that's where I get the walking from. You'd see my daddy on one end of town and next thing, you'd see him in another. They tease me, they call me "Sister Jones," they say, "You see Sister Jones and ask her 'Do you want a ride?' and she'll tell you to go on." Our church headquarters is in Memphis, TN,--well we're moving it this year [from Memphis]-- down Main St. in Memphis, and who did they see but Ruby Jones walking in Memphis. (laughs). They just tooted the horn; they knew not to stop and ask me did I want a ride, so they just tooted the horn. (laughs)

KV: Did they kid you about walking all the way from Asheville?

RJ: (laughs) They knew that I came on the bus, but they knew when I got there, I didn't want anybody to take me anywhere. But I found my way around. Those places where they went in a car, I found my way. I stayed in a motel downtown and I just found my way how to get to different points.

KV: I like that, too, when I'm in a different town.

RJ: Now the church was tore down before that Urban Renewal.

KV: Oh was it?

RJ: Oh, yes. When they tore down all those houses and things on Morrow (?) St. I don't know what that was. I don't know what that was. 'Cause they just started tearing down in there.

KV: There was only one section of Montford that was called Stumptown, right?

RJ: It's off of Montford: it's, when you're going down Montford, you know where that old drug store that's a convenience store now, that little short street goes immediately through there, you go down it; there's another little street called Gray St. (see Map 3) And then when you end that street, you run into Pearson Dr. And you cross Pearson Dr., and some of the people lived on Pearson, but back in that day, it was all dominant white people that lived on Pearson. But after you went down Gray St., that was all a Black community, down there where there's a ball field now, there was a little church down there, where Montford Ctr is, all of that, my girlfriends' aunts and things owned that property. All of that was all dominant Black folks: Gray St., Richard St., Morrow (?) St., Madison St., all of that, when you went in there, that's the biggest part of what they call Stumptown. Gray St. is the first one you go down, and it was a little bitty little short street down there, when you got down to the foot of Gray St., it may be still there, but the houses are gone; and you could go back to the Fitz and it was a graveyard. That's where both of my grandparents are buried in there.

KV: Oh, are they?

RJ: Well now, you made a little turn and there's a little short street down in there called Jane St., and then that's when you made that little turn and you'd go up Richie St. And that's where I was born. I think when I [first] told you about it, I was coming in from the top of it. Now this is the bottom of it. And then you went on up there and went on out Madison St. to the top of that, and then you went down a little dirt st., and that's that Morrow St. Yeah, right on the right side of where that ball field is down there, and part of that ball field. All over where that ball field is--over all of that-- there were a bunch of little houses. And then there was another street --I can't think of the name-- there was another little dirt street over there, now that would be filled with houses, and that was part of Stumptown. Now they still have a-- they meet and they have a reunion.

KV: I remember reading about that.

RJ: And when a person named Watt Daddy was living, Watt Daddy he was all in there 'cause he came from down in there. Well now, that's how it was back in those days. And just about everybody down in there-- I don't remember ever seeing any white people down in there. But now when you got up on Pearson, where the Montford [Center] is, you might have found one or two Blacks mixed up in there. So that little area, right in that little area, that circle, that was Stumptown. And I don't even think they included in there--[trying to recall the street name] --I can't think of it--our Superintendent [of the regional church to which she has been long tied] lives over on that. Whew! I've got to start eating my blueberries [for improving memory]. (Laughs)

Courtland, yeah, Courtland. But I don't know if they included Courtland in that [Stumptown],

Way back when I was a little girl, they were all dirt streets, none of them paved. And I'd told you about the monument [to the church that was taken by the city] --it's gotta' be cleaned--I'll tell you, me and some girls, our parents belonged to that church, we tried to get a little land down there by the ball park, 'cause that's where the church was, down in there, but the man working in the Park and Recreation [Dept.], he allowed me to put the monument in the yard of the Center. So that's where it sits, when you go into where the parking lot is, and you go in there, it's setting up right by a tree. When you go in, you can see it just sitting there, right there like a tombstone. And it's got Bishop Perkins, Mother Perkins--that was the first preacher that pastored that Church here--he and his wife. Now that's [Bishop Perkins'] the church on Southside. His wife came here and she was staying with a woman down on . . . um, umm, Madison St. And his name is on this thing because he's the first to organize the Church of God in Christ here in Asheville. And then it gives our International Bishop's name on it [the monument]. (She reads to answer a question I'd asked.) Now this [picture of a church] is the one down on Southside which was built to replace the one torn down for redevelopment that they [the city] gave a little money for it. It's not the original church [but the same denomination.]

You see that picture of the lady with the long hair. That's Rev. Hairston that pastored Mt. Zion on Eagle St. I told you once that Rev. Hairston was the pastor before -- what's the latest pastor that's up there? And then they got Rev. Grant up there now. Rev. Hairston he was up there . And this woman was the sister of one of our first black doctors--Dr. Miller. Rev. Hairston's widow remarried again after he died. And Andrea (Clark) is taking care of her [the widow] now--that's her mama. Her name was Bolden. [Andrea Clarke is famous in this area for her photographs of

Asheville, esp. the East End area, prior to Urban Renewal.]

KV: We're talking about the picture that's headed "Eighteen Years of Success and Service."

RJ: There she is. Aunt Betsy. She's the founder of Church of God in Christ and National Bishop. She came here to visit a relative of hers that lived here on Madison St. And she was the person that told him that that community down in there needed a Pentecostal church, and he came down and started the church on Walton St. And Rev. Hairston, [see doc.2] is down there congratulating Bishop Perkins for his faithful 18 years. And he's also celebrating his [own] 18th year anniversary.

KV: So about what year would this have been that Mother Perkins would have been sent down here and then called her husband?

RJ: She wasn't sent down here; she was just down here visiting. And I don't know what her name was (whom Mother Perkins was visiting). Maybe it's in my book. But it was down on Madison St. and she came here visiting and they started having prayer meetings every day. And then they saw the need of a church, and a lot of people in that community didn't have [congregations], and she thought they needed spiritual strength, and then she called Bob, Father Perkins, and then he came down. And Bishop Perkins is the stepfather--now when he first came to NC, he was just Elder Perkins, but in later years, he became the Bishop. But he is the stepfather of the man that Reid Ctr is named after (Carl). This is his mother. But Bishop Perkin is his stepfather. Carl had one sister. The original Church of God in Christ was founded in 1926--that denomination. But these churches came out of that one he

pastored (in the South Side area) all of these little churches that had to leave Stumptown were still under the same denomination--Church of God in Christ.

We have two jurisdictions in NC, and he served over the 2nd jurisdiction.

KV: Is it geography that determines which church is in what jurisdiction?

RJ: It's the Church--the National Bishop. The Church of God in Christ was founded by Bishop Charles Harrison Mason. Our Bishop now is Bishop Rote, and the Bishop, they have a core of them and all of the bishops are up there and come out of our Headquarters.

And now the Asheville District, according to the way we are organized, and every District has a Superintendent, and our Superintendent is Supt. C.W.. Johnson. He's the presiding Superintendent. And he pastors Franklin. He pastors Franklin, but he's over all of these churches [in the Asheville area]. These churches came out of that first church. [said with emphasis] You know how ministers get in and then they spread out [grow the church] and then they split up. And I think now, it's either 10 or 11[churches].

Gudger St.-- that's where this little church was: This tells you about the progress he made--he moved from there to there , and then right on the corner of S. French Broad, across from Aston Park and right on that corner that's where this church was. But they [the city/Redevelopment Commission] tore it down, but they never did put anything there in its place. Another building was built in the back. The Church's drive coming out was on S. French Broad and the corner was on that street where the Hot Shot is [Hilliard]. Then he built this one on Frosty. And the young man who took the Church on after he died, he sold that Church to some kind of company--it's not a church now. And he built this one. It's up for sale.

KV: Where are they worshipping then?

RJ: Stoddard. Another minister came here from somewhere and tried to get it started again; [but it didn't work.] What I'm trying to say is that he [Pastor/Superintendent Johnson] was the one who first brought the Church of God in Christ to Asheville, and all of these little churches came out of that.

Every district has a district missionary and a district superintendent. This is our superintendent (Johnson) and this is our missionary (referring to pictures). She used to teach at Hill St. (referring to the missionary,) Barbara [Payne]--she's from Louisiana-- and she is the wife of the of the pastor at Sycamore Temple up there on Ann St. These are presiding now. He pastors a little church in Franklin. But he's also the superintendent of our churches here, like Moore Memorial, Sycamore Temple, got one in Richmond Hills, one little church below Hill St. Baptist, a little bitty white one; in all there are 11. That's where I used to belong. We built that church in 1955, and I can remember my mother and me walking down to Mr. Kennedy to make the last payment. And my husband helped us move from Beaumont St. when the City bought and tore down the church we had there. And we bought this church on Hill St. in 1955 and even tho' it's little, it was an elevation for us because the church the pastor first started was over there on Beaumont St., a little bitty house with the partitions knocked out of it!

Now my Dad, he's always been at Hill St. Baptist. He's always been there. Sycamore Temple --it's on Ann St. now. Are you familiar with Valley St.? It's called Charlotte St. now--I can't get used to these new names! They [Sycamore Temple] was right up there where there were some farms and things on Valley St., and you'd go up that steep hill [Market St.] up there where those boys set around there on Market St., and Sycamore Temple was right up there, on Velvet St. [Velvet has been closed; it

went off where Mt. Zion Church is now], and you had to go down some steps to get to it.

KV: Let's go back now to when you were living on College St. [which has since been wiped off the map before Poplar was widened and re-named College St.]

RJ: You come on up College St., there was a block of houses; I can't remember how many. But at the end of that block, which was then the corner of I believe it was Furman? I think Pine St. stopped on the other side of the street. That's where Lawyer Orr lived, on the corner. Then after you crossed that street, coming on up College, was our old doctor, Dr. Holt's house. This was his residence. I don't know where his first office was. A lot of them were down where Eagle St. was.

And then if you came up the street, it would look like vacant lots, but down in there were teeny little houses. The next building was the church, and the next building was our house. And up above us was two little bungalows, and all of that was right across from Allen. [See map 1] [This street is now called College Place. Allen School has since been reshaped into an office building] (See mp 2 for changes.)

KV: So where did you go to shop for food?

RJ: My daddy ran a bill with Jayguard's. It [the store] was just about where they've got that statue of Martin Luther King; his store was just about there--in that block. And my daddy had a grocery bill with Mr. Jay guard. And then there was an old man called. . . what was his name? Well, we had a man who came and brought vegetables, came with a truck, twice every week. We bought vegetables off that truck. And Daddy's bill with Jayguard's could include things like shoes--he sold shoes. And there was a little

neighborhood store where --if you turned the corner where Dr. Holt's house on the corner of Furman, this side would have been College and the front of his house would have been Furman, and Rita Lee, who used to be the principal of Hill St. School, her house stood there, and then a grocery store was there. Rita Lee and Dr. Holt lived side by side, and then the grocery store. I think we called it Mr. Book's store. He sold candy and different stuff like that. It was well known back in then. On the other side of the street, Mr. Pilgrim owned they whole block. When you got to this other street (?) coming up there now, where the graveyard used to be, the parsonage--their parsonage-- was on the corner, then Hopkins Chapel, then Berry Temple--no --I keep saying Berry Temple, but it was Allen School-- on the that side of the street. Of course Allen School 's been made into other businesses.

KV: Do you have any guess as to the spelling of Mr. Jayguard's name?

RJ: (laughing) We talked about it one night outside and we decided we don't know how, but as far as we can remember, we always called it Jayguard's--Mr. Jayguard's.

KV: What did your dad do?

RJ: Daddy was an orderly at the VA.

KV: Oh, yes, I remember it's there on the biographical fact sheet.

RJ: Daddy worked there a total of 47 years.

KV: He started there as soon as he moved to Asheville?

RJ: That's the only job I remember him working at. Beside, when he worked at the VA, sometimes he worked as a bellhop; what's now the Altamount, it used to be Asheville Biltmore, and there were two others that Daddy worked at.

KV: Was your mother a stay-at-home mom?

RJ: Most of the time, but she did work for a little for the lawyer, as I'd told you earlier. But most of her early days, she was at home. And she worked on Woodfin at Mission Hospital (at the corner of Charlotte and Woodfin). And the nurses' home was in that building just setting right there in the corner and across the street was Mission Hospital; Mama worked most of the time in the nurses' home building. And we were going to Catholic School at the time. But that's before Daddy bought down here (on Walton St.)

KV: So you walked the whole way to St. Anthony's [which is on Walton St., in the same block as Ms. Jones' current house]?

RJ: No, we had a pastor at Sycamore Temple--we went by bus first. Then Mama got the Preacher that pastored Sycamore Church to come out to get us--he had an old Continental car. She got so she hired him to come over here to pick us up. Me and my brother and little sister that died--that 's her little picture (pointing to a multiple children's portrait on the wall)-- there was a bus stop over there. We would stand over there, my brother, my little sister and me--my older sister didn't go with us--she went to Allen--and my other brother wasn't old enough to go to school. And there was a man out there working with my mother, and he said to my mother, "You know, Esther,

that little boy's as mean as the **devil** , so he's out there just I seen him out there take one of those girl's bags and throw it out there in the street." And that was my little brother Louis who was in trouble.

KV: What was your little sister's name?

RJ: Her name was Betty.

KV: How old was she when she died?

RJ: Eighteen.

KV: Just eighteen. That's too bad. What happened?

RJ She had an enlarged heart. And she had gotten married and was expecting a baby. I often say to a whole lot of people who were diabetic back in that day that they are fortunate to still be around. We've come a long way.

But she had been sick before she had gotten married; she had been sick off and on while we lived on College St. And I've told you I can't think of the name of the place [clinic/hospital]--I'd like to look it up and sometime I'll talk to somebody who would know. What kind of little clinic hospital it was up there on College St., right across from David Miller [school] a few houses before you got to Mr. Pearson's block. My little sister went to that hospital or clinic or whatever it was. It was right up above Jesse Ray where he had a house that he converted into a funeral home. That would have been when you come up on the side of the street from David Miller [School] before you got to Mr. Pilgrim's land. You see now Mr. Pilgrim's land was before you

got to Lawyer Orr, Lawyer Pilgrim. Coming up [College] on the right was a huge house with a couple of porches, then Jesse Ray Funeral Home, then there might have been another thing there, but then there was this big old building that was a clinic or hospital or something. Then Lawyer Pilgrim's house and land.

KV: Was Lawyer Pilgrim white or black?

RJ: White. Indecipherable static on tape here.

KV: This picture of Bishop Perkins has 1950 on it
. Was that year when he retired? Or when he passed? Or what?

RJ: That picture was when he was Superintendent.

KV: We're referring to the Document that says "The Old Macedonian Church of God in Christ" on South Side (Doc. 2).

RJ: That can't be when he retired. Or when he passed. That must have been how long he presided as Superintendent.

KV: Is there anything else you can remember about ways you celebrated Christmas?

RJ: Pastor Perkins had a Christmas tree and he gave out to all the children on South Side fixed up baskets of fruit and give them a gift and gave them[indecipherable] . Some of it [the expenses] came out of his pocket, some came out of the church, and sometimes he'd stand on the street with a tambourine during the

year and he'd go down on Southside and other places and ask for donations. But some of the money came out of his home and mission, but he had that from church. And at one of the Stephens-Lee alumni meetings there was a speaker, a woman who said, "How do you remember me?" I said, "From Bishop Perkins Christmas tree." A lot of times, I wouldn't have had any thing for gifts had it not been for Bishop Perkins' Christmas tree.

KV: [Ruby had been off looking for pictures.] That's a big class!

RJ: That the Stephens-Lee class of 1945. (See Document 1; Ruby is front row, fifth from the right.) That was taken at the front stairs of the Court House. We wanted a place where we could spread out and still all be in the picture (laughs).

End of Side B of Tape

Interview at home of Ruby Jones, 6/18/10.

KV: [Before tape began, Ruby was telling me about her plans for later on today. She always, on a daily basis, goes to her sister's to fix dinner for them and to take a reading of her sister's blood sugar. (Since her sister's stroke, her sister cannot take her own reading). Her sister inherited the original family home which is in the Walton St./St. Anthony's area.

Diabetes seems to be predominant in her family: her mother had it, but it was not detected until fairly late in her life, so she had suffered some ill affects and ended up dying a death which Ruby attributes to the late diagnosis. Ruby herself is very careful about what she eats and even watches her fruit intake.

This evening, Ruby was planning on starting to clean out a room that had been added on through the earnings of Ruby herself, when she got her first full-time job. The room seems to be a place where relatives think they can stash stuff, so it's

collected "a jumble of stuff "[.]

KV: And this is when you were 18?

RJ: So this little room has become like a basement now. I'm going to go help her get rid of that.

KV: What kind of job did you have when you were 18?

RJ: I worked there on Church St. at a rooming house. It was across the street from a church. [Trinity Episcopal]. There were 3 or 4 very large houses there on that first block of Church St.

.....

[Now she's been talking about the layout of the section of the City when she was living on College St. This was back when the current street we know as College was actually called Poplar St., which had been widened during Urban Renewal and in the widening process the name Poplar was eradicated and renamed College, much as Valley St. had been widened and then eradicated by renaming it S. Charlotte St. during the same years. The reasons for erasing the names of streets occupied principally by Blacks is not recorded. She also had been telling me that Lawyer Orr and Lawyer Pilgrim, both whites, had fit in quite well with the blacks in that neighborhood.] [refer to map 1] They had been living in the neighborhood for decades prior to ordered integration.

"Cause see, the back of that street that faces Martin Luther King when you go up that hill, there's the buildings on this side and the bank on the other side, and you go up that hill and there is that church and that, [she's using her hands on her lap to try to demonstrate the layout] and I had told you that that hill to a house that used to be

cemetery you keep coming on up and that property would have been Lawyer Pilgrim's. His part of that property would have been where that bank is, up there [Bank of Asheville on Woodfin Place]. And then this other would have taken in--but that gives you an idea of where he [Lawyer Pilgrim] was. And David Miller [school] was over here. Then Jesse Ray came down College St., and they were over [there]. So all of their land is messed up in that Executive building because there's not another turn until you get to Oak St. Is it two turns? No that's the only turn. That's right. 'Cause Charlotte St. and all of that comes on down there. And then Beverly-Hanks was right on the corner in that building, right on the corner. But see that building is kind of in two parts because one building faces this way and then that way. So it's divided. [refer to Map 1 and map 2 for changes].

KV: Were there any other whites besides Lawyer Pilgrim and Lawyer Or who fit in to the neighborhood?

RJ: The Mountees, the Mountees Gulf Service. The mama, the children, we all just played together and mixed together real well.

KV: Do you remember how to spell that name? I presume it starts out M-o- u-n- t- but how does it end?

RJ: They were right there where the First Citizens' Bank building is; they were there for years--Mountees' Gulf Service. And much to my surprise, the other day when I was on the bus going to the VA [where she volunteers every TH.] right there before you get to the Municipal Golf Course, I saw a Mountees Gulf Service. They lived up there on College St. I told you about that doctor? You'd come up College St., and when

you got to the Mountees', you'd cut right in where there was a little alley that run off . That's where the two houses were. That's where they lived. We played together all the time. My cousins are the Cannons; they were real close with the Cannons.

(Ruby's leafing through the Yellow Pages looking for a listing to get the spelling exactly right.) After I stopped driving, I still went up to the Mountees. I'd go up there a lot, and there was a fellow named Eddie--I don't know what his last name was--he used to work for Mountees a lot. They're the ones who, in fact it was Eddie who told me my brakes needed fixing. I walked in there one time. . . . (still looking through the phone book to see if the children are still alive and in Asheville) AAAH! There's two of them in here--one on Adams Hill Rd and one on Beechwood. I'll have to tell my brother about that. We still sit sometimes and wonder what's happened to the people we used to know. I'll have to tell him about that.

KV: O.K., to go back to your childhood again, you had a fairly large family.

RJ: My immediate family. My mama had 5 children. And she had one sister that had 11.

KV: I'm just wondering now about your immediate family. I presume you all had chores you had to do.

RJ: Oh, yes, oh yes.

KV: How did they get divided up?

RJ: My sister Missy, did most of the laundry, when she got old enough. But when we

were younger, Mama just gave us little things around the house to do, like washing dishes and cleaning the house. And after we got up to pretty good size, while we were still on College St., Mama worked--I'd told you for Mission Hospital Nursing--I'd do the cooking and Missy would do the housework, and the laundry, and I'd help with the housework. We had a brother, but he never was (laughs here) too much for doing housework and stuff like that. And my younger brother, neither. But it was mostly the two of us. Now Daddy would get on my brother and make him do, like take out the trash or something like that; but he [the brother] was a person who loved to visit everybody in the neighborhood and maneuver down around all down to Dr. Holt's and the Lees and he never did do very much in the house.

KV: And how about your little sister?

RJ: My baby sister, she was sick early, even when she was younger. We were on College when I told you about that little hospital. And I talked with somebody and they seemed to think that that was part of Mission back in that day. The very beginning--I'm not sure. And I'd told you that she'd been a patient. That little hospital right there between Lawyer Pilgram and Jesse Ray's--a big old two story house. And so she didn't do very much; she had an enlarged heart.

KV: She must have been born with it.

RJ: Must have been. But she went to school up here. She went to St. Anthony's a while, then she had to quit; she went through 6th grade. And then, she got a little better, and we sang in a group together.

Out of that church, I showed you Bishop Perkins [where he pastored, see

document 2 and 5], she started singing and everything, and she got married, which as I'd told you should never have happened. because she had that heart ailment and Mama should never have allowed that to happen. I have somewhere around here a picture of all of us [she's been rooting around through folders of pictures], that's the one that passed, and that's me and that's the other girl that sang with us.

KV: An attractive trio here.

RJ: (laughs)

KV: And this is your little sister?

RJ: And that, you see how that porch goes, I have this old picture that's the sister I go take care of every evening. And this is my little sister when we were singing, and this girl, is Louise Coleman; she was secretary of the Middle School down there with Rita Lee when she was principal. And when Rita Lee left the school, she went with Rita when she took that job at a college in VA. And Louise is still there to this day. Her family owned a house over on Fagg St., a street with little houses on it, her daddy owned two houses over there, and then they bought on Hawthorne. And her sister is here, Marjorie Coleman--she taught at Jones, but I think she's doing sub work now--that's her [Louise's] baby sister. And now they all come out of that little church I was telling you about over on Southside; they were members there. And we sung in a group and we traveled with Bishop Perkins--Sunbeam Gospel Singers. Wait a minute-- it was Starlight Gospel Singers. I sang in two different groups; this was Starlight Gospel Singers.

KV: And who were the Sunbeams?

RJ: The Sunbeams, I joined them after I got older. And I still carry that name at the VA nights. And this is another picture [of her deceased sister]; she got so [well] that she could sing and everything. And then she got married. She was expecting when she died.

KV: I remember your saying that [earlier interview]. And that would be hard on her heart.

RJ: Yes. They weren't as up on things about the heart and things as they are now.

And the little old doctors that were around, they weren't too up on things. If she were living now in this day, it would be a different story.

KV: So you had different chores, but your brother somehow managed to escape that?

RJ: He wasn't too much for that. And he left home at an early age with my uncle, and went up North with my uncle, and then he [Louis] came back home and finished at Stephens-Lee; he finished in '48. Then after he finished school, he left home again and went in the Service--the Army. Both Daddy and Mama were taken sick at the same time; like I'd told you, they died within 6 months of each other.

My mother was taken sick in 1977 and in '78 he came home to help us take care of our mother so he came down and moved in the house with them and helped us with the business and everything like that. He was working for the Post Office in Philadelphia then. But he quit and came down and helped us. So he's been here ever since.

My baby brother has always--Mama didn't think he was supposed to do anything. He had rheumatic fever when he was younger, and that kind of affected him and he never--he never . . . I don't know, but his mind never functioned to us just right like a normal person's. And Mama just babied him. Right now we get together and just laugh about it. He's still the same way. He married and had 5 children but he's separated from his wife and I laugh about it cause I say 'No woman could live with him 'cause mama just brought him up: "I have my own way" and you know, that would not be too good to get along with [someone like that]. So the two brothers live together.

KV: Oh, they do?! OOH.

RJ: They just like stay in the same house, but it's just like two separate houses [cracks up laughing at this point].

KV: Because Louis doesn't like his style of living?

RJ: Well, my younger brother is a very private-type person and he doesn't like . . . (indiscernible), and he's got a lock hanging on his bedroom door. And my sister just laughs and some times my brother gets on him when they have to put a roof on the house, and he says, "Now Kenny Lee, you've got to help." But my sister always recalls, "Kenny Lee's just doing what Mama told him. He separated from his wife and she [Mama] told him, to come over there and 'You get in that front bedroom and don't let nobody put you out and you do as you please!'" [cracking up] And that's just what he did!

[still laughing] She babied him all up after he had that rheumatic fever. But he stayed

married a good long while that that lady put up with him. He sure is stuck in his own ways. His children are nice and come over and see him. His wife is still living; she's remarried again. They still look after their children together and everything. Just a hard charlie to get along with.

KV: So what did you do for fun as kids?

RJ: i might have mentioned that my mother was Pentecostal Holiness and Daddy was Baptist, and most of the time we went with her, but sometimes we visited Daddy's church. But Mama had to raise us according to the rules of the Church: no movies, no dance; we played games, like hopscotch and we would go to little birthday parties and we played catch.

Continued, 8/12/10, at Ms. Jones's home

KV: Now tell me about your occupational history. I know you have the beautician history in your background.

RJ: I went off to school in late '45 to Lamae College of Cosmetology in Winston Salem after I finished school [Stevens-Lee], and after I finished there I'm not too sure about dates., but then I came and took up Marcela Waving and other cosmetology classes at Stewart's' Beauty School on Bartlett St. here in Asheville. And then I worked on South Side for Ms. Sourwhite in Sourwhite's Beauty Parlor, because I had to work out a certain length of time before going into dressing hair. And I did that at her beauty parlor on Southside. From then on I dressed hair, after I finished out my time there, I worked another year there and then I moved my shop to 512 Depot St. out in the back.

My daddy had a little house there, and we converted it into a beauty parlor. And Dad had water run into this building and everything. I dressed hair there and then during that time and during that same time, I went to manage a shop in Sylva, NC, for a gentleman named Mr. Jim Wills who lived in Dillsboro. And I dressed hair out there and managed his shop for 22 years. And I would stay in Dillsboro until I was ready to come home, and then I would still dress hair here.

KV: Wow! So you were busy all the time.

RJ: I stayed down there a few days, and then I'd come back home here. Mr. Jim Wells, was well known in that area. He worked for Sylva Supply; he owned a shop in what they called the Tannery Flat part of Sylva. And after he bought a home in Shiloh, he moved to Asheville and gave up the shop down there, and then I came back to Asheville and opened up a shop there. So I dressed hair here for about 10 more years and then I retired. And since then, the only work I've done since was taking care of a sick lady down in Biltmore Forest. Her daughter was sick and I went out there and I cooked meals for her. And then she passed. Then after then I stayed with her daughter and cooked meals for her and then she passed. The daughter would come and get me and take me there. That's the last, and that was after I retired.

KV: When you were maintaining all these jobs, did you also maintain a vegetable garden [she has many vegetables around her house, both front and back].

RJ: In summer time, I used to have a big garden, a big spot. But when I worked in Sylva, I didn't do too much, although I always grew tomatoes-- even if it was in the front yard. Even before I left to start work, I always had my patches. But at one time--the

time I came back from there, I had a pretty big garden spread out, until I stopped.

KV:: Now you have a lot of gardening to do.

RJ: In late years, I had one not as big, but I've always had tomatoes and greens, cabbage and okra, yes last year was my first year to try to grow corn, but other than that, I would grow just about every kind of greens that I could plant. And I have always loved flowers, and me and my sister we would reminisce, saying, when we were younger, I could remember when I was 12 and 13 years old, I would go out in the garden and try to grow flowers. And my dad, we lived across the street from Allen School then, my dad always had a garden. And my uncle, next door, he had a garden-- where the expressway is going through now--he had a garden on Woodfin St. He asked those people whether he could use their lot. And he always had a huge garden. And we lived next door to each other. And that's where my grandfather lived until he died. And they were all from Union, SC, and of course they were used to gardening. And I think I'm the one that was used to gardening, so I think I'm the only one out of our family that did the things that my dad's people did--like country living, like flowers and gardens and things--I've always been into that--that type of person. And Dad never was into growing things. Even if it was just a hill, the hill going up next to our house--because our house sat between College and Woodfin where you go through the tunnels now, and dad, even with his job with the VA where he worked full time for 47 years, he worked there and quit after 37 years, and then went back for another 10 years.

KV: So the particular greens that you grew--you were telling me about

RJ: Well, it was something the family liked. And it was something that I grew up with. I never ate broccoli until I was grown--I mean grown--I didn't know about broccoli. And some of the things that I eat now, we weren't a broccoli family and we weren't a squash family; but we grew up "greens." And my mother used to mix dandelion greens and turnip greens, and she would mix them. And then in the spring time, Dad was a lover of poke salad [pokeweed], and we would go out in the spring time, through the tunnel and up on Beaucatcher Mountain and out to Chunn's Cove, and we would go out and pick poke salad. And we had it all around in the yard, but not as much as we needed. So that was our main thing. And we loved cabbage, and Daddy grew some cabbage and green beans. And Daddy always bought from a man--what was his name--there was a vegetable man who always came through the neighborhood--Daddy always kept a bushel of white potatoes and sweet potatoes in the basement.

KV: Because it was cool enough down there?

RJ: Uh huh.

KV: What did you say [one time when we were in her backyard] that poke salad was good for?

RJ: Daddy used to say it was a good spring tonic--it would clean out your system in the spring of the year, and the way Daddy liked his was--one main thing about poke salad different from the other greens back in that day--of course nowadays a lot of people parboil greens because there's so many things out there [in the air/environment]. Daddy wanted his parboiled, and then take it and put it in hot bacon grease and cook it, and Daddy wanted scrambled eggs in his and he ate his that way.

And then Mama would would take it and mix it in and parboil it and then start it off with the other greens and cook it together. And it was like a spring tonic that would clean out your system. And Daddy said they used to use it a lot down in Union, SC, and his parents used to use it a lot. And so we did it.

Now Mama was the one that brought up the dandelion greens, and after I got up some size, I read up in an old book that dandelion greens were good to clean off your liver. And I had a friend who lived down here on Lewis St. off of Southside, and she had us picking the dandelion flowers because she made wine. And she had some friends up in the Wachovia Bank and in the City Hall or the Court House, and they wanted her to save the leaves and they would tear them up and put them in their salads. They didn't cook theirs. But we were young then. when this lady we called Ma Willburn that lived on Lewis St. where they're building the Livingston Center [ball field, etc.] now; that's where her house was; they bought from them. They bought their house from them when they put the ball field down there. See all of that was houses. And she would make this wine and it was good for girls when they had cramps -- the dandelion flower when they make that wine would and girls would take it and take their cramps out of the stomach. Ma Willburn always made it and then she had friends that worked, but she was a home person; her husband worked on the railroad down there, so she had time to do it. And she had a girl who just passed oh, about two months ago; lived in Winston, and her name was Moselle and she helped her make this wine and put it together,

KV: You'd said something [while we were walking in her back yard after an earlier interview] about mustard greens. They're good for something , too?

RJ: Well, Mama just always said they put iron in your system. The mustard and turnip

greens, she liked to mix them. We used to grow them. And I used to grow a green that I can't find around here now called rape greens. Have you ever heard of that?

KV: I've seen the name.

RJ: And I've gone many places, and can't find them. In fact, a friend of mine, not this year, maybe last year or the year before last, she went to SC and she brought me back some seed, but they didn't do very well.

KV: Oh, really? I've seen oil, called rapeseed oil.

RJ: Well, these rape greens were just fabulous! People have gotten away from all these good foods, and fast foods have just taken over, and they're talking about obesity and that's because they just eat all of these sandwiches, and French fries, and catsup. And once you start with them like that they're just going to pig out. So I've just always liked the gardening and vegetables and things, and we were just brought up like that.

KV: [she'd said earlier, not on tape, that they always ate greens with cornbread] Do you have a cornbread recipe in your mind or does it just come from your fingers?

RJ: (laughing) That's a thing that we laugh a lot about here, and lately some of my friends will say, "Oh, that was good!" And I'll say, "Well you know I'm out of the old school. We just threw it together, and it may not taste the same the next time because we didn't have . . . [she laughs, just cracks up here] and doesn't finish sentence]. I know Mama would take a little meal and put a little bit of flour in there and put in a little

baking powder and salt and everything, but she never did measure. She just put it together.

KV: Did she use butter? or buttermilk?

RJ: See now, long time ago we used lard. But in later years Mama started using the other . She always felt that margarine or butter is good to use in your food, and if you put it in the pan, that would make it brown quicker with butter. So she always thought - oil wasn't our thing in the past; it came up later--you'd use a little Crisco [after lard went out of favor] in that skillet and let it get hot, and then mix it together. And the funniest thing--I laugh about this often, too-- remember I told you that a lot of preachers used to like to come to our house, and they would love for me or Mama to make the cornbread. So I'd watch Mama and I'd just put it together. I didn't know egg went in cornbread. I didn't know nothing about egg going in there. I never saw Mama put egg in there. (laughing) And in late years, we started doing it me and my sister but earlier, when we made cornbread we didn't put any egg in there--nothing but the meal--Duckett's meal--and I told you my mother worked for Lawyer Pitt, not Pilgrim, and Lawyer Orr, but he was right cross the street and Mama done some work for Ms. Duckett, and them, too; the old Duckett's Mill person. He lived on the old Furman Ave, down in there. Now some years ago they took it off the market in the stores. And all she put in was old Duckett's Mill meal and a little flour, baking powder and salt. Once in a while I'd seen her put in old time buttermilk, that the man brought coming through, that had little pieces of butter in it--old-fashioned buttermilk, and that was it.

KV: no eggs, no sugar?

RJ: No, I don't remember the sugar. I add some now, but back in our day, I don't remember seeing any sugar. And sometimes, if the milkman was late and she didn't have any buttermilk, she'd just put a little water in it and just make the bread like that.

KV: As far as dandelion and turnip greens, you had said she would cook those together or **you** cook those together?

RJ: She would cook those together; she parboiled the poke salad that was the only difference between dandelion greens and poke salad, It wasn't a must that you parboiled the dandelions before; but it is a must with poke salad; I don't know whether it has something in it that needs to be [boiled out], but now, well even before Mama passed, I noticed that with all her greens she would cook them a little and pour off the water; then start them with the meat and the fatback in them. But now we don't use fatback bacon because we don't use pork. It runs our blood pressure up. We use margarine, or canola oil or corn oil. And it's **delicious** with olive oil.

KV: Oh I bet. You're allowed to use olive oil, aren't you.

RJ: But back then Mama and them always used fatback. And we were discussing that the other day--me and some friends of mine, and they don't see anything about the pork because down in Union, SC, they would go to school with little tin cans and their mother would have put in it bacon and biscuits and things, but back then, they fed the pigs from the table and the hogs--they fed them from the table. But they believe now it's something they're giving the hogs and pigs; and we were even talking about the chickens--how they'd go out [and get a chicken]. And the lady I used to work for in Sylva--she'd just go out in the yard and kill 'em, and then she'd let them

drain--to get the blood out of 'em. They said now, you see a man going in his house with little bitties, and maybe a couple of months later he'd be coming out and taking them to market, so he'd stuck something in them--give them a shot of something or fed them with some kind of something and they believe that's what's making some folks sick. And the same with hogs: they're giving them some kind of stuff, but when they fed hogs off of what was left on the table, people didn't have any problems. It's what they're feeding them, and the hormones and things they're feeding them to make them come forth real quick so that they can take them to market [faster].

KV: That certainly affects the people who eat a lot of their meat.

RJ: Because a long time ago when we were coming up, fatback bacon never done anything to us, and now before I got high blood pressure or diabetes or anything, when I'd eat pork chops I'd get a headache if I'd eat it. So we discuss it a lot because the doctor never--well none of them I went to--never says there's anything wrong with pork that will run your pressure up. But it's my own experience with it, and I stopped [eating pork] 12 years ago. And I just don't eat pork chops and bacon--I just don't eat that stuff.

KV: At what point in your life were you diagnosed with having diabetes?

RJ: Oh, I'd say 3 years, but my sister has had it for 30. But I've just had it 3 years,

KV: And your younger sister who died of an enlarged heart?

RJ: No, she did not have it, just the enlarged heart.

And my dad didn't have high blood pressure; it came from my mother's family.

Every time when you mention my sister, I look over at the picture [there's a picture of all Ruby's siblings hanging on a wall where it's easily seen from where we sit for the interviews.] (laughs)

KV: Yes, I do too.

RJ: Dad's family didn't have high blood pressure. And after we grew older, we found that it was really through all of her family. And diabetes was in neither of their families. It started in our generation. Until Mama got it just before she died. But in the early years we never heard of diabetes.

KV: And if you hadn't lived so long, you wouldn't have been diagnosed with it either.

RJ: That's right. So my sister she's had it 30 years. And Mama only got it when she got old, but never during her younger days. But we say this that Mama might have had it earlier, but you know people didn't doctor like we do now.

KV: Right, only when something was really wrong.

RJ: Yes, and Mama told us at one point in her life, in her early years down in SC, she says her mother said she went almost totally blind. And she eventually got her sight back. And I told my sister, it might have been some diabetes back then, because you know children can have it. But back then people didn't know, and plumb on up 'til Mama was, I guess, 69 or 70 when she got it. But Daddy's people never had high blood pressure--I told you about my uncle who lived to 101 and 8 months. And I went

up to the high rise stadium and got tested -- they tested for high blood pressure, diabetes, anything you'd want--but now my sister has 4 children and 3 of them have diabetes. And my son has it now, and he's taking shots.

KV: Oh that's too bad!

RJ: Two daughters of hers have it and one son, so those greens don't taste as good since we can't make them with fatback bacon.

KV: I can imagine.

RJ: That high blood pressure and diabetes is one of our families'

KV: I'd seen a piano one time around that corner there. So you must play the piano?

RJ: I do a little. And my brother and my mother--she could play 12 chords. We've always had a piano. My sister still has the piano my parents bought her when she was . . . oh, before she was 10 years old. And that was our--you see I'd told you before that my mother was Pentecostal Holiness and we weren't allowed to go to movies or dances or anything, so that was our livelihood--bringing people in from church, eating, and getting to the piano and singing. (laughs)

KV: Yes, singing is a lot of fun.

RJ: (laughing) Cook and eat and sing (more laughter) and just have a good time like that and get around the piano and sing. And all of us have a piano in our house

because it's the way we were brought up,

KV: You do? Every single **one** of you?

RJ: Yeah all of us. But my sister, the one she has in her house has been added since. It's been in my parents house since she was about six when my parents bought it for me. And all of us could play something, but Mama played 12 chords and my brother Louis, he plays **real** well. I laugh sometime--I used to be in that church, was in it 48 years before I made the change from it, and when he came home because most of his life he hasn't lived here--he stayed mostly in Philadelphia ever since he got out of the service--he's a vet, served in the Korean War. He'd come into Church and say, "Now get up, Ruby" (laughs). He'd say that. And he and I do duets at different programs; we sing together.

KV: Where? At church? Or where?

RJ: Mostly at churches and things. And we used to have a group earlier. I think I showed you that picture of that church earlier that early church; we all sang in the choir there.

KV: Oh your family did: your sisters and your brother. even your baby brother?

RJ: The baby brother didn't sing in the group with us, but my sister, and my brother, and the little girl that died. Before she died we sang in the Starlight Gospel Singers that was by that minister that had the church on South Side that I showed you. We sang in a group there, and he used to take us all down to Rockingham, NC, Monroe,

NC, all down through Charlotte, Southern Pines have us singing.

KV: Did people pay to hear the singing?

RJ: Well we never charged at the door, but we would take an offering. The minister at the church didn't believe in making them pay at the door. Just take an offering. And sometimes we just sang on programs and didn't charge anything. So it was an enjoyable life. Most of those older people who tutored us and carried us around are gone now.

KV: I bet.

RJ: We sit and laugh about it, me and my sister and brother, and Sycamore Temple had their church anniversary last month and they asked me to come over and speak about the origin of the church and how it began. I told them when I got up that I was looking over the audience to see anybody that was here during the time this church started, and I didn't see anybody but--I'm here. So I'm the old folks now. (laughs) But one girl, and I said is Sister LaPearl here? I mean Pearl Carson. And she wasn't there in the audience that day; so it's just a few of them that come up in the church with us along with my parents and they're all gone, they're gone. A lot of good memories. Uh hunh.

KV: Sounds like it.

RJ: In that day, folks just came in the church and if you could play any kind of little tune you'd just get on the piano and play, but it's different now; it's different now. They

want salaries; well, I can understand it if you went to school for it. But back in that old day, we just let it come and whatever you could do, just do it -- to the glory of God! No charge!

KV: 'Cause the talent is

RJ: It was just our livelihood, something we enjoy.

KV: And when you say livelihood, you mean it.

RJ: And my sister, even with her lame hand, the children will look in and see her trying to play something she used to know by memory because it's good exercise for her hands [this is the sister who had a stroke]. This is the side affected [pointing to her right arm].

KV: Was she right-handed?

RJ: Yes, that's the bad part.

KV: So that why you go to check her blood sugar.

RJ: And I have to say it's not that her children are neglecting her, but they're younger and they're working. One daughter comes and she takes her to all her doctors' appointments and stuff. She's into nursing and stuff. But I just figure by me being older that a lot of little things that young folks are doing, and I've been around her all my life, I need to come in--kinda' like the boss lady. (laughs)

KV: Right, right.

RJ: So I just started going at night on my own because her son who works at Mission, he comes in the morning, and she gets Meals on Wheels--course she doesn't like it

Unrecorded meeting, 1/25/2011 at Ruby's home on Walton

She showed me display boards she had made for her church's picnic in summer, 2010, which included a picture not in the documents of a woman named Nora Jackson. In the early days of the church on Bartlett, the floor was sawdust, and Nora would get down on the floor to pray during most of the service. She also held a prayer session on Sat. evenings for the youth of the church to which they could bring their boyfriends and girlfriends. Nora would be on the floor praying but also periodically glancing around at the teens to monitor their behavior. The teens knew she was doing that so controlled themselves during this hour, but laughed about it afterwards and imitated her for their own entertainment and used that imitation as a way of referring to her without actually naming her.

The church was the lower floor of an old building at the corner of Depot and South - side with an entry off Depot that allowed the roomers to get to their rooms. On Saturdays, she would dress the hair of those too sick to leave their rooms.

Addendum to the Interviews: (Document 8)

IDENTIFICATION OF PHOTOS IN BOOK of SOUTH SIDE PROJECT COMPILED USING PICTURES IN HACA COLLECTION AND PHOTOS FOUND IN THE GLEN ROCK HOTEL PRIOR TO ITS BEING TAKEN OVER BY MOUNTAIN HOUSING FOR ITS DEVELOPMENT OF DEPOT ST. BUILDINGS INTO CONDOS, APARTMENTS AND RETAIL. (Refer to Map 1 in conjunction with these notes and photos. This document with its pictures together with Ruby's comments provide further insight into life during segregation and pre-urban renewal.)

Pictures 1-8 (with exceptions of 2 and 6): what streets and neighborhoods looked like after neighborhoods had been eradicated but before redevelopment.

2: south of downtown

9: Black Street Grocery: was on Black St. past Hibernia and before Water St. Another grocery store on up Black St. , and a florist was on Black at the corner with Hibernia. Ruby and her brother ran the florist shop after the owner's husband died. Black St. has been wiped out by urban redevelopment.

Another grocery store was on Grove St.--the Blakelies' store. It was owned by the father of Mr. Dotson Blakeley who taught at Stephens-Lee.

10. Unidentified house and street.

11. Unidentified man and house with tar paper roof and strings of food items hanging to dry.

12. Street down in the valley with a policeman and his car (note car with bubble on top) and a tow truck parked across from police car. Police officer is talking to a man. An accident, perhaps?

13. Dirt Asheland with 2 and 3-story apartment houses.

14. More buildings on Dirt Asheland. #327 was probably a business.

15. Bartlett St. probably near Asheland. There were also houses across from this. Ruby's father's house was 198 Bartlett across the street from the Fire Dept. house that was moved during Urban Renewal to French Broad near Livingston St. Ruby's family would sit on their front porch and talk to the firemen (of course all white) who would come over.

16. Cleared land (perhaps lower Livingston with Depot in distance?)

17. Jones Tavern. Mr. Jones had several businesses and lived in Shiloh.

18. Boll Weevil Hill, an area of French Broad: Ruby had many customers from Boll Weevil Hill and all of the kids who came out of this area "made good" even if they were from large families. These are apartment buildings and their restrooms were on the back porch. To bathe, people had a movable tub that would be filled with hot water.

19. Back porches of apartments from previous page. On French Broad, near Livingston, before the location of the current Fire Station.

20. Unidentified.

21. On Southside with Leo's (Lottman) Cafe. Sign above the Cafe says "Sams Clothing" and next to the cafe was Leo's son's cleaners. Ruby's beauty shop business was across the street (note the x in the shadows).

22. Mr. Lottman's store on Livingston employed another person (corner of store visible on far left). Mr. Lottman lived on Black St. See remainder of Mr. Lottman's store on #25.

23. Depot Street near the Train Station.

24. Houses, possibly on Livingston St.

25. Mr. Lottman's store and adjacent house.

26. Southside Ave. and Miller's Cab Service. There were two more cab services up on Eagle St.

27. Southside (probably)

28. Bottom of Southside at Depot. The building on the far right was Bishop Perkins' church prior to his church on Gaston. This had a dirt floor and rooms rented out on the second floor. The Nasty Branch Creek ran under the church building. The brick building on the far left was where the Hutchinson Boys cut hair.

29. Unknown

30. Mr. Logan's house on French Broad (one with E. Riverside sign in front) on French Broad, across from Varick Chapel. He had had a garden at the side of the house where the cars are parked that was large and productive.

31. Unknown.