

[0:00:00]

Jane Patterson: -but-

Caroline Mulloy: On behalf of Crossroads to Freedom at Rhodes College we want to thank you for coming here today and sharing your story with us today. We really appreciate it. My name is Caroline Mulloy. I'm a senior at Rhodes College and this is Holly McGlown who is a sophomore at Rhodes College. We're both honored for you to be here and to find out a little more about Memphis and the Evergreen Community. Today's interview will be available online at www.CrossroadstoFreedom.org. So we're going to start off with some biographical information and for the record can you please state your names?

Jane Patterson: Jane M. – Macatee Patterson.

Bob Patterson: Robert G. Patterson.

Caroline Mulloy: Okay. So we'll start with some biographical questions like what year were you born.

Jane Patterson: 1928.

Bob Patterson: 1927.

Caroline Mulloy: Where were you born and raised?

[0:01:00]

Jane Patterson: Marks, Mississippi was my birthplace and I lived several places in Mississippi.

Bob Patterson: Born in Kobe, Japan and my early life was in China and then more recently in America.

Caroline Mulloy: What is your occupation?

Jane Patterson: Homemaker.

Bob Patterson: Retired member of the faculty.

Jane Patterson: I had worked as a Christian educator for five years in my early life.

Caroline Mulloy: Who are your parents?

Jane Patterson: William Harvey Macatee and Queen Estella Graber Macatee.

[Laughter]

Bob Patterson: C. Houston Patterson was my father and – what am I trying to say?

Jane Patterson: Francis.

Bob Patterson: Oh Francis Glasgow Patterson.

Caroline Mulloy: What were your parents like? What was their occupation?

[0:02:00]

Jane Patterson: My father was a minister and my mother was a musician, pianist, organist. What else do I need to say? Is that identify them?

Caroline Mulloy: Yeah.

Bob Patterson: My father and mother were both missionaries to China and then when they came back to this country my father was a minister in several different churches.

Caroline Mulloy: So can you describe any brothers and sisters you may have, who they are and what their occupations are and what they've done?

Bob Patterson: My brother, Houston Patterson, Jr. – I probably do need to take a little water. You go ahead and talk while I –

Jane Patterson: Okay. Well I have one brother, younger, several years younger. He is William Graber Macatee and he's a Presbyterian minister just like my dad and became Presbyterian Executive in Kentucky.

[0:03:00]

He had several – he had some churches in Mississippi and then worked with our Christian education board in Richmond where it was located at that time and then went to Lexington as an associate executive – Lexington, Kentucky as associate and Presbyter of Transylvania and then became the executive later. He's retired and still living there in Lexington.

Bob Patterson: I have an older brother and he lives in Chattanooga. He was a professor, a teacher I suppose is the word at McCulley School. He taught mathematics. My sister is living now in California. She was in Arizona and she was a medical doctor.

Caroline Mulloy: So can you tell us a little bit about the neighborhood you grew up in and what your home life was like growing up?

[0:04:00]

Bob Patterson: Well of course my neighborhood varied a great deal at different parts, different portions of my life but to go back to the early time when I was in China my brother and sister and I, all of us just grew up talking Chinese first and then later talked English. I have forgotten most of the Chinese but that's what my early life was like and it was a very rewarding life. It was in a town that probably people would think of as not part of the main part of China. It was in the more hinter land so to speak but we enjoyed getting to know the people there. So that's my early life.

Jane Patterson: Oh and I had 12 years in the Delta and at Shaw and I had a wonderful childhood.

[0:05:00]

It was very free. We could – the cotton fields came up right to the back yard and so I played out in those cotton fields a lot. I had a wonderful school. It turned out that the music director for the public moved music school director there was actually from Memphis and my later years she came back to Memphis and I thought of her as – it would be so old by then but she came to – she was a member of a Methodist church near where I Lived and that was so exciting to see her again because she would have these pageants every year with the whole school involved. We did the *Wizard of Oz* and all kinds of things and I participated in that. So that was fun during the childhood years. Then I moved to Senatobia and had a more in-town kind of experience of – a wonderful group of young people there and really enjoyed those junior high years.

[0:06:00]

Then went to Brookhaven where it was a larger town and had more opportunities for music and education and whatever. So then came to Southwestern after that. So that's my childhood.

Bob Patterson: Whenever I tell Jane about the things that I didn't have when I was child like electricity in town Jane always has the same kind of thing that was going on in Mississippi.

Jane Patterson: I could outdo his stories sometime – in the Delta particularly during those – in the '30s. We did not feel the Depression because we always had food. There was one year my father did not have a salary. The church couldn't afford to pay him but they brought us all kinds of stuff. He gave him a cow and got him – he could – he

had been on a farm. So he knew how to handle all that and a wonderful garden.

[0:07:00] I wish I had that garden now.

Caroline Mulloy: So what was school like for you, the elementary school or junior high or high school? What was that – do you have any memories that stand out?

Bob Patterson: My earliest schooling was at my mother's knee. She – there was a system called the Calvert System. I don't know if you've ever heard of it but it does still exist. But it – what it did was provide materials for Americans who were someplace in the foreign lands and couldn't get their children any English language schools. There weren't any English language schools where we were. So this was a system that a home education could be made by somebody who didn't know a thing about how to do a home education and it worked pretty well. That system of reading and writing and arithmetic was quite successful on reading and quite successful on arithmetic but didn't do a bit good on teaching how to spell words.

[0:08:00] When we came back to this country we went to the public schools in the various places where we were and finally my post-high school edu – I went to McCulley for awhile and then went to Washington Lee and went on.

Jane Patterson: Well you also had Shanghai American School in your young life, too.

Bob Patterson: Yeah. The Shanghai American School for my junior high was in – well I said it, in Shanghai.

Caroline Mulloy: Jane?

[Crosstalk]

Jane Patterson: From – I already described a little bit about the school in Shaw. The principal would go out to colleges and find students that were Phi Beta Kappas to come be his teachers.

[0:09:00] So I had excellent teachers during that – during the '30s I just am so pleased about that. Then the later schools in Senatobia and Brookhaven I felt were real good. I certainly had a wonderful English teacher in high school. She – I was – I went there in the last part of the 9th grade and by the time I got through with the 10th

grade – she had been teaching 9th and 10th English – she got moved up to the 11th and 12th English. So I had her all that time. She would do plays and things, too. So I really was very fond of her.

Caroline Mulloy: Did segregation or integration impact your educational experiences at all?

Jane Patterson: Not at all. The thing that I had experienced was that in Shaw we didn't have integration with African-Americans but we had a lot – this was a consolidated school.

[0:10:00] So it brought in a lot of farm families, students who were immigrants, recent immigrants from Italy. It was so recent that they were paying \$50.00 a year to Mussolini to be able to go back to Italy if they wanted to. I recently saw a book in Davis Kid about the Italians and during that period. I just picked out – I couldn't tell you the name of it now but it was a really – it hit me because I was familiar with that area and with the people. But one woman – it was talking about one woman that had seen her eight boys or however many she had leave Italy and she never saw them again and I was just so overcome thinking I hadn't thought of it from that side, of what that would mean.

[0:11:00]

Bob Patterson: My contacts that relate to racial integration would have to do with Chinese for the most part, not entire so because the Shanghai American School it was English language but there were many people at that school from a number of other racial groups that attended the school. There weren't any problem in that as far as I was concerned. They were good students that they – at school. After coming back to the schools in this country and my whole period of schooling was under segregated schooling.

Jane Patterson: That's true for me.

Caroline Mulloy: Now I want to ask you what role did religion play in your life growing up?

Bob Patterson: Say that again.

Caroline Mulloy: What role did religion play in your life?

Bob Patterson: Oh religion.

Caroline Mulloy: Did you belong to a particular church?

Bob Patterson: To me personally or to the schools that I was going to or what?

[0:12:00] We're not talking about schools now, is that right?

Jane Patterson: Talking about you.

Caroline Mulloy: It can be towards you and if it affected your schooling, too.

Bob Patterson: Okay. Well of course when my missionary parents were teaching me there was definitely involvement with the Christian faith. Shanghai American School had to some extent had that also although it was primarily a school school rather than a religion school. The McCulley School had a considerable amount of religion that was involved in it. All the students came, met in the central meeting room that the school had at that time every morning and Dr. McCulley would lead us in prayer. He had the reputation when he started praying of really giving us all the announcements for the day by putting those in as part of his prayer.

[0:13:00] "Oh God, let us remember that today so and so will be coming as a speaker at 4:00." [Laughter] But he was a very committed religious person. I don't mean to be making jokes about him. At Washington Lee I studied religion and then of course I went on and became – I went to the seminary and became a minister myself.

Jane Patterson: It was very central in my life with my father being a Presbyterian minister and as a child just voluntarily at eight decided I wanted to join the church. I had heard the infant invitation several times. So I did. Also about that time, we had a Christian – I'm not sure what he was, whether he was a minister or what came from Africa and spoke.

[0:14:00] An African spoke. After that I wanted to be a missionary to Africa, of course, and I carried his picture around. Thought that would be something to do. Then later I became very involved with youth groups in the church and we would have center youth groups and we would meet Presbyterians from other towns all over Mississippi. That was just the highlight of my summer to do that. Then to go to Montreat in the summers and that was even more of a highlight. That's in North Carolina. Then in college I continued my interest in wanting to go into Christian work of some kind and did go in to Christian education.

[0:15:00] I went to a school for that later. It was very important.

- Caroline Mulloy:* So what – can you describe a little bit what it was like to be a missionary or your experience with that?
- Bob Patterson:* Of course I was a child when missionary in the early part of my life and I didn't think of it as being out of the – anything different. It was just living. Later I went back as a missionary for a year at a time in Hong Kong and –
- Jane Patterson:* Taiwan.
- Bob Patterson:* - Taiwan. I think – what is it like to be a missionary? I think that I was impressed with the people that I was dealing with and they have an interest in learning not just about Christian faith but also about learning about Chinese religions and learning about other religions in other parts of the world.
- [0:16:00]* To be a missionary there was seeking to bring to them a knowledge of God's purposes for human life but at the same time it was not seeking to compel anybody to any changes to any kind. I probably could go on and think of more to say but I'll let Jane speak.
- Jane Patterson:* I'm not a missionary. I wasn't a missionary.
- Bob Patterson:* Oh you didn't ask her about that, did you?
- Caroline Mulloy:* Well I'm sure you had experience with it, too.
- Jane Patterson:* Well I felt it was – as a minister's daughter I had a very privileged position and I had to work at overcoming some of that and to do ordinary things because I had advantages. Even during the Depression people were taking care of us and even when Daddy wasn't getting a salary.
- [0:17:00]* So I really appreciate all of that. It was a protected life a lot because we – I was motivated a lot – Dad was a charismatic kind of person – is a kind of person you wanted to be like. So if Mother said, "Now Jane, you must do this so you'll not embarrass your dad," or something – I did have moments when I would speak out like as a child was reprov'd very much because after they had brought us all this pork during the period of time during the Depression in the midst of a bunch of – a group of church members I said, "Sausage, sausage, sausage."
- [0:18:00]* *[Laughter]* So I still remember Mother being so outdone with me but *[laughs]* –

Bob Patterson: Let me say another word about that matter of missionaries that I recall especially from my earlier life and that is that they were concerned with a number of things besides teaching Christian faith. For example, they formed hospitals and they formed girls' schools and boys' schools and in some parts of the country they went clear on up through college and university that were being given to people – not just purely given but being made part of the culture of the people which helped them in accomplishing their lives in a number of ways besides studying Christian faith.

Jane Patterson: That's good.

Caroline Mulloy: So I want to ask you about your family as you got older. I know that you all have children. Can you tell us about your children?

[0:19:00]

Bob Patterson: Well we have four children and I might say that the question of whether we conveyed our understanding of Christian faith to them must be answered that I think at least three out of the four could be described as not having committed themselves to a Christian faith. I think that the opportunity that some of our children had to go with us on those times that we went as missionaries to both to Hong Kong and to Taiwan –

Jane Patterson: These were ten years apart. I wanted to clarify that.

Bob Patterson: Yeah. They were primarily two children with us in –

Jane Patterson: Three.

Bob Patterson: - well there were three actually. One was quite young when we were in Hong Kong then later it was our two younger children that were with us in Taiwan. I think that all four of those children have been very much impressed by how much they learned by living for awhile in a foreign country and by going to school in a country and by getting friends there.

[0:20:00] I think they've even made some effort to let this be an opportunity for their own children because they found that it really was useful for their own education.

Caroline Mulloy: Now we're going to talk about the period of the 1950s through the 1970s. Are there any stories in that particular time period that you remember maybe things that happened during your neighborhood?

Bob Patterson: Yeah, in the neighborhood. I'll have to think. You help me out.

Jane Patterson: We talked about this already and I guess we should maybe repeat some of this. You had one story that we hadn't told them that you were thinking of. Maybe you can be thinking of that. I will mention that the – we were particularly concerned about the expressway coming through very near us.

[0:21:00] We, as I said earlier, we had bought our house in that area on faith that it would not go through but were not at all sure that that would be the way it would work out. We watched how some properties were deteriorating because they were waiting for what would be decided. Our children have described that period pretty well in the little essays that you have read. Have you thought of anything to bring out?

Bob Patterson: Well some of the things that I think about when I go back to that period of time were things that were happening here at the college because that's where I worked and was more or less familiar with it.

[0:22:00] I would have to get out some notebooks and memories and things to try to get these things put in their proper order if I were doing that but just talking about it I remember that when black people first were admitted to this school it started off with very few people, just maybe three or four per year coming in that were black in the midst of what was otherwise a white school. I think that one of my comments there would be that it was very high quality people that came to the college with that – among those who came in at that time. I'm looking at the wrong person. You raised this question, didn't you? We now have living near to us in our home Herman Morris who went on to become a well-known political person and administrative person here in the city of Memphis and I think has shown the quality of his life and he was one of those who was here at the beginning.

[0:23:00] Now when we began to have more black students coming to the college such as I'd say – when I say more there were maybe 25 or 30. How many would you say are at the college now?

Holly McGlown: 1,700.

Bob Patterson: I mean the blacks that are at the college?

Holly McGlown: Oh about 100.

Bob Patterson: About 100. Yeah, so it's gone up a good deal since when I'm talking about here. But when that time came that there were say 25 blacks as part of the student body they began to operate by putting themselves as a group of blacks.

[0:24:00] They wanted to have a black student center and when they went to the dining room to eat they would eat at tables where blacks ate. So there was kind of an isolation that was taking place with this group. They were a large enough group, 25, that they could support one another and form themselves into an isolated group. I found that to be a problem. It seemed to me that the purpose of integrating the college was an attempt to integrate the people who were at the college instead of having white groups and black groups. For example, the question came up as to whether there might be a black fraternity or a black sorority. I don't think that's ever happened but I think that one thing that did happen was that the college made it absolutely required that any sorority or fraternity that was to be on this campus had to have a national policy of accepting people without regard to their race.

[0:25:00] Actually I think we lost one of our sororities on the campus because their national policy did not permit that. But I think that that was a good policy and I would imagine although I can't give you information on this but I would imagine that the fraternities and sororities now are integrated with regard to the people who are their members. Anyway, that's required by the school that that must be permitted.

Caroline Mulloy: As you were talking about the integration of the school do you remember any dissent of how white students thought about the black students coming in?

Bob Patterson: What I thought about what?

Caroline Mulloy: Do remember anything about how the white students felt about the black students coming in?

[0:26:00]

Jane Patterson: Would you have known how the students felt?

Bob Patterson: They usually had things to say sooner or later. I don't – during the time that I was in the faculty I don't remember having any sense of objection on the part of the white students. I can – so I think the problem may have been the black students. I think that the black students felt that it was difficult to feel really accepted by the

college that they had come to and I can remember one or two incidents that took place that were difficult to know exactly what to do with. One was when their – no, we have an honor system here at the college and one was a time when one or two –

[0:27:00]

I'm not sure how many people but somebody had been given a punishment by the Honor Council and it wasn't expulsion from the college but I think it was having to leave the college for a certain period of time, a punishment that came to them from the Honor Council. Then the black students who were present on the college at that time began to thoroughly object to this and say that this was taking a – this was understanding something about what was required of people that they never had required of them when they were in high school before they came to the college and they objected to this and felt that it was an activity that was being taken against this student who had been found to be against the honor system. The other blacks wanted to support him and get this action changed.

[0:28:00]

So I can remember, for example – at the time I was the dean at the college and my office was the Dean's Office. I can remember the time that I came to my office one day and it was all filled with black students who were there because they wanted to protest against what was being done to their fellow black student and they said they were going to stay in that room until some change was made. Well I said to them, "Okay, go ahead, stay." I found another place that I could do the work I had to do. So they stayed there and they would go out or I think maybe someone brought food to other people and they were really trying to stay there as they said they would until a change was made.

[0:29:00]

Finally, they decided that it wasn't worth it and they left the room where my office was and I went back to my office. There were some other difficulties that happened, too. One was when some of the black students blocked an athletic event by blocking the place where the races were supposed to take place and that in turn led to differences of opinion but I think that these things – my guess is that these things are no longer happening. At the time I think we were able to work through to give an answer to some of the black students to what they needed and wanted. There was at that time, for instance, a black student center and I don't know if that still exists. Is there a black student center now?

Caroline Mulloy:

We have a black student association.

[0:30:00]

- Bob Patterson:* I'm not surprised that there's a black student association but do they have a regular place where they can go?
- Caroline Mulloy:* No. I think it's just –
- Bob Patterson:* A room somewhere?
- Caroline Mulloy:* Everywhere.
- Bob Patterson:* You think they do?
- Caroline Mulloy:* No. It's just – we're just all – everyone can go everywhere. It's not like it says black.
- Bob Patterson:* Well that kind of event had to be faced but I think that probably the college has moved on pretty well towards the integration of the blacks and the whites.
- Jane Patterson:* Was the incident with Jameson something related to the integration or was that some other event that goes – about the flag?
- Bob Patterson:* Oh that was not really having to do with integration.
- Jane Patterson:* Okay.
- Bob Patterson:* That was having to do with whether students ought to have more say, whether they ought to be able to come out and do something that would lead people to no longer go to the war that was taking place.
- Jane Patterson:* Are you talking about Vietnam issue?
- Bob Patterson:* Yeah, Vietnam.
- Jane Patterson:* Oh okay.
- [0:31:00]
- Caroline Mulloy:* What was it like raising a family during this time period?
- Bob Patterson:* I'm not hearing you.
- Caroline Mulloy:* What was it like raising a family during this time period?
- Jane Patterson:* Somewhat chaotic.

[Crosstalk]

Bob Patterson: You mean with regard to the schools being –

[Crosstalk]

Jane Patterson: Oh the schools.

Bob Patterson: - the public schools becoming integrated?

Caroline Mulloy: Yeah, or even just within your neighborhood?

Jane Patterson: Well the neighborhood I mentioned earlier it was a little bit rowdy during that time. So I would say it was rather strenuous.

Bob Patterson: We had some problems with bicycles being stolen but I'm not sure that that was particularly at that period of time. Our children went to the public schools and we had –

[0:32:00] Of course I had gone to a private school over at McCulley and I was interested in to some extent in the possibility of – this would be for our male children but there were private schools that the female children could also go to. We discovered during that period of time that a lot of the white people that we knew kind of moved over to east Memphis or beyond the borders of Memphis and many of them put their children into church related schools or private schools of other kinds. We did not do that. We continued to send our children to the public schools. Our children had about 10 or 12 years between them so we noticed in the period of time between our older children and our younger children that there was a considerable increase in the number of blacks that were attending the public schools that our children went to.

[0:33:00]

Jane Patterson: By the time we got to the last child he was going to our recreation center at Evergreen which in principle has been opened to the neighborhood. This was a big issue in the church and I gave you the information about Lady Marguerite Arnold and she's the one that can really tell you about the issues involved in developing that recreation program. But by the time Craig was coming through he was the only white child on the teams in those years. So we were glad for them to have a chance to do this. I mean this is an opportunity in a natural way to get acquainted with black people.

Bob Patterson: My wife definitely did not want any of our children to go to a private school including McCulley.

Jane Patterson: Yeah [*laughs*].

[0:34:00]

Holly McGlown: Do you remember when they started busing?

Jane Patterson: I beg your what?

Holly McGlown: Do you remember when the city started busing?

Bob Patterson: Busing?

Jane Patterson: Busing. Yes. A lot – so many white people were just against that. That’s probably what drove people out of midtown. Now we did not have to have our children bused because we were near Snowden and Central. So we were all right as far as personally. It is an issue because to take children out of their neighborhood if you’re not thinking about the integration issue that’s not really the best way to do it. But if they were trying to accomplish this other purpose –

Bob Patterson: Which of course their purpose.

Jane Patterson: That was the purpose.

Caroline Mulloy: Did you find it difficult explaining racial issues or think like integrating the schools or anything like that your children?

[0:35:00]

Jane Patterson: Did we ever try to explain it to them? Oh I think our daughter Jenny in her essay was – oh no, Maramoa I guess it was. It said that they were supposed to be nice. The teacher told them that they were supposed to be nice. I never did explain it this way. Then it turned out the child that came into their class was a very nice little girl but they all sat and looked at her she said, anyway.

Bob Patterson: I don’t think our children ever had any problem with getting into fights that were racially based and with other students or something of that sort.

Jane Patterson: Yeah, I don’t think so.

Caroline Mulloy: Were there any morals that you tried to instill in your children as you were bringing them up?

Jane Patterson: Any moral issues related to integration?

Caroline Mulloy: No, just any morals in general that you wanted to make sure they had as they were growing up.

Bob Patterson: Moral issues –

[Crosstalk]

[0:36:00]

Jane Patterson: Moral – what would that –

Bob Patterson: - that we had to deal with our children with?

Caroline Mulloy: Or just anything that you thought that they should have as they were growing up like instill in like being honest in them and things like that.

Bob Patterson: Like enjoying what?

Jane Patterson: Being honest? Yeah. Robert was so honest he put on our application form to college something that he didn't need to put on there that got him into trouble. I've forgotten just how that was. He was utterly honest.

Bob Patterson: Also he didn't want to go to that college.

Jane Patterson: Oh I think that might have been.

Bob Patterson: Yeah, well we had to work on teaching our children things like honesty and concern for people.

Jane Patterson: Sunday School helped a lot on that. You know when we had them to go to church regularly and Sunday School.

Bob Patterson: Sunday School may have helped some. *[Laughter]* But I think that we've been quite happy with the kind of people that our children have turned out to be.

[0:37:00] I think they do have a concern for others and by and large I think they're pretty honest.

Holly McGlown: Were you members of any organizations during this time period?

Bob Patterson: I didn't hear what you said.

Jane Patterson: Members of organizations, were we members of any organization during this time period. Church.

Bob Patterson: Yeah, we were in the church.

Jane Patterson: And I was active in the Women's Club at Southwestern and we had service projects and so did our women's group at the church. That's where I focused my outside time.

Bob Patterson: I went to the Presbyterian meetings and participated a time or two in some of the parades that took place like the parades associated with Martin Luther King's death.

Jane Patterson: Marches.

[0:38:00]

Bob Patterson: Marches, yeah rather than –

Jane Patterson: They would call it march.

Bob Patterson: Not a parade, that's true.

Caroline Mulloy: Do you remember how the city was like or what your community was like when he was assassinated?

Jane Patterson: Tense. How was his – what was the community like when Martin Luther King was assassinated?

Bob Patterson: You mean immediately afterwards? Well everybody felt that this was a very serious time for Memphis and the immediate day that it happened there were sirens and fire trucks going on all day and all night and we pretty well stuck in our own part of town and didn't try to go out and do anything about it. The marches that took place were several days later and it was encouraging to know that even though there had been many protests that I don't think there was any serious danger to the people in Memphis during that period of time.

[0:39:00]

Caroline Mulloy: Can you describe what these marches were like?

Bob Patterson: I didn't hear.

Jane Patterson: What were the marches like?

Bob Patterson: As I recall the people who were going to do a march had to get permission from the police station and the policemen would be all along the roads where the march was going to take place. I think probably the roads on which the marches were taking place people did not drive on them or if they did they didn't do it very much, on one side instead of the other. But the marches were very serious and were indicating the purposes that people had and I do think that Memphis – it seemed if I may put it this way it seemed unfair that Memphis had been the place where Martin Luther King was killed.

[0:40:00] We – many people did not intend for that. I mean I hope many people did not intend for that to happen but it happened and it's something that Memphis cannot easily forget or grow out of but I think it has a considerable influence on Memphis as a result of the fact that it did happen here.

Caroline Mulloy: How do you feel that the city has been influenced by the assassination?

Bob Patterson: Well we moved in the direction of permitting blacks to vote and to be members of the governance in Memphis and I think that we have moved in the direction of having black people included in the work forces of Rhodes College and various places where work goes on here in Memphis.

[0:41:00] So I think there really has been much movement in the direction of integration of the people who are in Memphis. I won't say that's been 100 percent but I think that there's been movement.

Caroline Mulloy: Do either one of you remember hearing about any sit ins or boycotts happening within the city?

Bob Patterson: About boycotts happening?

[Crosstalk]

Jane Patterson: I'm not sure that – did we hear about what?

Caroline Mulloy: Any sit ins or boycotts that were happening in the city?

- Jane Patterson:* Yeah, we heard about sit in, boycotts. Weren't there some going on then? I don't remember too well but it just seemed one thing after another was happening and that probably was part of it.
- Bob Patterson:* Was this boycotts where the black people were – maybe the ones that – when Martin Luther King was here then.
- [0:42:00] That was when – who was it that was involved? It was the garbage people – I mean the –
- Jane Patterson:* The garbage strike was going on.
- Bob Patterson:* The garbage trucks I think it was. So I think there may have been some boycotts in order to get a raise of pay is essentially what it amounted to. I think it probably had some success but I couldn't say as to how much success.
- Caroline Mulloy:* What impacts or experiences did you have from everything that went on within the time period from the expressway to the assassination? How did that impact you?
- Jane Patterson:* How did it impact us?
- Bob Patterson:* From what to the assassination?
- Caroline Mulloy:* Like the expressway, what happened with the expressway to all the things that were happening with integration and segregation and everything?
- [0:43:00]
- Jane Patterson:* Well that came out in our favor. That issue finally resolved so we were happy about it.
- Bob Patterson:* In other words they didn't go through the area they said they were going to go through, go through park and that kind of thing. That was the Supreme Court that decided that question and it – I think Jane mentioned to you already one of the Biology professors here what then was –
- [Crosstalk]
- Jane Patterson:* Harley Smith.
- Bob Patterson:* Yeah.

Jane Patterson: Dr. Smith of course, Harley Smith.

Bob Patterson: He had a real part in getting that thing into the law courts and carrying it clear as far as the Supreme Court. Now as far as the assassination is concerned a number of people from out of town came in to seek to participate in seeing that the right thing was done of seeing that seeking to overcome the kind of thing that had been done there.

[0:44:00]

Jane Patterson: I had forgotten that angle.

Bob Patterson: I'm not sure –

[Crosstalk]

Jane Patterson: Did that help or hinder? Did that help – did that make it worse or did that help make it come out better? I can't remember.

Bob Patterson: Well of course the presence of people from the North coming into the South sometimes raised people's – got people irritated but I don't think that would have been true – what was the name of the guy that was the minister in New York but for awhile there –

Jane Patterson: William Sloane Coffin.

Bob Patterson: Yeah, William Sloane Coffin was one of them. They came and I think people around the country were putting pressure on Memphis to change some of its ways.

Caroline Mulloy: Were there any people in your life who helped to shape the way you thought about the Civil Rights Movement like maybe your upbringing?

[0:45:00]

Bob Patterson: Civil Rights Movement and we had –

[Crosstalk]

Jane Patterson: I think that I was – we had – when I went to those youth conferences in Mississippi we had some wonderful preachers and speakers from away from the South, I mean away from our area of the South. It was – at that time they were promoting things for equality for people and all. Some of it was just so, I guess but I

was influenced a lot by the associations I had during those youth conferences. In later years we were visiting a church in Hazlehurst, Mississippi and it was found out that well they had sort of not let their children go to those youth conferences in _____ because they didn't want to have their way of life changed.

[0:46:00]

So I realized that a lot was going on in the years that we were coming through. That influenced me a lot.

Bob Patterson:

One of the concerns that we had was the quality of the public schools. They had some problems there. Some of the teachers were not as good as maybe they ought to have been. I don't know whether that's gotten any better now or not but that was one thing that we were aware of as we were going through life.

Caroline Mulloy:

Is there anything that you would like to add that we haven't asked you a question about or that you haven't mentioned?

Jane Patterson:

What have we not said anything about?

[0:47:00]

Oh back to the question about influence. I still remember and my impression more than the details of this but it was – in the conferences – at one of those conferences we saw a film and it was a rather colorful – it may have been graphics more than people kind of thing but it made you feel that because we were – it was a spiritual begin – centered. It made you think about the fact that when we die and go to heaven we'll be mixed with all these other people too and I'm making it sound less impressive than what I saw but it was an interesting film that impressed me.

Bob Patterson:

Let me tell one little story and then let you – and you can go back.

[Crosstalk]

Jane Patterson:

Okay.

Bob Patterson:

When we came back from Hong Kong in 1967 I think it was –

[Crosstalk]

Jane Patterson:

That is it.

Bob Patterson:

- one of the things that we had seen in Hong Kong was the beginning of the cultural revolution in China.

[0:48:00] So that when the place that we were living in Hong Kong – it was out in the country. It was right next to the train track and when we went to the – when we saw the freight trains primarily coming by they would be covered all over the outside with people writing on protests against what was happening in China and seeking to bring what they call the cultural revolution. It was – Mao Zedong was the one who had gotten that cultural revolution going. Well when we came back to Rhode’s College I discovered that Mao Zedong instead of being the bad guy who was starting the cultural revolution he was the good guy who was starting the cultural revolution.

[0:49:00] I don’t know if you remember but – well you have no reason why you would remember but I can remember that one of the things that the people in the cultural revolution used was a little red book of the sayings of Mao Zedong and they also had an English translation of the little red book. Well I discovered that in this country the students were all interested in getting copies of Mao Zedong’s – the teachings of Mao Zedong. So the little red book was a very popular book in this country and people were – students were buying it and showing it to each other as a way to get knowledge. So one of the – I was really quite surprised by the extent that Mao Zedong and the cultural revolution had caught on with students in this country. Now I think one of the reasons it caught on was that they didn’t really know anything about what the real cultural revolution was like.

[0:50:00] It was a terrible time for China and really was destructive a whole lot including destructive of schools in China. But I don’t think these students knew that. They looked on it as a way of affirming that students ought to have more control over what happens in a college and let the faculty do what the students say they ought to do. So we went through a period of time and it also part of the time when I was dean of the college and the question came up as to whether – we used to have a short semester at the end of the school year. I don’t know if they still do that or not but it was about a six week period when people could do their focus on a single class for that six weeks. There were a number of the students and said, “We want to run our class.

[0:51:00] “We want to decide what we need to study. We want to go out to a place where we can all live together in a house and make our own decisions of what faculty to ask out there and what kind of contents to have in this class.” I think they really were being influenced by the little red book when they went around doing this kind of thing. So I had some influence of whether to permit them to do this or not

and I said, "Sure. Go ahead and do it." So they went out there. Where was it they went?

Jane Patterson: I don't know. I don't know that I know this.

Bob Patterson: Yeah, it was one of the places where they could get a place to stay.

Jane Patterson: Was it like a retreat place or was it –

Bob Patterson: Yeah. What's our retreat place we go to here?

Jane Patterson: A Pinecrest?

Bob Patterson: Yeah, kind of like Pinecrest. That may have been even where they did go to. So I went out a time or two to visit with them and I discovered who some of the teachers were that they had asked to come teach them for a few days.

[0:52:00] I'm not sure they really learned a whole lot but I think it was a good experience for everybody concerned.

Caroline Mulloy: Well if there's nothing else you would like to add we would like to thank you for coming and interviewing with us. We learned a lot from everything that you've said. It's been wonderful and I'm sure that the people who see this will think that you are amazing people and you've had a really nice story to tell.

Jane Patterson: Well thank you for asking us.

Bob Patterson: You might let us know when somebody's going to see it and we'll ask them what they think of it. [Laughter] Well we appreciate your asking us here to do this and we've enjoyed thinking about it.

Jane Patterson: It brought back some memories we hadn't thought about in a long time.

[End of Audio]