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(SNP127) Wilfred and Beatrice Waterhouse
interviewed by Dorothy Noble Smith, transcribed
by Joy K. Stiles

Wilfred Waterhouse

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Interview with Reverend Wilfred T. and Beatrice M. Waterhouse
Part of the Shenandoah National Park Oral History Collection, SdArch SNP-127
(SC# 4030)

Interview conducted at unknown location
By Dorothy Noble Smith
June 20, 1977

Transcribed by Joy K. Stiles, date unknown

Key

[DS:] Interviewer, Dorothy Smith
[WW:] Interviewee, Wilfred Waterhouse
[BW:] Interviewee, Beatrice Waterhouse

() Unable to understand word

Total interview length: 01:32:31 min.

[Begin audio file, 0:00:01]

Dorothy Noble Smith: . . . by saying that it was his opinion that there were at least--half of the people were inbred with Indians. To prove this, he pointed out that the name of Yancy, Shifflett, Mulberry, Morris, Sellers, and Raines. He also told about the high cheek bones that the people had, and the color of their skin, which was, in his opinion, very Indian in appearance. They were, there was one woman that wore three hats, while he was seeing her for the first time. And she sat there very proudly, wearing the three hats.

[Tape stops, then restarts with Wilfred Waterhouse speaking]

Wilfred Waterhouse: I think that we can come to a conclusion of the people, the, many of the women were high cheek-boned and copper complexion. We, in trying to go back and try to put things together, we came to the conclusion that many of them, of the men, had been Hessian soldiers originally, who were left here, with land grants, or they were English deserters who were left here. And you get the German names, and you get the English names, and you get different spellings of them, but this is what they are. And they married the Indian women, by and large, and this is where you get your real mountaineer, I think, from the area in Virginia. And this is, I think, where they really come from.

DS: They never told you what tribes?

WW: No, because I don't think they knew themselves. What we would get mostly were Victorian, uh, not Victorian, Elizabethan expressions occasionally from the people.

DS: Such as what?

WW: Well, that's why I'm trying to think of what some of them were. I can't remember.

DS: Dilatory.

WW: One man came down--he was from the mountain--one day and he says he just couldn't understand so-and-so, he was so dilatory. This man had never--he told us--had never been to school.

DS: Yes, but this--the point was that () had to be done, and he used the name, the name, and this friend said I don't know, I marveled that he said dilatory ()

WW: Because this man had never been to school. And he used this word. And occasionally . . . I can't tell you the expressions but they were, you would recognize them if you hear them. They were not a common expression that would be used by Americans, nor anyplace in New England or wherever you've been. And these would just slip out and you could tell right away that they were Elizabethan-type of things. One other incident we had one time which was, I finally found out the,

recently found out the cause of it, the meaning of it: we had a couple, a very old couple, back in () County, who had originally come out of the mountains themselves. And we went to see her one day and she was sitting there, she had three hats on her head. And we were puzzled by the thing, but she sat there very proudly with the three hats on her head. And then I came to find out later on these were her greatest sole possessions and this was her wealth, she wore her hat (). And this is what was done. I think there's an old custom, that goes way back, that she () two hats on her head, ().

DS: Sounded like the Indians wear every bit of turquoise . . .

WW: This is, this is why I think, because, you tend to get your Indian background, wearing the wampum, or it might be you wore your possessions. And this is what she had, she had three hats and she wanted people to know that she was capable of owning three hats. So she wore three hats at one time, sitting on the porch--

DS: Well, I'm not sure that she really recognized this, but her children must have. . . uh, why she did it.

WW: () because it was custom ()

DS: She sat on the porch with three hats on her head.

WW: And then of course, one of the things that the church () was bootlegging. In talking with them (), "Why do you bootleg?" They said, "What's wrong with it?" That our fathers grew corn, or grandfathers grew corn in the mountain, they made their own liquor. Then the state came in, the government () and said we couldn't do it any more. () And there's nothing illegal to it in their thinking. And they think I'm making a big () but two of the biggest bootleggers lived on our mission property, in a house we rented them, a little house that we rented them. And the mother was doing the washing for () and then he paid her for it, to help support her, and her two sons were the biggest bootleggers. You had to drive past the mission house all the time. Well,--

DS: Do you know their name?

BW: Oh, yes.

WW: I can't tell you! (laughter)

DS: Oh, are they still doing it?

WW: Well, I don't know whether they are or not but I wouldn't, I wouldn't, I wouldn't ().

BW: Well, at that time, we, as Will said, () the house a variety of architecture mostly, the minister lived in it. And every time there was a new addition to the family, another room was put on and there's no pattern to it. You just added a room. Anyway, in due course of time, we were able to put on an outdoor, sort of sleeping porch. One had been there and (). So we had a new one and we would sleep out there in the summer times, it was just (). And in the middle of the night, () we'd see a light, and () the son of this man, coming in his car, () had been out to make a sale. It took us a long time to find out why. What had happened was they didn't have much money and didn't have a car.

WW: But we had a big woods, we had 35 acres surrounding it, the mission property. There were big woods on it, the biggest trees in the woods. And right next to the church, right next to the mission house. Finally, I had asked for this light box () which I told them, I said, "Look, if you're going to come in and out nights," --I didn't know what they were doing, I said, "Cut a road through the back end of the land ()." "Yes, sir." And they kept () nuts, with their bootlegging (laughter) road back there but they didn't disturb us at night with their lights, waking us up at night! (laughter)

BW: You asked what's the name of these people and we said that we couldn't do that, because of the names of families that are still there, or the descendants, and some of their people who work there.

DS: Well, you see this stays just as Park history.

BW: Yes, but I--

DS: It is not published in any way, and never would be.

BW: I see, I see. Well, then, Will certainly, I'll help him a little bit in his thinking () activities () he was having problems with a friend of mine;

he was constantly being arrested for driving without a license. He was driving an old ramshackle car. Of course we lived down in that area (), and ()--

DS: ()

BW: And anyway, the man was put in jail and we had to supply his family with necessary food, and we gave them money, and () very little (). And finally we got tired of it, Will got tired of it, and we decided to do something about it. So, and of course the other people in the community were saying, "Will, he's getting by with this, ()," and so finally this particular evening we decided to discourage this () and see what he could do. I stayed at home. He went to this little old shack, one kerosine lamp with the chimney broken. Will pecked on the door, his wife opened it and when () she () invited them in. () He threw the table (), jumped up, and came flying out, saying to the preacher, that's just what they called Will, whether he was ordained or not. He was to mind his own business and he would do what he wanted to do, and so on and so forth. Well, Will informed him in no uncertain terms that it was his business, the preacher's business, because when he got in jail, the preacher had to supply his family with food, clothing and money. And he said, "If I ever catch you again driving down this road without a license, I will turn you in!" The upshot of it was, we never saw him drive down the road again, because he found another way! (laughter)

WW: And I didn't sleep for a week! I was so scared! (laughter)

DS: Yes, they were a feisty bunch.

WW: Yes, very feisty, very, very feisty. And this is one of the things that they could get into trouble with each other at the drop of a hat.

DS: Umm hmm.

BW: ()

WW: There's a place up at Tanner's Ridge that we used to () somebody shot somebody else, () back in there. But there'd been a feud, and one of them was shot and the other () the exact spot where it was. They were always more or less feuding in one way or another. There was one, one family, the old man who lived in the mountain, originally, and then had to move out; he was one of the ones that (), very much. He had to move out with his wife, so he came down and he had a house built near the (), not too far from the mission house. He kept encroaching on the mission land. He'd be--each year he'd put his fence a little further than (). There was another man who was in the church, he was the sexton of the church, who was very bitterly opposed to him, so he came to me one day and told me, "So-and-so is going over into the church land, mission property, taking more and more of it." So I told him I'd speak with him, and he said, "Well, you get the county surveyor and run the line. Well, I didn't know what I was getting into. So I got the county surveyor and I found that someone on the other side was cutting in on the church property. I had a garden built, and I already had a garden in there. Came around the back end of it and this man, that, who had informed me about it, was carrying the chain for the (). When we got to where the other part was, this other man came up. He had a great big ax and so forth, and he told us, if we step one foot over on his land, he was going to let us have it. And I--the little fellow that was with me was very short, there was a big tall one, he was a real short one, sort of Mutt and Jeff-type of thing. The short one with me said, "You're on mission property," and this went back and forth, so finally I said, "Now, look, I'm not here for a fight. Now don't you two fight against me. I know there's bad blood between the two of you. But I'm here, and I'm here because my boss sent me. And you know () real well. And I got to () I got to run this line through." I said, "This man is () as the county surveyor; he ()." So I said, " () run the line through," and sure enough, () he had to move his fence back over, but he got the thing straightened out.

DS: Did you let him keep his garden?

WW: We let him keep his garden until, until that, I told him he could keep it until he, you know, harvested it. But from then, () to move his fence. Which he did. But, these were the kind of things that--but, really, it was just an excuse for these two men--

DS: Yes.

WW: --to find something else to fight about. They really weren't interested in the church at all, or whether (), but it's just an excuse for a chance to have, to extend the feud.

BW: Let me tell my story about the same two men. In the church itself. It was a typical little country church, and we had a potbelly stove, () heat of course. And it was sort of in the middle of the church. (). But we had the windows, so, (), and this particular Sunday, the sexton was talking about, janitor () had built a very nice fire in the pot belly stove, (), and his friend decided it was too hot. So his friend opened the window. This janitor came and he slammed the window down, right beside him. This went on for four or five minutes, 'til finally I, I looked over and frowned. Caught the eye of both of them, and they quit. So before the next Sunday, the janitor nailed the window down! (laughter) So that when his friend went to open it, he couldn't open it!

WW: He probably went through the window! ()

DS: Did you have good attendance at the church?

WW: Yes.

BW: Yes, we did.

WW: The church was, the church was in all of these, was the center of the whole group, the people who lived all around. We had, we had, there were . . . four, no, we had, there were two telephones in the whole area that we were. And we had the one () belonged to a private family () use it. But we--ours, was the one. And we had to do everything. Everything came to us, all the phone calls came to us. They would call us, I guess more and more, the phone rang about five o'clock in the morning. I got up and went down and answered it. This party asked me if I would notify another party there that they were not going to be able to come to butchering that morning because something else had come up, but would I tell them they would not be there for butchering. And I had to go tell the people who would be there to butcher the hogs because ()--

BW: Well, we did, we did all kinds of things as Will said. We did social service work. We had to take people to Harrisonburg because that was where () clinic was. () the church, there were two men in the church who would like to slip over to the doctor. Dr. (), he was our key person for, you know, (). () feud was so bitter () and this particular Sunday, the sexton was taking up an offering. So he got to his enemy; he wouldn't, they wouldn't pass the pan, as they called it, even our most sophisticated () called it the pan. And he wouldn't pass the pan to his enemy, so he got nothing from his enemy that day. But, to go back to the doctor, () Doctor had more experience than my husband (). Doctor was a good ().

DS: What was his name?

BW: () Doctor "X". (laughter)

WW: He's dead.

BW: I think he's dead, I'll tell you: Dr. Miller. And he, he told me one time, he said his father gave him his choice of becoming a farmer or pushing pills, that was his term. And he decided to become a doctor, so he (). But he had come home, he was a local family, to do his practicing.

DS: Great.

BW: He was condemned by some because he charged and others he saw (). () one way or the other. And he had told me, he said, "Now when these women become pregnant, they have nine months to save my fifteen dollars." And he said, he said, "I will not take care of them if they don't have it because," he said, "If there's anything that infuriates me, it's to see them coming out of the beauty parlor with their permanent, frizzy permanents," and, he said, "then when the time comes for their delivery, there's no money." Well, I worked on him and so I could tell women he said () to save at least part of it and then try to pay (). But Will had a real experience one morning. Another mission worker, () six or seven miles, because the roads were terrible, () all in great distress and said that she'd been trying get the doctor to go back up in the mountains to treat this very, very sick man. And she told him, she said, "Mr. () he won't come up, he will not come up." So Will said, "I'll see what I can do." So Will called him, woke him up, he said he'd () one time (). So Will worked on him () said

"All right," very grudgingly, he went.

WW: ()

BW: Yes, this () and I didn't blame him. I didn't blame him.

DS: Was it up Cabbage Hollow?

WW: No.

BW: It was off, it was up in the mountains, way back up.

WW: It was way back in the mountains.

BW: And it was nighttime, pitch black, and so I went down with Will as far as Miss Hattie's, the other missionary there. And I () with her. We found where the doctor went up the mountain trail. And then we, of course, didn't get () doctoring (). And Will told us what happened. He said when he got there, again it's another case of when you have one person () practically () the next day. He couldn't get air and the reason he couldn't get enough air was everybody in the family, all the neighbors, were crowded in that one tiny room. They always did this, just crowded around, and the doctor told them to get out, so they came out (). He examined him and did what he could and here's where the miracle comes in. As he came out, into the (), this one man attached himself, you see, () "Doctor Miller, Doc! Doc! I want to see you," he said. "Here's three dollars on my wife's last delivery." So with this () (laughter) But the poor man did die, incidently.

WW: The real funny part about it was that when he, you know, () this one girl, she must have been eight, nine years old, came running out and going down towards the () car () very clear voice. And all of a sudden () she let out a yell, "My god, it's the preacher!" (laughter)

BW: Oh, they had very distinct voices.

WW: With that, everybody (). Those who were outside just parted, and he walked in with no problem whatsoever. But they had a great deal of respect for the () clergymen up there. They could sing their hymns. They could--we used the Episcopal prayer book. Many of them couldn't read, they memorized the service. And they could go through the service with you, they memorized the songs or whatever. And they did it all by, by--

BW: This was particularly true of Cabbage Hollow.

WW: --just by the--Cabbage Hollow in particular. We had to say the service very slowly. And if you had a prayer that you were doing in unison, even the Lord's Prayer, you just said a few words at a time, and they would say them with you. But they would take part; they were very active, the men came. Good part of the time the men would sit on one side of the church, the women on the other side of the church although there was no rule on it, this is just what they did.

DS: How would they dress, going into the church?

WW: Just the same way they dressed if they were home.

BW: Clean.

WW: Clean. But they, they wore, they usually wore -- it's Levi's or --

DS: You would say that they were fairly intelligent people, wouldn't you?

WW: They were very innate, very great native intelligence.

DS: Yes.

WW: They didn't read, but they--

DS: But they didn't have the education, but they had intelligence.

WW: They didn't have the ed--but they had intelligence. They were, and, one thing we have found with them, that they're the dearest friends that we have.

BW: To this day.

WW: To this day. One of the boys who was the () preacher when I was ordained, he was the crucifer who carried the cross. He was seventeen years old. This was about '43. He rose to become one of the . . .

BW: Top.

WW: Top names (). He open stores for them in Tokyo.

BW: Now he had a college education.

WW: () places in the--he had a college education.

BW: His father was--

WW: His father was determined, his father was just a dirt farmer, but did everything he could to make sure his three children went to college.

BW: Well, they were the most highly respected family in the ().
DS: What was their name?
WW & BW: Shiffletts.
DS: (laughter) Naturally.
BW: And, uh, . . .
WW: But they were, . . .
BW: They was, I talked, I just talked with her last week.
DS: Uh huh.
BW: On the phone.
DS: Was there much mingling between the two, between the hollows, did they visit back and forth?
WW: No, no, not with the ones that we had. They would go back, some of them would try to go back to their old places . . .
BW: Once a year.
WW: They try to get, like a home coming or something like that, but there was very little--in fact, there was more -- not exactly enmity, but there was rivalry between the two because we tried to get them to play ball to bring them together. And we would try to organize a ball team in one church and a ball team in another--
BW: Just six miles apart!
WW: Another one, and bring them together, and then, oddly, the biggest () was to keep them from getting in a fight. Because this is what went on all the time--
DS: I understand that in that area, also, they didn't have dances because there were--the men were so jealous if a man happened to dance with his wife.
WW: Right. This was the--
DS: Could you tell--
WW: This was the thing that struck me. We were told this when we first went there. And I stayed very, you know, much away, I () and so forth. Nowadays, I go over there, I have been hugged by the men and the women. And it floored me when one of the men did it to me. I hadn't seen him for several years and I came over and had been over there and he () threw his arms around me and hugged me. I had never seen a mountaineer do that before, excepting perhaps with their own. But not with an outsider.
BW: Yes. Well, it all--
WW: As for the women, they expected that they (), as far as I know. They wouldn't dance.
BW: We were peculiar, you know--
DS: Well, you lived with them.
BW: Well, here's what they said about us.
WW: I was going to say, yeah.
BW: We, of course we, as I told you before, we were (). I sometimes think that's an asset. This over-sophistication, that sometimes () in the way. One of the amusing things that they said after our first two or three Sundays there, said that we were the laughing-est people they had ever seen. And I looked at one of them--
WW: What do you expect of me?
BW: And I said, "What do you want us to do? Cry?"
WW: They didn't realize that religion could be a happy thing.
BW: That's right. And I'll-another thing that they, what other little--
DS: Think what you brought them.
BW: We did, we did.
WW: That's what we did.
BW: This is why they loved us.
WW: This is what they said.
BW: Because we were happy people. And we tried to say, "This is what it's all about." But again, on the sad and yet amusing side, even, I think it was our very first Sunday, naturally we were nervous and () not quite (). And after the services, Will had three, at different places. () You came in the front door and you just walked right away through the kitchen. And I knew someone had come in, and I looked and I said, "Is someone there?" And Will was talking, of course,

and I went about my business. But all of a sudden I realized () you're going to get in trouble. () But I had heard the conversation more than I realized, because she very quietly said to him, "Well,"--she's talking about her child, and she said to him, "I'm not married, I'm living with a man." () time in 1977 () maybe, you know, () everybody knows things. Even with those people with their limited background, they had a high sense of morality as they saw it, in certain things. So what she said to him, "I'm not married, I'm () (laughter). I walked in, I don't know exactly what () but anyway I sat there () But there was one of our dearest men, the one we, he really is a (). And his name is, his first name is Aubrey. And he walked--I can imitate that man's walk to this day. We, being city people, it took us quite a while to realize that people do this () get up at 5:00 in the morning and get you on the telephone. They thought we should be up, I guess. But he would come, sometimes at 7:00 in the morning, and you came into a little porch that was () and there was a peg there, so he would come in, put his hat on the peg and walk in. And I'm a very direct person, I've learned to be less direct, although, through the years but maybe I'm not quite as () about it. But I was so honest that, you know, (). Anyway, I said, "Well, here comes Andy"--I'm sorry, Andy was his nickname. And I'd say, "Good morning. What do you want?" Oh, no, "What . . . what can I do for you?" And it took him off balance, because he wanted to sit and just have a little conversation. It wasn't polite to ask us for something, even though we knew he was there for a favor, until he'd had a little conversation.

WW: Come and set a spell.

DS: Yes.

WW: Set a spell. And then after that, when you finally come around to what it is that you really want. But you don't come right out because that's an insult. We had to learn these . . .

BW: Right.

WW: So we had to wait until all the amenities were out of the way, then they would come out and say what it was they wanted. But her speaking of this one that (). One of the girls down there was, became pregnant and had this child, and she was not married. At that time I was not ordained, so I could not conduct the (). But she had the () her mother and father (). And then one day she--I think the child was about six or eight months old--she came in one day, just as happy as a lark. And is, I think would be, one of the () we have today, she said, "Well what do you know!" I said, "What're you so happy about?" She said, "John made me an honest woman at last, he married me." (laughter) I was too speechless to say anything! (laughter)

BW: And for you, that was something! (laughter)

WW: But, but this was the attitude--

DS: Yes.

WW: And the minute that she was married--

BW: Respectable.

WW: She was respectable as far as everybody was concerned. But to that point, she wasn't.

DS: Now, you were saying that they had their own models, and lived up to them. What were those models?

WW: Well, they were--each was a law unto itself. And once he had, if he went to jail, for anything, he served his term, he came back, he immediately was accepted by the rest of them. There was no taint of the other, at all. They were very fierce about, the men were very fierce about their women. And it was very immoral; it was understood that it was immoral if they took up with another man's wife. There was nothing wrong if they killed a man for doing it, they saw nothing wrong with this at all, because this man had trespassed on property that belonged to the other one, therefore he had a right to protect it and he could kill him. And as far as they were concerned, morally, this was alright. There was nothing wrong with it. If they cheated you, I don't think there was too much of it, as I remember. If they did, I think they hated a cheat worse than they did someone who had killed. But a cheat was--this was someone who could not be trusted at all--

BW: I don't remember them cheating--

WW: It was very, no, well, it was very little of it.
DS: How about stealing?
WW: There was some of that, but that was frowned on very much, too.
DS: Umm hmm.
BW: They shared--
DS: This goes back to the old, old customs: you did not steal!
WW: That's right. No, you did not steal.
BW: And your name, your name stood for something.
WW: And your name stood for something. It meant something in the . . . in the community, by and large.
BW: There were those who were acknowledged reprobates, let's face it.
WW: Yes.
DS: Well, there are in our society.
BW: Well, that's what I mean, right.
WW: Yes.
BW: Well, of course that's true.
WW: And they had a caste, almost like a caste system and they, they knew where they fit.
DS: How would they--how was that established?
WW: Well--
DS: The oldest, or . . .
WW: No, again I think more or less by morals and respect. I mean, the person that they knew was a morally decent person, and like this friend of ours, this Shifflett man she was telling you about: everybody in the community respected him. He did not have a very high, well, no one had a real high education.
BW: Seventh grade--
WW: He had, he made, had a seventh, yeah, one had seventh--that was the highest there was in the whole community. Most everybody had a second grade and that was the end of it.
BW: They could read--
WW: They could read or write. In fact, some of them couldn't, even, read, because she tried to teach some of them. They were old ones and they couldn't read or write. But they knew what these people stood for, and regardless of what they did themselves, they looked up to these people. And any question they had, they would turn to this person, like you would turn to a tribal chieftain. And he would be called in, they would come to him with these problems and ask his advice, and so forth. It was either the preacher or this one particular man, at least in the community we had this one particular man. And they would go to him because he talked their language and understood them. He knew them and was part of them. And they respected him. Or they would come to the preacher and talked it out.
BW: But we can't say enough for this particular man he's talking about.
WW: () today.
BW: He was tremendous. He's tremendous to this day, he would have been a, he would have been a credit in any community in which he lived. His lack of formal education was a stumbling block only in his own mind.
WW: Right.
BW: And he was a great leader. He would lead anything that we ever (). When we found out what kind of a man he was, they would bring () poetry and would say, "Here," so-and-so, and put it down on the table and leave it.
DS: And you can't give me his name?
BW: Yes, we can.
WW: Carl Shifflett.
BW: Carl Shifflett. C-A-R-L.
DS: Because after all, that's--
WW: We think he's ()
DS: Is he still alive?
BW: Very much so!
DS: Do you know--
WW: He's in his 70's.
DS: Well, he would be a very good one to interview.

WW: Yes, he would. Carl, Carl--
BW: Yes, he would.
WW: Carl could tell you.
DS: And where does he live?
WW: He lives in Elkton, outside of Elkton, () called Yancy.
DS: Okay. Because, now, since he is still alive, I, I--
BW: We're going to have a reunion with him in July.
DS: You are?
BW: Yes, we are. Well, he's the--they're the ones that have the three children--
WW: He's the--
DS: You wouldn't know what his--how I could get him?
WW: He has a telephone.
BW: Yes.
WW: And tell him our name . . .
BW: I have the number.
DS: Oh, great. If you could give that to me.
WW: And you could--and tell him our name and tell him we suggested it. Now, he'll be very . . . he will not give you names of people.
DS: No.
WW: I don't think.
BW: He might.
DS: No, but he could--
WW: But--
DS: He could tell his own experiences . . .
WW: He will tell you the background, and he can tell you more of people than we can. I mean, he knows what--
BW: Oh, we just love him. He's just like our family.
DS: Oh, how wonderful! Oh, I'm so glad he's still alive!
BW: Right, just like our family.
WW: Well, he's--
BW: I, I want to tell, I think the other, one other--you can pick and choose any of this (). When I said we did social service work, we did. We had one person -- were they Shiffletts or () Shiffletts? She was to have a baby and they--
WW: ()
BW: --bottom of the poverty line. So she--of course, naturally, Will had to help her, take her to the hospital or I would take her to the hospital or doctor, whatever. And anyway, she was in terrible circumstances, (), toward Easter and we were very busy but Will went to see her, came back and looked at me and he said, and he just shook his head. But the crib for the newborn baby-to-be was a little box, nailed up on the wall so that the younger children wouldn't be able to get at the baby. Not that they meant the baby any harm, but to keep the baby safer. And then they had () newspapers and things like that. But this box, () like orange crate, this is ().
WW: The father was very proud of what he'd done.
BW: And the father had done it. But the father was not much a parent himself and in the end he was cared () But anyway, here she was, and the baby girl was there () and he said she was in bed. She got pneumonia which they didn't know and the wind was coming through the cracks and holes in the cabin.
WW: () like that.
BW: So, it happened on Palm Sunday. We had a lot of fog in the valley at that time, so Will had services and could not take her to the hospital. He got the emergency call. So the other Carl, (), was going to take me in our car to the hospital with her, Rockingham Memorial in Harrisonburg. So he called the hospital, and they did not want to take her because there's no money and () he says you're going to have to (). So, Carl and I () and came down this rocky, rough road () went to Harrisonburg and () the turnpike had not been let go. Island Ford, and (). We got into the hospital () The next morning, the hospital called the reverend and said, "Mr. Waterhouse, the next time you tell us

you have an emergency, we'll have to believe you because your emergency had twins!"

DS: (gasps loudly) No more orange crates!

WW: So, it turns out, there's a Beatrice and Wilfred Shifflett.

BS: Oh, absolutely!

WW: They named them after us.

DS: Aww!

BW: I have pictures of them, I think. (sounds of papers being shuffled)

WW: But they've, they're grown, they're grown men--

BW: Grown men. We went up to homecoming about 15 years ago--

WW: They're grown man and woman now, but dimples in Beatrice's little chin--

DS: Aww! (laughter). Oh, by the way, there has been a story and I don't believe it, but that in the winter, ministers could not get up for a funeral, get up into the hollows, and so they would wait until the spring and hold one great big funeral. Is this true?

WW: I hadn't heard that one but they did it with weddings.

DS: Uh-huh.

WW: They did it with weddings very often. And then when the clergyman came, he would, he would have a () in the Episcopal church, and one for the baptism, but when you had a baptism, there would eventually be one child obviously a year old or more because the folks hadn't been able to get there. And they--

DS: There is no relation to serviceberry coming out, does it?

WW: What?

DS: The serviceberry? That that's why it was called serviceberry?

WW: No, not that I know of.

BW: No. "B", "u", "r", "y"?

WW: No, "b", "e"--

DS: "B", "e", "r", "r", "y".

WW: I haven't heard that, no.

BW: Oh, berry! No, I don't know.

WW: No, the, the . . . I imagine it would be true because the ground was very hard and they dug most of the graves back before they started going into town. The only experience I had with one of those was when someone had died, and we had the service in the church with (), which has since been torn down from the mission. Then we had to go for the burial, back up into the hollow itself over there towards Simmons Gap. We went out a bit, because that church had been closer to Simmons Gap. We went up there and I still had my vestments on, long cassock and so forth. When we got as far as the cars could go, just dirt road and rocks and everything, we got out and we started. We had to go across a creek and I had these long, this long . . . () and my wife is sitting back there wondering what was happening.

BW: I was babysitting, by the car.

WW: I started, I started to slip down, slid on a rock, about these two men grabbed me and pulled me back. And I said, "What's the matter?" And he said, "Well, take a look." And there was a rattlesnake.

DS: (whistles)

WW: And there were two rattlesnakes () they were there, and then we crossed, and then I had to cross the creek by going from rock to rock to rock. And they had to wade through this creek, carrying the casket, until we could get to the graveyard. And there was this graveyard, that was attached () the church at Simmons Gap, which is on that map that I was showing you.

BW: Well, could I tell you that the only one were the () funerals and how they did in those days. Will got a call one day from the Archdeacon in Charlottesville, and he said, "Would you go over to Pine Grove?" Now this is over in () same area. "Go to Pine Grove, and have the funeral at such-and-such time, this very afternoon." And it so happened we had a guest from Massachusetts with us. She . . . so I said, "Do you want to come along?" And she was a very religious person, with a good sense of dignity. She said, "Well, I don't know the person." I said, "I don't either, but Will's got to have the funeral, so we're going to leave." So as she rode along, she said it was the first time in her life that she'd ever gone to a funeral and she didn't know the deceased! So we were a

little bit late. Now, I know that you have heard, and I'm sure that you know Mary Sands Hutton.

WW: Pine Grove.

BW: Pine Grove, and she's crippled. She's been, since she's three years old and confined to a wheelchair all her life. But she was the deaconess in charge and we were, as I said, a little bit late. So Will dashed on and put his vestments on. He didn't have time to ask her any questions, whether it was a man or a woman. So he went on, he had this little service in the church, and I can see the deaconess now, with her little hat, sitting in her wheelchair right down in the front row. And Will had the service and he took a chance that it was a man and said "he" so-and-so. And so, well then they had to go up the mountain again for the committal, at the grave. So as they left the church, he said, "Mary Sands, for goodness sake, tell me: am I burying a man or a woman?" She said, "Fortunately, a man!" (laughter) Because Will had been saying "he" all the time!

WW: That could have caused a great deal of trouble!

BW: Right! So anyway, this is another time I sat in the car and watched and wondered what was going on, so--other times, as he said, I was really babysitting in the car while they went up. But this time, my friend and I sat in the car and we watched the procession go up the mountain and could see, well, you know, around where the grave was dug, a great deal of activity. Couldn't figure out what it was, I couldn't see that far. Well, when they got up there, they found out that they'd had heavy rains, and that the grave was full of water. So they had to wait until they got the water out, or some of it out, before they could lower the coffin. And that was what all the scurrying around was about, see. But I shall never forget, Will said, "For goodness sake, Mary Sands, am I burying a man or a woman?" (laughter)

WW: One thing they had there which harks way back was that you had to stay there while the members of the family filled the grave. You don't do this at a modern funeral, you know, you have people leave. This isn't true. You stayed there, and the members of the family took turns and they filled the grave and the preacher was expected to stay with them. And the family stayed until that was completely covered and the flowers planted. This was so no one could steal the body.

DS: Why would anybody--

WW: The doctors, back in the early days of medicine, interns taking the bodies, to get bodies for the hospitals to work on--

BW: Autopsies.

WW: Autopsies and so forth. This was done and this was to assure that the person was buried and this was respect, also, for the person that was buried. The family stayed there until it was done. They did not leave, so it would take an hour or more. But you had to stay there while this was being done.

BW: Now this, I'm not sure that--

WW: How well this is true this is today.

DS: Yes.

WW: I don't know, but this is one of the carryovers. And they were accustomed to doing a lot of this themselves. For instance, practically every--almost every funeral I had when I was there, the body was kept-- the women would come in, wash the body, dress it, put it in the bed, cover it with bed clothing, and the body stayed in bed until it was time for the funeral. Then it was transferred to the casket. They didn't embalm, so if the weather was cold () they put the body in near an open window and left the window open and cold air blowing in. I had one up there where a baby died, and they wanted () funeral and so forth, so I went to the undertaker. And the undertaker said he would have nothing to do with it. And I said, "Well, what do you mean?" "I sent them one casket," he said, "I won't go because I'll never get paid." So I said, "If you won't do it, I'll do it." So I went back () "I'll send them the casket, that's all I'll have to do with it." You see, I didn't pay for the casket. So he sent a little casket, for a little tiny child. Sent the casket up, I had to put the casket in the back of my car, I was holding the service in the house. Put the casket in the back of my car--

WW: . . . end of the Depression, towards the end of the Depression. The people

didn't have the money. It wasn't that they wouldn't pay their debts, they were honest and they would pay their bills. They couldn't pay their bills. And this is my thinking, because I have never known people to be more willing to give of themselves, of whatever they have, to share it with (). They always () anything they could, but the men worked. If they made a dollar a day, they thought they were doing remarkably well. () I don't know whether they're actually better off now than they were when they were, well, you just, you'd have a little plot of a garden, and what wood they could pick up. But a dollar a day was considered to be ().

DS: But they ate well, didn't they?

WW: They ate well, but they did--

BW: Of a kind.

DS: Yes.

WW: But they didn't eat . . . they ate a lot of fatback, and--

BW: Of a kind, yes.

WW: Hog meat, not much beef. They didn't, couldn't afford cattle, they raised hogs.

BW: May I tell about the clinic, the dental clinic?

WW: Yes.

BW: The, along the very lines of what you're talking about. The diet was good in the summertime, with fresh vegetables from the garden, and things. And that's, of course, when the parents () botulism (). But the thing that impressed me almost immediately upon our arrival in this community was the fact that the adults, especially the women -- the men, of course, too -- but, being female, I guess I look at the women a little more and this kind of thing: they didn't have any teeth. At thirty years of age there'd be these pretty women, hardly any teeth, and what they had were pretty bad. And I would look at the children, who were good looking children, and of course we'd have vacation Bible school usually () we saw the children all the time () of course there was no money, and dental care wasn't () community, it wasn't talked up like it is today (). So, at this time () in Alexandria, and they had a missionary society, so I () the missionary society if they would () for a dental clinic. And they said yes, they would, they would give me so much money. It wasn't a great deal of money, but it was enough to get me started. And my problem then was to find a dentist who would do it for practically nothing. First of all, I had to convince the parents to let me take the children. I didn't worry about the parents, I decided it was too late, if I could get to the children. So I, believe it or not, found a woman dentist at that time in Shenandoah who came. And I talked with her, told her the story, and she said yes. She said, "I will fill the teeth for fifty cents a tooth." And she said, "I have to have staff () she wouldn't (). But then I still had to get, I had to () we decided that we would try to get the parents to put something in themselves (). So I coaxed the ones I knew would say yes, () absolutely. () at fifty cents for each tooth () for each child. And I know that they--course, some say now () you can do. Because I knew my money (). So, every week (). (coughs) Excuse me. She said one time, " () And so that was the start of the dental clinic.

DS: Yes.

BW: But, now, if, as long as you say that this can be erased, and you'll take off () I'll tell you one thing and then I'll () (coughs). But this was one that has some tragedy to it, but has some great humor. Will and I had, on Friday nights, had what we called the Young People's Night. () because what else could they do? () teenagers () And so we, we would try to get those who were willing () at least (). So this particular evening, we were getting ready to welcome the young people (). () fifty or sixty () mamma or papa. So anyway, my mother's sick (). So we went down, it was darkness when () not too far from () there was a () prescription. We took her to the drugstore () We had very little () And we were anxious to get back to our young people. So, we came up, and () started out on the road to () and we heard this conversation in the back of the car () turned around and said, "What's the matter (). And she started laughing and she said, "This is not

what we're supposed to have!" And I said, "Will, pull off the side of the road." So Will pulled off the side of the road and I said, "What did he say?" She says, "(makes giggling noise)." Says, "Mamma's pregnant!" Mamma's about sixty-five or seventy. I said, "Will, turn around and let's go back to the drugstore."

DS: (laughs)

BW: Back we went to the drugstore. I went in (). He looked at me and kind of laughed and said, "Well," he said, "it wouldn't hurt, if she took it," he said. "I know her () it hadn't been quite filled out, the () should be. So I told him what they'd said, and we looked at each other () and so went back out to the car and I said, "Will, (). Why don't you take () in the morning. If you're not any better, we'll do something about it." We thought she'd be alright 'til the morning. So we went off, and he took her home, () our young people. Sure enough, the next morning at 8:00, () "Mamma's still sick and Mamma had a terrible night." So I headed back to Elkton to the first () doctor. the diagnosis was () she had eaten too much fresh killed-meat ().

WW: ()

BW: And they'd be butchering, see, ().

WW: () they had--

BW: () this is what she had.

WW: . . . No way to keep it

BW: System, system, system couldn't take it. So that's what it was.

WW: Soon as they got the first snow, they'd butcher hogs, and then they'd make sausage and () and every night and they just gorged on it.

BW: And, you know, at her age, her system had just gotten out of whack.

DS: (laughs)

WW: I'd get you some () quickly, the pharmacist. He was not a registered pharmacist.

DS: Oh?

WW: And what the doctor had done, he had a series of numbers () when he filled out a prescription for a patient () number forty- nine, they take this to the druggist who was really just a (). He would go in his car and get out ()

BW: Like a cookbook recipe!

DS: Yes!

WW: And the doctor had written for him on these three by five cards what the ingredients were to make it forty-nine when he mixed them. This was before they really made them have registered pharmacists. And this was the way (). Of course, they had, they had themselves--

BW: ()

WW: --many of their home remedies. And I can't remember () my wife can: what was the name of liver-() . . .

BW: Oh . . .

WW: Wintergreen and using the, an ax, ()

BW: Well, well, no, there's two separate things there.

WW: I don't know, but they were--

BW: These are, are, actually there's two preventatives and two (). If a child had not reached a certain height by, say, (), their method was to put a string on the back of the door that you had to open and close all the time. And as the door opened and closed, it wore away the string. They said that when that string was worn away, the child would grow. They called it "liver-()". Now, where the word "liver" came from, I do not know, but "liver-()" is what they called that. And an ax, as he mentioned, when a woman was in extreme labor, the ax was put under the bed with the blade up--

WW: Up.

BW: --to cut the pains. Well, today you find people going () I saw only two days ago with a copper bracelet on her arm right here in Front Royal, because that's supposed to be something for arthritis, or whatever.

DS: Right.

WW: But they were wearing copper back then. They wore them () they had

copper, they cut () things like that. And they were doing it long before it became the fad.

BW: You know, in the very beginning of our--

DS: () with the blade up!

WW: Blade up. () used to cut the baby ().

BW: You were mentioning at the very beginning of our talk about, or Will was talking about the people () leaving () and resettling, too, outside of Shenandoah. But the reason they got in trouble with the law, now they do fear the law, and the reason they got in trouble with the law was because they could not understand why, in the spring and fall, they couldn't go back up in the mountains to their old home places and get the fruits, and natural things that were there. Apples, and the trees that they knew where those apple trees were.

DS: Berries? BW: Right, () shooting squirrels, and animals, too.

WW: They couldn't understand why because they'd lived up there for generations and they couldn't understand, even if they moved off, they couldn't understand why they couldn't go get what God had provided, back up there in the mountains. After all, He had provided all this in the beginning. Why couldn't they go? Why did you let those apples fall? Why did the government evict them? Why allow these apples to fall off and rot on the ground? This was sin. We're talking about morals. This is sin. To them, the government is immoral, because it was letting this go to waste. And they were moral because they were going to () make apple butter, or whatever it was that they were making. They were going to put God's gifts into use. The government was letting it go to waste.

DS: I see. Well, you know they could have gone and picked those apples, as long as you're going to use them, you can.

WW: Well . . .

BW: But they had to get, I think, ()

WW: They, they couldn't see why they couldn't go back to their own property. They knew they'd sold it but they couldn't understand why they couldn't go back. They were so used to the . . . being out in the country, and it's like out in the west.

BW: They had a permit, I think.

WW: They had to get a permit to go up and do it. And they couldn't understand why they couldn't, why the () apples. And this was their attitude.

BW: Will, I thought I'd mention this to her ()

WW: ()

BW: ()

WW: They built, the government built, up between Luray and Elkton, I can't remember where it is now, () between Stanley and Elkton (). Can't just remember where it is now, but they put up a series of houses.

DS: Ida.

WW: No, it wasn't Ida. No.

BW: No, not the resettlement community outside of Elkton going toward Shenandoah. That's the one you heard mostly.

WW: Yes, yes, it was going toward Shen--Shenandoah, () somewhere up in there. It wasn't Ida. Maybe they call it--I know Ida, but it--

BW: () Ada and Ida.

WW: Yeah, Ada's another mission. () Ida, it may have been Ida. But anyway, I used to have to go there and hold services. And these were all people, whose names I can not remember now to save my life, who had been moved from the mountain down to live in these houses. And they were the most unhappy people that you ever met. Very discontented. They were not accustomed to living close to each other. They couldn't stand it. They couldn't . . . it just wasn't working, that's all. But one comical little thing in it that has always stuck in my mind () so long. And this particular children would sit in the front and folks sit in the back and this particular day, this one man came out to take up the offering. And when he came to this boy who was sitting in the front pew--he was about nine or ten years old or something like that--the little boy was, "Gosh, darn!" And the man was patiently waiting for him. And the boy said, "I can't get that thing (), I can't get it!" So the man says "I'll () penny in the plate. So the following

time I was there () same thing again (). And the man says, "Take your shoe off, I'm not giving you another penny!" (laughter) So from then on, he put the penny in the plate! Like I said, it was a light thing that happened, but even the little youngster knew. . . what to do! (laughter)

DS: He wasn't trying to cheat!

WW: He was just . . .

BW: I don't know how he could get by with it the first time! One of the most important things of course we all know, are the records of our birth. We were at the mission during the time, as Will said, of the building of Merck and Company. (). There was great scurrying around to get the jobs () because of course there's no place (). So they had to have proof of their birth. Well, a young man desperately wanted a job and he could not find, could not find his birth records. And he figured out it was before the days when they were as careful with records as they are, as they have become since. And so he was trying every way he knew. Well finally he found out--which we knew, and explained to him--that if he could get a copy of his birth--of his baptismal certificate, they would accept that, this was absolutely legal. Oh, fine, he was in great shape, he thought, because he had been born and raised () go to church and the whole thing, and he knew that that record was there. Well, I searched the records that we had and no, no record of him. (). I called down to () to Mrs. Sloan who was the worker there, and she had the older records. She went all the way to, back to the year he was born with no luck. Well, by this time the man was getting pretty mad. So he said, "There's two things you couldn't put (): women and the church!" () women and the church, so I thought. So then I went to the office myself and I said, "What can you do, in Harrisonburg, to get this man some kind of a record?" I said, "He's walking around, he's certainly, he's here!" They said if you can find someone in the community who was present when he was born and who will go with you to the notary public in Elkton and will swear to this, then we will give him a certificate. So I located the right person and took a ride out to the notary public and got the certificate. By this time, I was so provoked at that man, I said, "Here it is, John! And don't you ever tell me again that the church and women"--whatever it was he said. I said, "I don't care what you say about me, but don't you criticize your church." "Because", I said, "the church, I'm a representative of it and I have spent two days getting this for you! Now here it is!" He took it very sheepishly. Two days, no, it was the next day (), "Mrs. Waterhouse, I want to apologize for what I said yesterday."

WW: This is a pattern. I mean, this is the, this is the morals again. Basically, there's a basic honesty that we found always among them. They wanted this basic honesty themselves among all of them, because then they could trust each other. We never locked the door at the mission. They never locked their doors. We never worried that much about it.

BW: () of course () the things that we were () something like that. But as Will said, they didn't want to do that. They want () one or two that--

DS: That they would have been looked down upon.

BW: Right, right.

WW: They were once--they would have been frowned on by the others, they would be "persona non grata", really, among their own, among their own.

DS: That's right.

WW: They wouldn't trust him, they would have, they would shy off from him.

BW: And there was also () morals, because they weren't too, well, one particular family wasn't too moralistic about receiving welfare. And then the only thing that () felt that she was entitled to welfare if the welfare department had said she could get it. So the welfare department did say she could get it. So then there was the business of getting the check from Elkton which was about five miles away on this rocky road () mission car. And so you had to go in and get your welfare check then, it wasn't mailed to them then. So this particular woman, she used to bug me to death, I mean, she'd send her teenage daughter up, "Mamma says call up and find out if checks come in." Not "please" or . . . "Mamma says call, call up and find out if checks come in." So this day I got sick of it, and I

was saying, "Here's the telephone. You call the post office and ask if mamma's check has come in." She looked at me, "I don't know how to use it." I just, I said, "How old are you?" I didn't know how old she was. She said, "Fifteen." I said, "If you don't use the phone now, you'll never learn how to use it. I am not calling Elkton, you call, and I'll tell you how to do it." So, I told her and () all she had to do is ask the operator; no dialers, you didn't have to dial any. Ask the operator () she told the operator she wanted the post office and she did, and I've forgotten whether mamma's check was there or not! I was determined that I was not going to use that phone to call Elkton, find out if mamma's check was in.

DS: Why did--

WW: I think, just another interesting thing what she was talking about, this Merck and Company, I don't know whether you know them or not, but they built this big plant down near () during World War One--World War Two, and the man who was in charge of it, the building engineer there was very friendly with us. He would come to us for information about these people, the workmen and so forth. So we told him, at one time, that they were () and they would work, and we said, "Now, you're going to run into some trouble, because when they decide they don't want to work, they're not going to work and nothing you can say or do is going to ()." "Oh," he said (), "They're going to work for us and when they get their pay check in their hands," he said, "You wait." Well, all of a sudden one day () he said, "Have you seen so-and so, and so-and-so, and so-and-so, and so-and-so?" And I said, "() yes." He said, "They haven't been at work. Are they sick?" I said, "No." He said, "Where are they?" "Planting their gardens." (laughter) He says, "What do you mean?" I said, "Their garden is more important than your building down there, your work." Because again, this goes back to their basic religion: God gave them the earth, and the seed; it's their obligation to plant it, and see that food is grown. They are not city people, these aren't. Mountain people--these are country people. And that garden is going to come first. Until that garden is planted, I don't (). Well, he said, "I'll see if I can." He went down there, it didn't do one bit of good. Their gardens had to be planted.

BW: And harvested.

WW: And, yeah, and when that came time, the plant would go close up, as far as they were concerned, they (). Now it's changed. I mean, this was the generation back.

DS: That's right.

BW: That's the Virginian, too. () industrial nature.

WW: Yeah, beginning of a change-over for them.

DS: That's right, one with ()

BW: Now that, now ()

WW: This, this, this is all that they had ever known. And to them, this was the important thing.

BW: Along that same line, () humor of it. () I could see, I could see the funny side of anything, including myself. And I hadn't () But this same man, who was the manager of the plant, was a Princeton graduate and he had a charming wife and a new baby. And he wanted to get some help, some domestic help, so he asked me if I () or two, and I said, "Well, it's difficult, because first of all, they don't know how to do the type of thing that you would require." Well, he was so desperate, it didn't make any difference. And I think the baby was sick at the time, or something. So I went to one of my families, and I asked if she would help him out. And explained it to her and told her that I would take her to see (). And I did, and they () you ever seen the type of thing () people. () So they agreed that she would work for him. Well, she came late, and for whatever reason, they always came in the winter with hats on their heads. That's nothing to do with the woman with the three hats, but all the time at the mission house, I () ten cents an hour. We were paid fifty dollars a month, () self. So anyway, Ashtebeulah, is my name for her, went to work for my friend Jane. Jane decided she'd buy a uniform for Beulah. Well, she thought this would inspire her, so she got the uniform. Beulah still came with her country

boots on, her cap on her head, but she would don the uniform. And this was a great source of entertainment, and, uh, surprise. (laughter) My friend's sophisticated New York and New Jersey people who came by, to see Beulah clomping around in her fine shoes and her cap on her head, a () cap, and her uniform. They had a happy relationship for several years, until Merck and Company moved this man back up to New Jersey. (laughter) But, I used to crack up, I really did about that. But my friend, the mistress of the home, Jane, was a delightful southerner herself, and she, she appreciated the humor, and she appreciated the wonderful qualities of this woman.

DS: Umm hmm.

BW: Because she was loyal and she, uh, you know. And she would do the same thing that the men did. If something happened at home that she felt took priority, she wouldn't show up. And wouldn't think--well, she didn't have a phone, she couldn't call anyway. She couldn't even call me, to ask me to call. So, Jane found this out, after a while she'd go down and find out what's the matter with Beulah. And she'd find out that when the domestic situation was cleared up at Beulah's, she'd come back. (laughter)

WW: This was a difficulty that you did have so often with them. You'd plan a project that they were all going to work with you (). And you'd get by () and some of them wouldn't show up (). () "Well, why didn't you--what happened? Why didn't you come?", expecting them to tell you why. "Just didn't see."

DS: But they didn't see it.

WW: Just didn't see it. And this was the stock answer. They never gave you a reason, they just didn't see. We didn't pry into their personal business.

DS: No, no.

WW: They just didn't see. It would be prying into personal business to find out why.

DS: Umm hmm.

WW: And they just gave that answer all the time. They just didn't see.

DS: Yeah.

BW: The roads, I'm going to tell on the preacher now, this was before he was ordained, I swear he wouldn't do it afterwards--

WW: Oh, () that!

BW: The roads were, of course, dusty, dirty roads and in the summertime it was horrible. This particular day, Will was going down the road, and I know he wasn't speeding when he was going through--the dust was bound to fly around (). And anyhow, one of our more intelligent, so we thought, neighbors, were sitting out on the road, by the mailbox, waiting for his mail. And I didn't know anything about this until it came back to me. He said, "Hmph! That young preacher went flying up the road and covered me with dust!" (laughter)

WW: He was not a mountain man but he was the same one that disturbed me, it was before the () days of the war. And he said to me (), "I wish this war would last a long, long, time." He says, "I've never made as much money as I'm making now."

DS: Whew! Nice man!

BW: Well, Merck and Company wouldn't come in--

WW: He was one of the leading citizens, although he was not () by the people. Financially, he was one of the leading citizens, land-wise, and helping in the community. But he was not of the community, if you know what I mean.

DS: Yeah.

WW: He was of a different background.

DS: By the way, did they--did you hear any of their music?

WW: No.

BW: They were not musical.

WW: They were not musical.

BS: And I'm not musical, so I can say it. He's musical.

WW: No, they didn't. There was very little of it. But the youngsters would sing the hymns and so forth if we had them. They would sing it, but any typical mountain music like, ().

DS: Umm, I know who you mean, yeah.

WW: Yeah, in other words, they had none of that. And I never saw a dulcimer, or anything.

DS: I believe the dulcimers were more down in the Smokies. I don't think they were up in our area.

WW: We, we--I never saw one, I never heard one.

DS: Banjos, though, and . . . ?

BW: Piano, and organ, they did play. By ear, didn't () play by ear?

WW: () no, I think she had lessons, she had some lessons, she's the only one that I know. There was very little of it. No instrumental music at all that I know of. But they would sing, if you got them to, you know. They would raise their voices, they weren't afraid to let them out. And they were (), they sing better than the sophisticated congregations would.

BW: Well, yes, now--

WW: They really did.

DS: They really sang!

WW: This was--they really, they enjoyed it! And they would enjoy some ().

BW: They knew what they were singing, too,

WW: And they knew what they were singing, and a lot of it they had memorized it all.

BW: Will, do you think we ought to bring it up, but she could (). This is no ad for the Waltons, the T.V. series, but I'm certainly addicted to it, and Will's so addicted to it--we watch it all the time. We were living in Louisville, Kentucky, when it first came out. We became fascinated, because it was the same type of thing that we had lived and experienced on this side of the mountain. Now, he was doing () on the other side of the mountain, and I was so intrigued that I did what I had never done before, I wrote to the T.V. editor in the large daily papers in () and said that I was so fascinated with the series, because of our experiences, never expecting the man to print it. But he did. And do you know I got long distance calls, people were so delighted to hear (). And one was from the wife of a park ranger--

WW: Who had lived in the mission at, uh--

BW: Up here, on this end.

WW: --at, uh, Tanner's Ridge, I think it was.

BW: Tanner's Ridge.

WW: At Tanner's Ridge, they lived in the mission house at Tanner's Ridge. And her husband was with the Park Service up here.

DS: Oh!

BW: And I didn't know she was calling me, so--

WW: And they were down, somewheres down in the Smokies and she called long distance to tell us.

BW: She was living in Kentucky at that western, you know, down in Cumberland, or whatever that one was.

DS: Umm hmm.

WW: But the interesting is, that with this Waltons, they say that it's all made up. But there are Waltons--

DS: I know there are.

BW: Oh, yes!

WW: And Big Jim Walton was the carpenter for the Archdeacon of the Blue Ridge (). We had a fire, which burned part of our house and they, they, when they were going to repair it, Big Jim Walton was the man () was going to do the repairing. Because this house is so close to the Waltons, they copied the woodwork and so forth (). But it was Waltons () . . .

BW: Oh, uh, she () talk to () . . . uh, Maude!

WW: Maude. Maude (). Maude () and Big Jim Walton. They were the Waltons. And they were from around Ivy, which is not too far from Charlottesville which would be, probably, in the general area. Well, they talk about Scottsville, and I preached over in there, () church in there. And when they speak of these places, well, we know them all, the actual places.

DS: How did you get from one church to the next and you had to do it all in a

Sunday?

WW: I would have, sometimes, well, I had to be there (). I sort of got sick (), two and three services a Sunday. Have one in the morning, one in the afternoon, and one at night.

DS: You never had to do any of it on horseback?

WW: No.

BW: Oh, no, no, no.

WW: No, no, my predecessor did it in a horse and buggy. But I got a car, and we did it in a car. () some of them () horse and buggy.

BW: One thing that she might be interested, also, you had more experience that I did with this. () this is when they were building the, using of course the prison gang () our experience with prison gangs. Again in Luray, the new road, which it now connects, you know, it goes () all the way up. They'd, of course, do it in sections and they had to come right past our, the foot of our road, going up to our place, () right on past Merck and Company. But they did it as I told you, bit by bit and they would have these men out, doing it and then there would be guards with their guns. So they asked Will, somebody asked him, if we would come () once a month, he would come to prison camp and preach for them. And he said he would, so () But what fascinated me was we'd be coming back from Elkton and we'd get to this place where they'd let you go by very carefully, because, whatever, the road was so torn up. After he had been preaching a few Sundays at the prison camp, () would come up: "Morning, Reverend! Morning, Reverend!" Or, "Evening, Reverend! Evening, Reverend!"

WW: Holding traffic back so I could go through! (laughter)

BW: So, as Will said, I was ()

WW: This has nothing to do with the Drive.

BW: No, but it's, it's part of the, part and parcel of the . . . yes, it is, really, Will, because it made--one of the reasons that, yes, because Jim Mormon was very bitter about the Drive, about the road at first. There was a tendency, on the part of some of the mission workers--now I can say this now because it's no longer the same system. There was a tendency on the part of some of the mission workers, especially the unmarried women, to treat their people, () this is my family, my children, therefore I don't allow anything to encroach upon them. And so the roads were getting built (). But before, they were all dependent upon the mission worker to take them, places that I just told you that I did. But they were taken, you know, to the doctor, hospital, anything, shopping. But when the new roads came through, then the people were getting cars and they were able to get out and consequently church attendance did fall off for quite some time. Because they were able to go see their people in other places, that they hadn't been able to do before.

DS: Umm hmm.

BW: And there was a feeling that the progress was not as ideal as it might be, because the women were doing this, you see.

WW: Well, and I think the summation of it is, now, that these, the children of the people who were moved out, the next generation, have become assimilated with the people outside. They don't want their background. I know some and they, they don't think, they don't go back, and now they want nothing to do with it. They look down on it now, because they think, "Why?" They look down on it now. Some of the older ones, in their seventies, are still nostalgic. But the younger ones want no part of it. And I know some who won't even go visit their folks who were moved out, who don't want to visit their folks if they can help it because they don't want to admit that this is their background. They have become so much a part of the community, of where they are, now integrated in, and they disassociate with themselves, this part, as much as much as they possibly can.

DS: Did you find there was reluctance because of pride, on accepting gifts from the mission, like clothing or anything?

WW: They didn't accept--no, the church was, the church was the same way. We handled the closet called the Clothing Bureau. People would send in the stuff, the missionary barrel, and my wife and I would go through all the stuff that came in. Then we priced them. It would be 10¢ for a dress, 25¢ for a man's suit, ()

could get. They would send us in mostly blue jeans, this is what they wanted (). We would sell them blue jeans, brand new ones if they would come in. We would send them those maybe, for 15¢. Now this was a decade ago.

DS: Yeah.

WW: You know--

DS: 15¢ meant a lot of money.

WW: 15¢ was like, \$10, almost, now.

DS: Right.

WW: And then, once or twice a month, we would announce in church we were going to have Clothing Bureau Day. And time it would be. And then in the building we had all this clothing stored. Now, nobody ever stole anything. That clothing could stay up there month on end, nobody would steal anything. But when we had it filled () all the () and they would come in and we would--they would see this dress hanging up, want to know how much it was, I'd say it was a nickel, dime, something like that. And he would spend a dime and we would sell them. The whole purpose was to keep their pride and that the church wasn't being used . . . as a welfare. It was, it was helping them to, to sustain their pride, so that we recognized them as people and they recognized us as a church. And this worked beautifully--

DS: That is admirable!

WW: --and we, we, the joke or the funny part was: we had a lot of odds and ends we'd put them in a pillow case or something like that. We called these, we called these our surprise bundles. And for 15¢ they could buy, they'd buy a bundle. They didn't know what they would get, but they, they, they, this was their--

BW: ()

WW: We, we put in plenty. But they'd buy it, and they knew they were getting a bargain. But they didn't know what they were going to get. (laughter) And one of the funniest things was, that, in those days, the church, the women were sewing, the women's auxiliaries, were sewing for the mission field. And they had been trained for so long that the Indian women () very large, that they would make these bloomers, if I may use the word--

BW: He's talking about city churches who did the sewing and sent in ().

WW: City churches that sent in (), they would make these bloomers, if, as I say, I may use the word, for it, just in size 50, or something, I guess would be the size. And it got to be a joke, that Bea and I would have the thing. I'd stand behind this counter (), and these women would kind of hedge and haw a little and finally they'd say, "I want, I need, I'd like some of those."

BW: They'd get down my end of the counter.

WW: Yeah, yeah, () once in a while. And they wanted () I'd hold up a pair of these bloomers! (laughter) All made out of white cotton! And I'd hold them up like this great big (). Well, what they did with them, they'd get the biggest they could get. And I'd say, "These are too big!" These are all--we found out they were taking them home, tearing them apart and making pillow slips out of them.

BW: Smart people!

DS: Well!

WW: This is what they did with them.

BW: Smart women. Now (), I told my women about this, the shouting and all the dust because he was speeding down the road. Our bishop at the time, in Massachusetts -- we had not transferred our membership () to Virginia. And I went home on vacation and I took a lot of pictures with me. There was something going on at the cathedral. They found out I was in town and they asked me if I would bring my pictures and so I did. They gave me a big () board and I put the pictures on there and I fixed () and stayed and answered questions. I was having a ball! Half-way through the day, somebody came to me at the supper table and said, "The bishop wants to see you in his office." So I went down to see the bishop and I was very (). He asked, very nicely told me that there had been complaints about what I was telling. He was referring to this very thing that Will was talking about, these bloomers that the women, the mountain women made into pillow cases, because it reflected on the city women. They were making these

things, you see, thinking they were making these, these bloomers. Well, if they'd sent them some place else but the mountains of Virginia, they might have been all right. So he was the (). I said, I said, " I ()." I said, "Where did you hear this, Bishop?" He said, "A member of your own parish." . . . So I, it didn't take me very long, I found out who--but I, I never, I didn't say anything to them. So I said to the Bishop, "Well, Bishop," I said, "Did you not want us to tell the truth?" And he looked -- there wasn't a thing he could say. Because I had told the truth in my home parish. I said, "These are too big, they were too big," and I said, "The mountain women just bought them and they made pillow slips out of them." I suppose the city women thought, "Well, if it's pillow slips they want, we might as well make pillow slips," but they had a good time making the bloomers! (laughter)

WW: This was a case of supply and demand, and they were not--they never got together! (laughter)

BW: If I may be permitted a pun, the bloomers got fired! (laughter)

WW: Beatrice! (laughter)

DS: That does not get recorded! (laughter)

WW: Oh, dear!

BW: It hurts!

DS: Ohh. You know this Mary Sands Hutton that you mentioned, because she'd still alive, isn't she?

WW: She's still living, yes. Now, whether--is she back there . . . they had a--

BW: She's back at Pine Grove, but she--I understand that they've been trying to get her to one day move to a nursing home of some sort. But she will not do it. Now, this was in--

DS: Her mind is still sharp, I understand!

BW: Yes, it is, and I--

WW: She's been there longer than anybody.

DS: Of course.

WW: She was in before we left.

BW: Twenty years, I'll bet you, though. She was there the last we knew, and the question was, how much longer could she really hang on? But she should be where she could get excellent care in a nursing home. She fights it.

WW: Because she's very strong-minded, very strong. But this is what brought her through the polio, and made it possible to do what she did do. But she is a very strong-willed, very strong-minded person.

BW: She's about the only one of the original mission workers ().

WW: See, I think she's probably the only one left around.

BW: In, in--I mean, you know, in a situation like that, because () finished schooling, ().

WW: Then they moved you around.

BW: But, uh . . .

DS: Then you came back.

WW: Then I came back. I came back () as fast as I could! This is home!

BW: That's right!

WW: This is home.

BW: No, she, she is still there. As far as we know. (). We go to Luray quite often, because the rector, at the present time, anyway, is a classmate of Will's.

DS: Oh!

BW: ()

DS: Umm hmm.

WW: Yeah.

DS: Umm hmm.

WW: He's the same age as me. His son has the church that I had, over near Little Washington. I was there.

DS: Oh.

BW: ()

DS: You know, () right now has a bad back.

WW: Back, yeah, I ()

BW: Yes. And his assistant has had a . . .
DS: Transplant, kidney transplant.
WW: Kidney transplant.
BW: Where is he?
DS: He's still in the hospital, because an infection set in. But the kidney is doing fine.
BW: Where is he in the hospital?
DS: I don't recall.
WW: They've mentioned it at the meeting. I don't know -- over at Woodstock.
DS: I think Charlottesville.
WW: I think that's where he's (). I went over to Woodstock, to a meeting over there. See, most of these men () seminary than I was. I was older, I went to seminary later in life. And most of them went () the one in Harrisonburg, the one in Luray--
DS: Oh, now just for the record, you showed me that map. And your area covered from, let's see, Simmons Gap . . .
WW: Well, let's see . . . (sound of paper being unfolded)
BW: Is this the ()?
WW: You mean the church?
DS: Umm, yeah. Umm hmm.
WW: Well, it went from Route (), near . . .
BW: He didn't travel all that way, he had mission workers that--
DS: Yeah.
WW: () But we men were subject to call, at any kind of public service, anywhere, in here. So we actually went from near Saint George's is about the--that would be outside Stanley.
DS: Yeah.
WW: From Stanley up here to, uh, practically to Charlottesville.
DS: Oh, my goodness!
WW: We could get called in to any one of these little, tiny (). I probably preached--held services in practically every one of them.
DS: Oh, my! Where was your home, in location?
WW: We were, we were, uh, put my glasses on so I can see . . .
DS: I'll put mine on so I can.
WW: Ah, we were down . . . here, this is where I was, right here.
DS: Uh, St. Stevens--
WW: And I had these, I had these three here that I was responsible for. And there were two women workers, one in each one of these. This was my prime responsibility.
DS: Yeah.
WW: But, I--
[End audio file, 01:32:31 min]

End of Interview