



NAME Volunteers, 1969

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Link to Item	http://hdl.handle.net/10267/33804

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Unknown woman: I have found we meet people who have found this, that it is more with our society to have a false -- the whole society, our thinking is so very materialistic and our value system is really off, that if (muffled) that maybe these things will just work in together. If you get people really, as you say "Christian" like you're talking about that have Bible methods, you really can bring it down to the living and these things will just fall in. And, I have heard many -- and I have never prompted anybody, but I have had at least 10 people that have (muffled). So, you know, they see it as a system, a false system of values in our country, and we are just snowballing. Something has to halt it. And, that's why I see the church, you know, people (muffled) involved with church. You know, you really have to have somebody to direct.

Unknown woman: But you know, many ministers, that -- ministers sitting behind (muffled). The change will not come to the (muffled) present structure. It will only come from new structures, and it is really through groups like NAME and new organizations that you are going to have any real opportunities to change a lot of these people, and to change (muffled).

Unknown woman: And her question about structures (muffled) -- you can only structure (muffled). Some of the people I meet are sufficiently, would you say, unprejudiced to say, well if a negro is equal and qualified for the job, then they should have equal opportunity, you know, he should have an equal chance at that job. But, you don't find very many who are, uh, who will go into all the reasons why there is not equal opportunity for that job. You know, the responsibility of the industry to do something about hardcore unemployment, you know to take people who are not qualified for that job and make them -- you know, go to the trouble of making them qualified for that job, you know dealing with -- you know all the black people in America are not just like all the white people in America. You know, so the economic structure has to be changed to meet completely different situations.

Joan Beifuss: Yeah, but can it be changed?

Unknown woman: You know, you cannot wait 60 years until everybody is educated the same way we're educated. Something is (muffled).

Unknown woman: (muffled) isn't that going to depend on the attitude of industry, and it be our hope that we can change this thing? You know, you're saying that we have to change, but what will have to come before?

Unknown woman: Yeah, I know, but I meant the attitude has to go a little bit deeper than accepting, I don't know how I want to say it -- than accepting the black person who is just like me.

Unknown woman: We have to go digging at why so many black men aren't (muffled). And then start thinking about that.

Unknown woman: Now, some of this restructuring...

Unknown woman: I know I'm saying it well, Virginia. (muffled).

Unknown woman: I'm missing you, I'm missing you (muffled).

Unknown woman: Well, (muffled) I heard one person who was very involved and active (muffled) was really working herself, and probably (muffled) may be in her family relationship. You know, she is out doing this. But now, I have talked to this woman, and her motive, you know if you get down to motive, that's what it sounds like we're getting into -- is completely an economic motive. You know, the country is going to suffer financially, economically if we don't start passing all this black talent and black power, you know? So her idea isn't (muffled) equal, you know it's the security of the country.

Unknown woman: What I was thinking of, (muffled), what I was thinking of is the little school children coming up, who all believe that yes a black man is just as good as I am, and they think that they are sufficiently (muffled) because they believe this, but they haven't gone the one step further of figuring how much in all of society is going to have to change.

Unknown woman: In other words, (muffled).

Unknown woman: Right.

Unknown woman: I do too. It really (muffled).

Unknown woman: But do you think though, that with this younger group coming up, that the structure is automatically going to change? Do you think with the youth coming up there's (muffled).

(all talking)

Unknown woman: Attitudes are learned.

Unknown woman: It is still separate but equal, to me.

Unknown woman: And the deal now is get yourself a place or an establishment.

Unknown woman: To me, I feel that, you know, the school problem and the thing is that we have it separate but equal, we are teaching they are equal here in this setting, but, you know, when they go home they're separate. Do you know what I mean?

Unknown woman: I can see your point there. While you're speaking though on the elementary level, but I think even the college students today, they are coming up with a

much more enlightened truth of what the whole society is.

Unknown woman: In what regard?

Unknown woman: I mean they -- they see through this white society, I think.

Unknown woman: What can they do about it?

(muffled, all talking)

Unknown man: (muffled) Yeah, a lot of them are. A lot of them are, just like she was saying, the same old (muffled) that they had before. I have a feeling that, for most people, college is too late. Yeah, if they haven't learned it at home and in elementary school, and in high school, maybe high school is too late. So that I think at Memphis State we have a basically conservative student body -- white student body.

Unknown woman: But, if I'm not mistaken, yesterday Dr. Bernice (muffled) from Southwestern, and she was saying that they are working hard to try to get a different -- you know students from different areas of the country more, because she says predominantly around here you do draw from this southern pocket. You know, this...

Unknown man: Also, first generation college students. And I think by in large your first generation college students tend to be conservative because they want "in" a company they haven't gotten yet. So, they don't want to restructure anything. They want to get in a structure. You know, to be eased into the norm. (muffled) so much true, because these are people who have grown up in college-going atmospheres, and even if they're first generation themselves, it is very likely that their father, their mother, an aunt or an uncle has been at least a little while to college. Our people aren't.

Unknown woman: Have you noticed that down south here, these -- it's a Memphian attitude (muffled) in the kitchen, and then (muffled).

Unknown man: What?

Unknown woman: (muffled).

Unknown man: Well, I don't know (muffled).

Unknown woman: If she called would you (muffled) different. Treat them a little worse, as they're -- the idea pictured in my mind (muffled).

Unknown man: Well all right, paternalism.

Unknown woman: Yes.

Unknown man: Yeah, paternalism is, you know, it's a wonderful thing in some respects

to see paternalism in action. It keeps the bad situation from becoming insufferable, but you're never going to get equality as long as paternalism is the attitude. And, I am afraid that if it -- and, since some aspects of paternalism are good, it is something that people of good will or unaware people can hang onto, it is difficult to show why it should be broken down. That's a danger here.

Unknown woman: But, am I correct in thinking that now they're doing -- it seems like the black person is becoming more aware that they don't want paternalism? And I think it is the white person -- if the white people can't understand that it isn't appreciated, I think the black man is going to some way or another (muffled). But the paternalism -- you know when the white people come into their room, formerly they would almost stand up and bow and "yes ma'am" and "no sir"...

Unknown woman: And it doesn't mean a thing.

Unknown woman: Yeah, but now the black man is going to sit there and say, "Yes, we're equals now, now what've you got to say?"

Unknown woman: Another thing that I notice, many people that have black help working for them, feel they know all about the black community because their worker told them, and all they do, like someone said the other day, is tell them what they want to hear, and it just perpetuates it. You know, I can't -- you know, my man that works in the garden there he told me all about it, and it really isn't that way.

Unknown woman: And he's got to say that to keep his job.

Unknown woman: And I think that's where you just automatically die out, unless maybe I can't read the writing on the wall, but I think it automatically is going to just disappear, because the generation that is in school right now will not be that mannerly type, and "Auntie" and "Uncle".

Unknown woman: But the generation that is in school right now doesn't a whole lot want to talk to white society period. They don't want to say anything to us.

Unknown woman: You know, I was just thinking, you know, about the generation today, the college students. Many of the people that were present when we were (muffled), you know, the workers there, and they did what they were supposed to do so they wouldn't lose their job. They didn't believe in what they were doing, but they did it. And they said, you know, we're supporting, you know, what you're doing, but we've got to keep this job because I just came out of the slums, or I am just trying to make something and I can't lose this job. I don't have enough security to take a stand on this right now. I've still got to, you know, say yes to this although I don't believe it.

Unknown woman: You mean, (muffled) working.

Unknown woman: The young guys that were working for (muffled).

Unknown woman: You know, that would've been true had it been -- that been a white boy or a black boy. Any child that is 15, 17 years old, he's got to do what the boss wants done.

Unknown woman: But even some of the older ones. Like, there was a man there, you know, in his middle 30s or early 40s, and he said, you know, he was very antagonistic toward this. And today I went out there, you know, and I said, "It sure is nice you took the drapes off." And he said, "Oh yes, I thought I recognized you." He said, "I had to keep my job." And this was someone who's been in it, you know, maybe 10 or 12 years.

Joan Beifuss: Okay, why don't you tell me now.

Unknown woman: You know, some of the (muffled). You know at the other Kroger store, yeah. This one told me he went over there the night before after he left his job in (muffled) he went over and he went picketing himself (muffled).

Unknown woman: Some of those kids are really great.

Unknown woman: They are really, it's the university kids.

Unknown woman: Which one did that?

Unknown woman: I don't know, I never did get his name.

Unknown woman: I mean that was really great.

Unknown man: Do you want me to turn off the tape recorder?

Unknown woman: I wish to (muffled) are very happy that we are doing something constructive for Kroger after we had done that, after we had picketed, because today these men at the service said that Kroger is the one that has been so marvelous. They have been buying food for these (muffled). Kroger has just outdone themselves.

Unknown woman: (muffled) with us they have very high prices.

Unknown woman: Do they?

Unknown woman: Highest in town.

Unknown woman: Uh huh. They are higher in general.

Unknown woman: Every person I've sent away I said come back in (muffled).

Unknown woman: We go 4 miles (muffled).

Unknown woman: But we didn't know to do that to them.

(all talking, muffled)

Unknown woman: I think that one of the things they need, is like what all of us need, they need support in the fact that nobody else (muffled).

Unknown woman: This is it, yeah.

(all talking, muffled).

Unknown woman: You know, just waiting for someone to go out. They're just, like you know, will you be there at the meeting, will I see you?

Unknown woman: (muffled) we got into a very interesting discussion and embroidering (muffled). All the church people, this was a group of ladies that is involved in it for their (muffled), and their point was, you know, you find Christ there, you know, in the Bible, which we all think is true, but then (muffled). (muffled) the people that aren't churchgoers, if Christ were to come (muffled) -- if Christ were to go (muffled) through today, do you think he would walk with the churchgoers as such?

Unknown woman: Did you ask them that?

Unknown woman: I asked them.

Unknown woman: How did they respond?

Unknown woman: That was a very, you know -- and that is sort of the first time I opened my mouth was when I asked that question. And, well it was very (muffled) -- they wanted to think yes, but the greatest people they'd ever met have been people that are (muffled) churchgoers.

Unknown woman: I thought, on the question, there were many people that felt that, you know, it's true that people forget the meaning of the word "brotherhood" when they get out of church. Even the most positive people, many of them still felt that.

Joan Beifuss: Still felt what now?

Unknown woman: That many people do forget the meaning of the word "brotherhood" when they get out of church.

Joan Beifuss: What happens when they're in church (muffled)?

Unknown woman: That's pretty good.

Unknown woman: I don't know.

Unknown woman: Oh, I think they have it when they're in church. I really do, because they're (muffled).

Unknown woman: Aren't people friendly in church?

Unknown woman: They're usually smiling and talking to each other.

(muffled)

Unknown woman: Not in our church they're not.

Unknown woman: They're not friendly?

Unknown woman: I have had 12 years (muffled) not to talk in church.

Unknown woman: In the Catholic church. I am talking...

Unknown woman: There are no friends in the Catholic church.

Unknown woman: But in the Baptist churches -- I mean in the other denominations.

Unknown woman: Yeah. There was one man one night said, "Now who sent all of you permissions to (muffled) anyway?" So in a town where everyone goes to church so they know what's going on.

Unknown woman: You know, I have really wondered, is it (muffled).

(muffled)

Unknown woman: Are you native Memphians?

Joan Beifuss: Who us?

Unknown woman: Uh huh?

Joan Beifuss: No. No, no, we only came here three years ago.

Unknown woman: Oh did you?

Joan Beifuss: We came down here from Chicago.

Unknown woman: Why?

Joan Beifuss: Why? Because Jack teaches at Memphis State.

Unknown woman: That's a good woman.

Unknown man: Yeah.

(muffled)

Unknown woman: I went there last summer.

Joan Beifuss: Oh, were you?

Unknown woman: On a project called Sisters Urban Education.

Joan Beifuss: Oh, yes.

Unknown woman: Did you hear about it?

Joan Beifuss: Well, vaguely.

Unknown woman: I was a participant in this (muffled). We were on the south side over by (muffled), let's see 55th and Garfield.

Unknown man: Just a little bit east of (muffled).

(muffled)

Unknown woman: Did you ever meet any of the black rangers?

Unknown woman: Yes. Yes, we did. We met with them at two different meetings.

Unknown woman: One of our sisters was working in that area (muffled). (muffled), big heavy, (muffled).

Unknown woman: We met her. We were with her.

Unknown woman: And Mary Kay Bush was there working with her. She wore a veil for protection, she wasn't supposed to (muffled).

Unknown woman: In fact, they were very impressive. They were really great.

Unknown woman: She is just a sweet...

Unknown woman: We went to them, and she showed us some of the work that they had done. Oh, she was fantastic.

Unknown woman: These great big bugs would come up to her with this little camera in their hand. You know, really it was just...

Unknown woman: Well, they -- those sisters really helped to give us a positive image of the Rangers, because we were a little afraid of going there, you know, to meet with them because of all of the things we had heard about them.

Unknown woman: Yeah, and it is all just, you know, most of it is untrue.

Unknown woman: Right.

Unknown woman: According to, you know, the men.

Unknown woman: That's just like The Invaders.

Joan Beifuss: Not exactly, The Invaders (muffled).

Unknown woman: (muffled).

Joan Beifuss: I think The Invaders are not quite in the Blackstone Rangers class yet.

Unknown woman: To hear the Rangers talk, though, it's totally untrue. I don't know whom to believe, really.

Unknown woman: I think we know the federal government is stupid. (muffled) little concentration camps.

Unknown woman: And they took some -- they took the dry cell out of Nashville for (muffled).

Unknown woman: The dry cell?

Unknown woman: Yeah.

Unknown woman: What's that?

(all talking, muffled)

Unknown woman: Joan, you mentioned a while ago about fluoridation? I want to tell you this one story.

Joan Beifuss: Oh, yeah, tell me about fluoridation.

Unknown woman: Went to this man's house, and he was really very interested, and very concerned about his neighborhood, but he works all day, so he couldn't get in any meetings, and he couldn't join any organizations. He really works all the time. He lays tile. And, you know, we talked about different things on the questionnaire, and he just didn't, you know didn't really have any strong feelings about anything in relation to race

or human conditions or any of this. And I said, "Well sir, is there anything you have a strong feeling about?" And that turned him on. Fluoridation. He said, "Now you know, they're trying to get fluoridation in this city, and the people don't have any voice in it." He said, "Now I don't need fluoridation, I've got false teeth. Now, why should I have to pay for fluoridation if I have false teeth and don't need it."

Unknown woman: If I don't need, and I want it out, (muffled).

Unknown woman: And this was the only thing he had strong feelings about, but he wasn't able to go to any of the meetings on fluoridation, but he was glad some people did.

Joan Beifuss: Well, they're bringing it up again you know?

Unknown woman: Yes, and I thought of him. Should we call him up and see if he is going to do something now?

Joan Beifuss: Who is Monsignor Benton? Do you know?

Unknown woman: I don't know.

Joan Beifuss: He is somebody that is coming here for the (muffled) Society to speak on the 20th of August. Monsignor (muffled) was saying. He is going to speak down at Immaculate Conception.

Unknown woman: Who is coming?

Unknown woman: Is he a member of the (muffled) group?

Unknown man: I think it's (muffled) is a Catholic university.

(muffled)

Joan Beifuss: He is going to speak on morality and sex, or something, or sex in the schools, or something really pertinent. Or sex under the desks.

Unknown woman: Well, here's a good thing, it's something pertinent. I think the time when I have been the most frustrated was when I read in that Tennessee Catholic paper that the ladies are going to -- have taken this big project to work on modesty, that the fashions.

Unknown woman: Mayor Loeb would approve.

Unknown woman: He certainly would.

Unknown woman: Mayor Loeb is extreme. He gets (muffled) book, which nobody has

to read unless...

Unknown woman: Not in public libraries.

Unknown woman: And there are so doggone many newsstands downtown that are totally (muffled) at the outside of the window, you know, “adult material.”

Unknown man: The day after he came out against (muffled), I was talking to one of the people (muffled) bookstore (muffled) today. They had over 100 requests for it.

Unknown woman: It sold out the day I was in there.

Unknown woman: It’s the same thing as with that Swedish film, you know, *I am Curious*, you know?

Unknown man: *I am Curious*, yeah.

Unknown woman: And, you know, there wouldn’t have been any publicity until the United States tried to keep it out, and now they’ve got (muffled) standing in line to see a movie, which the university reviewed as boring.

Unknown man: Well, one of the other faculty members at Memphis State was telling me today that he is going to go down to the adult center within the next week or two, that there is something about this (muffled), which just brings out the worst in him, and he wants to go and see what’s really there.

Unknown woman: Why do you think Loeb does that? There must have been a (muffled).

Joan Beifuss: No, no, I don’t think so. He is a purist.

Unknown man: I think he is sincere.

Unknown woman: Really? I must not know him at all.

Joan Beifuss: I can say a great number of things I think about Mayor Loeb, but I think that lack of sincerity is not one of the things I could say.

(muffled)

Unknown woman: (muffled), which would be good for their teenagers than to do away with those (muffled), and there were nine media producers there who peeked in there, but (muffled) wouldn’t hurt their teenage youngsters at all. Mothers think you shouldn’t see all that smut. (muffled)

Unknown woman: I think that there is (muffled) particularly some place where there’s a

generation gap. Because most people go to movies for entertainment, but youngsters today, they want to see something insufferable, and what shocks the adults doesn't phase the youngsters I don't think.

Unknown man: (muffled) and they identified with it (muffled).

Unknown woman: And some, they were required, even in high school by (muffled).

Unknown man: Of course we had complaints about -- when I was teaching high school in Chicago, we had many complaints about *The Catcher in the Rye*.

Unknown woman: What was wrong with it?

Unknown man: As a matter of fact, once we even had a complaint about *The Ox-Bow Incident*.

Unknown woman: The what?

Unknown man: *The Ox-Bow Incident*. Yes, it seems that part of the action takes place in a bar, and hanging in the bar there is a portrait of a nude woman. And one of the cowboys says something like "wowiee." And we got a phone call. The principal at St. (muffled) got a phone call from an irate mother who said she was on her parents' decent literature -- (muffled) decent literature community and she knew what was moral and what wasn't moral, and that wasn't moral.

Unknown woman: Did she allow him to come to (muffled)? Did she allow the boy to come to Oklahoma!?

Unknown man: Uh, I don't know. Not some of it, I suppose.

Joan Beifuss: Have you come across any ladies, any Catholic women active in Memphis? You know parishes?

Unknown woman: I haven't.

Unknown woman: I haven't heard anything.

Unknown woman: I have only met a few people that have identified themselves by denomination. They usually don't speak denomination.

Unknown woman: They never really say.

Joan Beifuss: Probably when you're talking about their church activities, that they would mention what church.

Unknown man: If they do identify themselves as Catholic is it because they feel,

especially that the nuns are out working. (muffled)

Joan Beifuss: They probably won't admit they (muffled) Catholic.

Unknown woman: You know a lot of them (muffled).

Unknown woman: That's probably right.

Unknown woman: (muffled) sake. They say, "Well, now let me tell you." I even met a couple that -- I have a store in the ghetto. I have a store in the ghetto, and I have taken many of them to the hospital after the (muffled), and I have done many (muffled) and blah, blah, blah, blah.

Joan Beifuss: And they have.

Unknown woman: You don't know.

Joan Beifuss: I could tell you a many a story that would just shock you to death.

Unknown woman: I think basically...

Unknown man: That is the paternalism.

(all talking, muffled)

Unknown woman: But I think that we're going to have to have a (muffled).

Unknown woman: One day I knocked on a door and a woman was in labor. She was just getting ready to have this baby, and she was waiting for her doctor to call, watering around the floor.

Unknown man: Did you give her the questionnaire?

Unknown woman: She pulled it out while I was looking at it and filled it out.

Unknown woman: She didn't!

Unknown woman: She did!

(muffled)

Unknown woman: She heard about the Catholic sisters.

Unknown woman: Oh, that is something.

(muffled)

Unknown woman: I was interested in the reading that we were doing, and in *The Nature of Prejudice* by...

Joan Beifuss: Are you doing reading?

Unknown woman: Very much. And in *The Nature of Prejudice* by Gordon Allport -- well anyways, *The Nature of Prejudice*, he shows how, many times church-affiliated people are more prejudiced than others. Anybody who is institutionalized has a tendency to feel the things outside of that institution their own, you know, negative attitude there. And, I really found that *The Nature of Prejudice* is a marvelous book to start off with. Because, almost all of the instances that you have when you're in a home, if you think you can understand them more, you really feel more about the real understanding of how this person made a statement like that. So, I find that the readings are very valuable.

Joan Beifuss: You're taking this for credit?

Unknown woman: I am. I am taking it for credit.

Joan Beifuss: What would it count as, a sociology credit?

Unknown woman: Well, I didn't know what to count it as. I just -- what I mean is so I signed up for sociology, that isn't my area at all.

Joan Beifuss: Well, you're having...

Unknown man: Who's giving the credit for?

Joan Beifuss: (muffled) discussions or something like that, or what?

Unknown woman: (muffled) is takes care of (muffled).

Unknown woman: But I couldn't believe that in any, you know, (muffled) situation I could have learned more than I learned from this experience.

Unknown woman: One woman said to me the day when she talked for about a half an hour, and I couldn't get out of her house and we had a meeting to get over here, and I got out of that house, and then I (muffled), I didn't get halfway through the doorway and I said good-bye to her, and she said, "If you knew you what I was you wouldn't be quite so nice to me as you are." You know, she says, "I'm a Unitarian." I said, "Well you believe in Jesus don't you." "Well, sort of. We believe in the Father." In talking religion they think -- we're way down further than (muffled).

Joan Beifuss: Oh, Unitarians are very open though.

Unknown man: There are a good number of them Memphis State paper.

(muffled)

Unknown woman: You know, I wonder, because we are in the Bible belt, in essence that automatically makes us have the worst kind of prejudice. If Allport's statements are true, then I feel that this partly explains why the prejudice is there and is perpetuated (muffled).

Joan Beifuss: I don't know whether you can blame it on the Bible belt, or the whole (muffled).

Unknown man: I really don't know...

Joan Beifuss: The whole socioeconomic (muffled).

Unknown man: (muffled) Bible belt is, at least for the young people. I know the first semester I was here, I was teaching undergraduate 17th century, and (muffled).

Joan Beifuss: Well of course Bible belt doesn't necessarily mean that you know the Bible.

Unknown man: Well, it does for the adults very frequently, but it does not for these college kids (muffled).

(muffled)

Unknown woman: She said, "My husband is a Unitarian, and he is a very fine person (muffled)." (muffled). She said, "You're right."

Unknown man: Do you know if she belonged to the (muffled) Unitarian groups? I forget their names now, but one split off from the other because (muffled). I think it was '64 when they split off, and (muffled).

Unknown woman: This past Tuesday this group that I was saying (muffled) everyone was standing around with their Bibles, and (muffled). The text was the cleansing of the temple, and this is the (muffled).

Unknown woman: How did they respond?

Unknown woman: (muffled) that isn't what their intention was.

(muffled)

Unknown woman: (muffled) sacrifices here, and they went back to here to prove that (muffled). And then I said, "Well I don't think that when you study the Bible and just

study to see what it says within a thought, that that is the (muffled). You miss the practical application.” (muffled)

Unknown woman: Did you read the (muffled)?

Unknown woman: No.

Unknown man: Oh, that’s the one that began the (muffled).

Unknown woman: I only read the preface.

Unknown woman: The whole thing is about the (muffled).

Unknown woman: Do you have an announcement to make?

(muffled)

Unknown woman: When I was reading the ideas of race, I am not sure if I am pronouncing it, (muffled). Catholicism started the (muffled). The word was first used, and the idea of putting them into races started to (muffled).

Unknown man: But it’s sensational, which has not had anything (muffled) negro. I keep saying that.

Unknown woman: And Malcolm X, he could say, you know, was Christ a white man?

Unknown woman: He was brown I think.

Unknown woman: What about Cleopatra?

Unknown man: Probably, or the Queen of Sheba as far as that goes.

Unknown woman: What about the (muffled)?

Unknown man: Well now that’s a lovely example of racial glitches in translation. Because, the original Hebrew does not read, “I am black,” but people (muffled).

Unknown woman: Yes.

Unknown man: St. Jerome translated it.

Unknown woman: I think in Jerusalem it says, “I am black and beautiful.”

Unknown man: Let me recommend, what I think of as an absolutely wonderful article I think in college English, (muffled) Journal of February by Dr. (muffled). It’s a speech he gave here last summer (muffled). And it is absolutely the finest thing I’ve ever seen,

justifying concern by English teachers on professional grounds. (muffled). When he finished nobody could say anything. It was just this stunned silence, and it was more impressive coming in Memphis about two months after King, one month after Kennedy, and not very long after the tearing down of Resurrection City. (muffled) the University of Illinois, and it hasn't gotten the legislative backing that the southern (muffled) for example has gotten, but as I understand it is a very solid school. It's, I guess it's (muffled) state.

(muffled)

Unknown man: Well, the people next door to us, I forget which one of them spent the war in Dachau and one in Auschwitz.

Unknown woman: Who?

Unknown man: The people next door.

Joan Beifuss: The people next door. They own a Kosher delicatessen.

Unknown woman: Oh, really?

Unknown man: Yes, they did, but their daughter told us that any orthodox Jewish girl in Memphis, as soon as she finishes school goes away to find a husband because there just aren't many orthodox Jewish boys in Memphis. And, she did, got engaged within 4 months.

Unknown woman: Where did she move to, New York?

Unknown man: Chicago -- I take that back, I think she did move to New York, which is a (muffled).

Unknown woman: (muffled) the Jews, the men today said that they can't love the Jewish community enough for the real contribution and compassion that they have for the underprivileged, but if you read *The Triumph in White Suburbia*, have you read that?

Unknown woman: Uh huh, not all of it, though.

Unknown woman: But it seems like the Jews, anyone working, helping -- somebody, the white people are going to take their prejudice out on somebody, and it's seemingly between the Jews and the Negroes.

Unknown man: (muffled) is a very good example of how concerned they would be.

Joan Beifuss: Are you all coming to the school board on Friday?

All: Yes.

(muffled)

Unknown woman: There's going to be a little transportation problem (muffled) at 4:00 on Friday.

(muffled, all talking)

Joan Beifuss: Oh, Myra Dreifus is just an incredible woman, I think. You know, she did that Fund for Needy Schoolchildren for at least 5 years unpublicized and unheralded, and with very little...

Unknown man: Look at the Jewish Community Center, and at their summer day camps.

Unknown woman: (muffled) that we're saying about their -- we're speaking about their service centers. Well, I think every other name (muffled) who pays for the telephone bill, and who pays for the gas, and those are all types of Jewish names. Totally, you know, (muffled), but then they wished to offer their services.

Joan Beifuss: Do you remember what (muffled)?

(muffled)

Joan Beifuss: What are you meeting with tonight?

Unknown woman: Tonight?

Joan Beifuss: Don't you have a meeting planned?

Unknown woman: Tonight we have a prayer group meeting.

Joan Beifuss: (muffled)

Unknown woman: We're going to pray tonight.

(muffled)

Joan Beifuss: You know we're glad to know this.

Unknown woman: Nuns can pray.

(muffled)

Unknown woman: We're futuristic (muffled).

Joan Beifuss: How was the mass over at the Newman Center that I read about (muffled)

sheet that somebody gave me.

Unknown woman: Really nice.

(muffled)

Unknown woman: Master planner. She even invited several groups who were working in programs in the city. She invited St. Patrick's, or people from St. Patrick's Center, and they have a day program going working within the black community there for the children, and then she had invited the people who work at St. Thomas. (muffled), which I spoke with the teenage, is that a teenage center at their school? And that's also in the black community. And then people were invited just from the (muffled), who are on the nutrition angle of that, Sister MaryAnn and Sister (muffled), and we had some of the Grace Boycott organizers, Jerry and Karen Olson, and some of their group, because some of the sisters had participated in that.

Joan Beifuss: Yeah.

Unknown woman: And that was the reason that they were considered a program. And, who else was there besides that? (muffled) was there.

Unknown woman: Were there parishioners though from (muffled)?

Unknown woman: There were -- they were there. There were some (muffled) people there. First of all, the (muffled) had a slight accident and was delayed.

(muffled)

Unknown woman: Someone smashed into his car.

Unknown woman: He's the only black priest in Memphis.

Joan Beifuss: Yeah.

Unknown woman: Have you heard about his following?

Unknown woman: The thing that sounds funny (muffled).

Unknown woman: I think the thing about a mass, this celebration, it really can't be put into words because it is an experience, and it was a beautiful experience because of the spirit of the people gathered there.

Joan Beifuss: Oh, I think the one the Catholic Council (muffled) Jim Lawson in April and we had a mass, followed by the dinner -- it was the same kind of mass.

Unknown woman: Yeah, it's just a real spirit-filled experience.

Joan Beifuss: And, the literature really doesn't matter to Reverend (muffled).

Unknown woman: Well...

Joan Beifuss: Although the singing does.

Unknown woman: Yeah, except the sense of whose literature is (muffled).

Unknown woman: Is an expression.

Joan Beifuss: But I'm sure he got the same people together -- under the old literature you'd have the same thing. I think -- well, we had it. We had it, I'm sure in the early '60s with Catholics in the movement.

Unknown woman: The other night we had -- we went to the celebration over at St. Patrick's, and we didn't sing, and we didn't really do anything special, we were just soaked. We ran in and we were all soaked from -- especially Sister (muffled), she was completely soaked.

Unknown woman: And then this thought came to me that you don't always have to have a (muffled) to bring about a meaningful community expression, you know through the celebration. I think it's very nice and I really feel a sense of (muffled), but it's not always necessary, and this really proved it to me, because to me that was a beautiful celebration. But it wasn't anything (muffled)?

Joan Beifuss: That would seem to push the underground church in that case.

Unknown woman: What do mean push it? Which way, up or down?

Joan Beifuss: In order to get a certain group of people of like minds.

Unknown woman: And that's what it was about that group down around that altar, because we had all celebrated -- many of us in that group had celebrated together before, and if we hadn't celebrated in small groups before, because many of those people there were at that (muffled) center, and if we hadn't celebrated with them in small groups, we had a lot of them go to St. Patrick's Church, and we have experienced that same type of (muffled).

(muffled)

Unknown woman: We have -- I am a member of a community, which goes beyond your (muffled) community of a real community. We have been labeled a real community.

Unknown woman: As opposed to a (muffled).

Unknown woman: It's funny, you know, these people are like you say, of like mind because the spirit has brought us together, and there was a rumor going around that there was an underground church in Duluth, you know, you've read about this. And, I thought it was utterly absurd until we found out what they were talking about, and then we referred to it. And then, we refer to it. We feel that we are an upper ground church, because we are a group of people getting together to pray, and anyone that wants to come is welcome, but many people just don't feel comfortable in this setting, or else don't feel this is their way of responding to one another.

Joan Beifuss: Well, let me ask you something about (muffled). Can you, after a time then when it's no longer serving that need, will it be able to simply dissolve, or do you think it's going to get to a point where even the underground church is going to kind of perpetuate itself?

Unknown woman: I don't think the purpose is to perpetuate a church.

Joan Beifuss: No, well I don't think it was ever to perpetuate a church in that sense, but this always happens. People seem to also let something good just sort of die when it's served it's purpose.

Unknown woman: I don't think this will ever die, because it's purpose is to express your relationship to one another, and your relationship to Christ, and this takes on many forms, and so it's not just -- you know, as church, structured church is thought of as (muffled) institution. It doesn't have any set form. Just we gather together, and then what happens, happens; be it the Eucharist or anything else. And, I think this will continue. I think there will always -- I think this is why the whole idea of denominations of church broke up, you know, came about because people of like mind had to get together and celebrate with people of like mind. I think this is why.

Joan Beifuss: But, do you find a certain danger in that?

Unknown woman: No, no.

Unknown woman: I find it a very strengthening thing.

Unknown woman: Definitely.

Unknown woman: And, we're not...

Unknown woman: We're not exclusive and (muffled) about it.

Unknown woman: It's not because the leader keeps saying, you know, we must become larger. More people must come in, you know, and if anyone tends to be, you know, well this is just nice the way it is. You know, you can't be this way, you've just got to keep, you know, letting people come in and going out. It's just got to be this continual give and take. And the people that are already a part of this won't necessarily they'll always

be there. Because like some, we've all gone to different parts of the country, you know, and where we've gone we've tried to do what we can do.

Unknown woman: And you won't go back to that community at the temple.

Unknown woman: And the worst thing of all is that I have been changed.

Joan Beifuss: Were you transferred?

Unknown woman: Yes, to International Falls.

Unknown woman: You have to start all over again (muffled).

Unknown woman: But, because of the strength of this community, which I have experienced, I am a much freer person, and I will always feel united to these people now, and I feel (muffled) to this.

Joan Beifuss: Let me ask you something about Memphis, those of you who are not from the south. Have any of you come across the black church here at all? What is your response from the black -- or what, can you make any generalizations about the impact of the black churches (muffled)?

Unknown woman: Well, no I can't think of any generalizations about the impact on the...

Joan Beifuss: What's the impact on you?

Unknown woman: Well, about the spirituality is different than -- not just Negroes themselves (muffled).

Unknown woman: The northern.

Unknown woman: Than black Protestantism above the, you know, good 'old Mason-Dixon Line. It's, you know, a loud shout to the Lord down here, you know. I was like...

Unknown woman: You see up north...

Unknown woman: We always shout it to the Lord in Washington, of course we were shouting to the Lord (muffled).

Unknown woman: Right, but what the kids in Birmingham say about the churches -- now a lot of the kids that we work with are not Catholic, and...

Unknown woman: They just think it's funny.

Unknown woman: Well, no I mean they enjoy the church services, but they feel, they don't feel that there's leadership there. They think that it is kind of Uncle Tomism, or that they're not being urged to go anyplace else. You know, they're being kept in there.

Unknown woman: I am hoping they remain.

Unknown woman: But Protestants can receive our communion to worship daily. We're not going to care what you do (muffled).

Unknown woman: Kids are open-minded, too.

Unknown woman: Yeah.

Unknown woman: Oh, you mean (muffled).

Joan Beifuss: I'm hoping so, too, you know...

(all talking, muffled)

Unknown woman: Our communion is real. I don't think that the Protestant is real, but they could (muffled).

Unknown woman: Maybe (muffled).

Joan Beifuss: You're mumbling, Sister, speak up.

Unknown woman: She was talking about, you know, about the communion, and somebody said well some people go ahead and do it anyhow (muffled). We were talking with a lady that was, who is non-Catholic, and she had wanted to go to communion (muffled). She made the mistake of asking the priest first, you know.

Unknown woman: Yeah, it's really, you know the way you respond to Christ, you know is, has to be your own response, and if you're in a celebration, and you want to take part in it, and that's your own decision, to what degree you're going to take part in it, be it standing, or sitting, or singing, or participating in the Eucharist, this is each person's own response in a community celebration. And, people should feel free to respond as they wish.

(muffled)

Joan Beifuss: Why don't you? You know...

Unknown woman: (muffled) you know, something on the front page of our (muffled).

Unknown woman: It grates me a little bit, though that Catholics are trotting onto other services in post-haste, you know, joining in communion before they feel one with the

congregation. Now maybe I am judging them.

Joan Beifuss: Are you saying that you have to get along with the congregation before you (muffled)?

Unknown woman: I am saying it would help to have some kind of association or identity there. Now maybe they can achieve that as soon as they walk in a church.

Unknown woman: Don't they do it with the minister (muffled) when they hear him stating those words? Don't you feel sort of...?

Unknown woman: Last Sunday morning, (muffled) beautiful, magnificent church, had all the yellow flowers, Easter Lilies. We go in and they had all the wine in the back of the church. I could have stayed and felt really one with them and sang halleluiahs with those people. You know, it was a celebration in the eyes of the Lord.

Unknown woman: Didn't you?

Unknown woman: No we didn't. (muffled) sisters visiting from across the street, and they had never, I don't think they have seen too many (muffled). And they were very friendly, and we said probably next year we'll be staying. (muffled)

Joan Beifuss: Well that communion thing struck me again when we gave that award to Jim Lawson, because we were giving him the award just being, having the most in the city of Memphis for a year for human relations, he was up front at the mass, and he couldn't go to communion. He said afterwards he thought the best, he felt the way to break down the whole thing was just to simply start going to Catholic communion. And I said, well why didn't you do it?

(all talking, muffled)

Joan Beifuss: I am sure no one would have stopped him. I am sure no one (muffled).

Unknown woman: Nobody would have stopped him.

Joan Beifuss: But, you know, kind of the irony of it there.

Unknown woman: You know, I feel our diocese is a little bit more open to (muffled) expressions than it is down here.

Unknown woman: I am sure it is.

Unknown woman: I am sure it is.

Unknown woman: If you would all come to Birmingham you will really feel confident making that statement.

Unknown woman: It surprises me.

(all talking, muffled)

Unknown woman: Gee, you sounded so hesitant (muffled).

Joan Beifuss: Then we started having a couple of home masses here, when was it last year...

Unknown woman: And this is encouraging knowing in every Sunday bulletin, you know, please invite us to your home to celebrate the Eucharist. And many churches say this, a home mass, you know, just call the parish. I mean this is very much approved of, and yet, also there needs to be a community expression, but they don't feel -- many of us don't feel that Sunday services are any community expression.

Joan Beifuss: Well, that's why I was wondering if one had to feel at home with the community before one went to communion.

Unknown woman: Oh, now I see what you mean. Way to go.

Unknown woman: If I did, I would rarely go.

Joan Beifuss: I was going to say, in that case, at St. Louis church every Sunday...

Unknown woman: And sometimes, you know, if I feel very (muffled).

Unknown woman: There are people now that have been (muffled) that I have met up with.

Unknown woman: I have never...

Unknown woman: I just, I couldn't (muffled) go to church on Sunday, you know, to a church I didn't feel like I belonged in, I just wouldn't go. You know, you have to be able to go there.

Joan Beifuss: Well, you probably would if you had five children, and it's a long way to St. Patrick's on Sunday morning, you probably would.

Unknown woman: Do you ever go down to St. Francis?

(muffled)

Unknown woman: You should bring your five children. Some people do.

Joan Beifuss: Oh yeah. (muffled) a lot of people (muffled).

Unknown man: Wait until they can all dress themselves.

Joan Beifuss: Yes.

Unknown woman: They're so close in their age.

Unknown man: Fortunately we can throw it off on the older ones. "Get your sister to (muffled)."

Joan Beifuss: It was kind of dreadful when the oldest was 6, but now that the oldest is 10 we might get around.

Unknown woman: They are beautiful.

Unknown man: Thank you.

Joan Beifuss: We have about an inch of tape left -- give me a quick summary of what you think that the NAME project has accomplished. Don't phrase it that way because you don't know. Uh, do you think it can accomplish anything? Do you think someone can take the ball over when you leave and go somewhere with it?

Unknown woman: I definitely feel there are enough like concerned women -- I think they can take over and do a lot. There are enough organizations in the city that are, you know, wanting to do something that this will be followed up on.

Unknown woman: And also, I don't think this has been mentioned, we are now contacting ministers. Tomorrow morning...

Joan Beifuss: Oh yes, are you doing that?

Unknown woman: Yes.

Unknown woman: Who else is?

Unknown woman: Jean is in this group, too. Pardon me, (muffled). Tomorrow Virginia and a group from Frayser are having a meeting with the ministers in Frayser, and Jean is going to take care of meeting with the ministers in Parkway Village, and I am taking care of -- well, you know, we'll meet together at these places, it's just a matter of doing the telephone (muffled). And I have told (muffled) the ministers in east Memphis, and there will be three different meetings, (muffled) do it like a panel. We will present the program and have a sharing time, and a time that we would like for them to offer suggestions of how this whole group can continue, and will continue.

Joan Beifuss: Have you started talking to the ministers yet?

Unknown woman: Yes.

Joan Beifuss: How are the ministers doing?

Unknown woman: No, it's really been very good. (muffled) said something about you had made a comment that it's been pretty bad, but it hasn't. I only had last night -- well first of all I had 79 people in front of me, to call, and I hadn't gotten a lot of them, because many are at this convention for the Baptists, and many are out of town. Out of, I guess about 60 ministers that I have gotten, either himself or the secretary, there have only been four that have let me know that they would not be interested. Two said it to me themselves, and then one wife, and then a secretary in an indirect way let me know. So, I think that sounds rather good; however, some of them might be just saying yes, thank you very much and then not come.

Joan Beifuss: Are you trying to have a meeting with them before the workup next week?

Unknown woman: Yes, the meeting is Monday morning.

Joan Beifuss: Where's it going to be?

Unknown woman: St. Ann's School.

Unknown woman: I think this is a very valuable kind of thing. As we get people of like minds to have a chance to discuss; and, in the process of discussing, some things that you don't know for sure if you believe in or if you don't, and I think it's parity that comes about in that process. And then I think if you're somewhat weak you can gain strength and encouragement.

Unknown woman: You know, as far as always giving something that would be really worthwhile and continuing (muffled). I didn't agree to this, you know to pooling our energy towards working on the ministers, and this man that was taking part in our discussion, Mr. Berkman (muffled) head of MIFA (muffled) -- we had stopped sending messages to (muffled).

Joan Beifuss: (muffled) association.

Unknown woman: And he said that the structures, you know, existing are not the structures, and are not the organizations that will go about real attitudes of change. He says it was a new organization, and he says one example of it is something like NAME, it's a project like this, you know. And, he says, it is never, he doesn't think that this will come through the churches, and he does not think it is a balance. And yet another minister there, Mr. Gephardt, said that he thought it was very good for those ministers to confront somebody who would, if you tell them that they're not doing their job, you know that they're not really talking about the racial issue. But I think though that if we just present all this as, you know, a research study, I don't think that we're really doing

all that good because I think people know what the attitudes are, and I think that then each of these, you know, confronted with the idea that the church is not doing this, the church should be doing it and it's not.

Joan Beifuss: Well see the ministers here were badly shaken up when Dr. King was killed -- or many of them were badly shaken up.

END OF RECORDING