

**BUILDING A RELATIONSHIP BETWEEN A UNIVERSITY AND ITS
SURROUNDING COMMUNITY:
THE COMMUNITY REMEMBRANCE PROJECT REVISITED**

by

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A thesis submitted to the Faculty of the University of Delaware in partial fulfillment of
the requirements for the degree of Honors Bachelor of Arts in Art Conservation with
Distinction.

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TABLE OF CONTENTS

LIST OF FIGURES	vi
ABSTRACT	vii

Chapter

1 INTRODUCTION: University and Community Relations	1
1.1 Importance of a Healthy Relationship	1
1.2 Potential Problems	2
1.3 Solutions to Relationship Problems Outside of Newark	4
2 UNIVERSITY OF DELAWARE RELATIONS WITH THE NEW LONDON ROAD COMMUNITY	7
2.1 Brief History of the University of Delaware and its attitude towards African Americans	7
2.2 Brief History of the New London Road African American Community.....	10
2.2.1 Establishment and Growth	10
2.2.2 A Self-Sufficient Community.....	11
2.2.3 It Takes a Village to Raise a Child	15
2.3 History of the Relationship between the University of Delaware and the New London Road Community	16
2.4 Problems between the University of Delaware and the New London Road Community	18
3 SOLUTIONS: ART AS SOCIAL ACTIVISM AND THE COMMUNITY REMEMBRANCE PROJECT	23
3.1 Original Plans	23
3.2 Art Department Project: Mosaic Monument	23
3.3 Quilt Project.....	26

3.4 Center for Material Culture Studies Projects: <i>People Were Close</i> and <i>Food Really Brings People Together</i>	27
3.5 Overall Success.....	30
4 SOLUTIONS: CONTINUING THE COMMUNITY REMEMBRANCE PROJECT	35
4.1 Impetus: Rapid Degradation of Mosaic Monument	35
4.2 Original Ideas.....	35
4.3 First Meeting.....	37
4.4 Oral History Interviews	38
4.5 Community Relations: Building Friendships	39
4.5.1 NAACP Dinner (9/27/08).....	39
4.5.2 Newark Black Family Reunion/ Newark Black History Committee (10/4/08).....	40
4.5.3 First Community Meeting at George Wilson Community Center (10/12/08)	42
4.5.4 Community Bazaar (11/15/08)	43
4.5.5 Community Meeting at Mt. Zion U.A.M.E. Church (2/28/09)	44
4.5.6 Second Meeting with the Newark Black History Committee (3/28/09).....	46
4.6 What we are Working Towards.....	47
4.7 Conservation issues: What Will Happen with the Original Monument	50
5 OUTCOME: HOW EFFECTIVE WAS OUR PROJECT?	54
5.1 The Continuation of the Project	54
5.2 Projection of the Project's Success	55
5.3 Thoughts for the University.....	57
5.3.1 Need for Further Strengthening of the Relationship Between the University and the New London Road Community	57
5.3.2 Need for the Strengthening of the Relationship Between the University and entire City of Newark.....	58
REFERENCES	61
APPENDIX: ORAL HISTORY INTERVIEWS	65
A: Sandra Marrow 7/3/2008.....	65
B: Madeline and James Roy 8/29/2008.....	82

C: Pedro Swann Sr. 1/17/2009	103
D: Winston Green 3/17/2009.....	137

LIST OF FIGURES

2.1	Community map created by visual communications student Keith Rich.....	22
3.1	Base of Mosaic Monument (Art as social activism: the Lily Yeh project)	33
3.2	Mosaic Monument under Construction (Gadomski 2008).....	33
3.3	Completed Mosaic Monument- West Side (Center for Material Culture Studies 2006)	34
3.4	Completed Community Quilt (Bradley, Art as social activism 2005).....	34
4.1	Mosaic Monument October 2008	52
4.2	Detail of Mosaic Monument under Construction vs. Mosaic Monument October 2009	52
4.3	Patty Wilson Aden and Katelyn Uehling, Community Meeting Mt. Zion U.A.M.E. Church (2/28/09).....	53

ABSTRACT

In their mission statements, many colleges and universities fail to include establishing a healthy relationship with their surrounding municipalities and neighborhoods. Yet maintaining such a relationship can help an institution prevent economic and legal fallouts. This project aims to explain the importance of building such university/community relationships through the analysis of the University of Delaware and its projects working with the New London Road Community, a once segregated African American community in Newark. The University has a history of an increasingly poor rapport with their African American neighbors, a situation which worsened as the university began to expand rapidly in the 1980's.

When faculty at the University decided to embark upon a project to demonstrate the importance of art as social activism and the need to build relationships with surrounding communities, they chose to reach out to the African American community of New London Road. Their efforts culminated in the Community Remembrance Project, a joint effort by the Department of Fine Arts and Visual Communications and the Center for Material Culture Studies. The project began in

2004 and the aim was to recognize and honor the cultural roots of the New London Road African American Community. By working together with the citizens of the New London Road Community, the Community Remembrance Project produced a mosaic monument, a quilt, and two publications about the community's history. Along with the more tactile accomplishments the project also created a line of communication between the community and the University. When the mosaic monument fell to disrepair unexpectedly a few short years after being constructed, it became the mission of this project to find a new way to simultaneously commemorate the community and continue to strengthen the relationship between the University of Delaware and the community.

Chapter 1

INTROUDCTION: UNIVERSITY AND COMMUNITY RELATIONS

1.1 Importance of a Healthy Relationship

Many college students leave for their freshman year full of excitement after ending high school with a year of looking through countless college manuals, taking the SATs, and laboring over applications. When looking at potential schools, students may focus on what programs and extracurricular activities each school offers. They may look at the size of the school and its location. Some may even investigate the surrounding municipality and learn what types of people live there. Yet once students are admitted most completely forget that non-university people live minutes from their dormitories. Students that live off-campus may have neighbors who have remained in their hometown and have seen their community change as the institution expanded. While the students eat and sleep, study and party, they often pay no thought to the people that keep their town up and running. No thought to the people who work in the grocery stores and restaurants. No thought to the employees of their university. No thought to the people who live in the house next door.

While it may be a bit more expected that young students would pay little attention to their neighbors, it is disturbing that nationwide colleges and universities are often guilty of the same. They choose to create national and global partnerships instead of making successful connections within their own towns. This attitude not only alienates the citizens of the surrounding areas, but it can also put a college or a university at a disadvantage. Institutions short-sighted enough to refrain from maintaining healthy relationships with their neighbors risk missing valuable opportunities and services from community members. Also they will not be able to reap the benefits of collaborative problem solving and may even exacerbate problems with citizen-student disturbances.

1.2 Potential Problems

Many of the problems between an institution and a town or city are a direct result of the influx of transient students. Citizens of university towns must cope with campus disturbances, the potential geographic expansion of the institution, and the explosion in population due to the increase in college and university enrollment that started in the 1960s. Student behavior and crime issues are often a result of unique college social activities and either late-night or marathon day parties. Housing issues include the uniqueness of fraternities and sororities and the dramatic increase in the rental housing market. Citizens must also deal with high-density parking and traffic congestion in certain areas. College towns can also produce a tension between

students and residents as many students are significantly younger and also highly educated (Nichols 1990, 7).

When students leave home for college, they are eager to enjoy the freedoms of being on their own, often exercised through social activities and substance abuse. These activities have the potential to lead to disturbances for surrounding citizens. Some of the most frequent disturbances include loud noise during the night, violence, public urination, vandalism, and theft. When off-campus housing is abundant, these problems are only heightened due to an increase of college students living in residential areas.

The results of these problems can include deteriorating neighborhoods, contrasts and conflicts of lifestyles between the students and the permanent residents, declining property values, and zoning issues. Entrepreneurs often buy old homes for lower than their market value and renovate them for the rental market in split houses or new apartment complexes (Nichols 1990). Another issue related to rentals is that with so many students renting it is often very difficult for families to rent a property. Landlords can charge a group of students splitting a rent a much higher rate than they could a single family (Clavelle 2001). Permanent residents that did not attend college are often the most hostile towards the students as they do not see much importance in the university experience (Nichols 1990).

1.3 Solutions to Relationship Problems outside of Newark

As colleges and universities realize that their relationship problems with their extended community pose a serious hindrance to their mission, some implement plans to work together towards a compromise and a new relationship. Working together effectively most often begins with strong leaders, both within the university and within the community. Leaders from both groups must realize that building a relationship with each other is far more beneficial than living at odds. They must then act upon this realization (Nichols 1990).

An important starting point from there is for the president of the university to be pro- town and the mayor to be pro-university (Nichols 1990). Even though there are diverse backgrounds within a town and varied socioeconomic status, strong leaders can help mold the personality of a town. As David Nichols observes in his book, University-Community Relations: Living Together Effectively, “[i]t is the leadership that will be the most potent determiner of a town’s atmospheric conditions” (Nichols 1990, 20). Leaders must become examples themselves and place an emphasis in their mission to work together successfully.

It also may be beneficial for the university to create their own unit for promoting healthy relations with the community. There are many institutions that have already made such an effort, including the University of Virginia. Their Office of Community Relations promotes itself on their webpage as “linking the University and

the community” “by engaging in outreach efforts that promote communication, foster understanding and address area needs” (Community relations at the University of Virginia 2008). Some programs that this office runs include working with area residents, local neighborhoods, and primary and secondary schools. They also have a “Day in the Life Program” where university students tutor younger students in neighboring schools. The University of Virginia is a wonderful example of leaders making a conscious effort to promote more interaction between the university and the surrounding community (Community relations at the University of Virginia 2008).

It is also important to share resources effectively, including both money and people. Interested university students and faculty should strive to get involved in local clubs or service organizations that are not university-affiliated. Community members in turn can make efforts to involve themselves in university activities. As Nichols states, “[t]he community’s church, civic, social, and educational leaders can be a valuable resource in sharing their services, talents, and benefits to university students as well as be the recipients of the student’s participation and contributions” (1990, 68).

Ultimately a university can do a lot of good for a city or town. University students and faculty can greatly improve the arts and culture of an area. The student population also creates a demand for more restaurants, coffee houses, and shops, thus strengthening a town’s economy. If the university and the community work together and improve communication between the students and the townspeople, both will reap

the benefits of having a student population while also allowing both the student and townsperson lifestyle to cohabitate in one municipality (Clavelle 2001).

Chapter 2

RELATIONSHIP BETWEEN THE UNIVERSITY OF DELAWARE AND THE NEW LONDON ROAD COMMUNITY

2.1 Brief History of the University of Delaware and its Attitude towards African Americans

The institution we know as the University of Delaware can be traced to the Free School started by Presbyterian Minister Francis Alison, a school which opened in 1743 with the intent of providing a free education for young men. The first school building was located in New London, Pennsylvania. After several location changes, Alison's Free School was finally settled in Newark, DE. In 1765 it received a Penn charter as the Academy of Newark. As the institution changed it would be renewed under the charter three more times, in 1833 as Newark College, in 1843 as Delaware College, and lastly in 1921 as the University of Delaware (Munroe 1986, 9).

In 1890 Delaware College received a land grant provided by the New Morrill Act of 1890. They could not, however, receive this grant in full because states that denied African Americans entrance to schools were only eligible if they assigned an equitable sum to the education of African Americans. Because of this provision in the

Morrill Act, the State College for Colored Students was opened in 1892 north of Dover, Delaware so that the Delaware College could receive the grant (Munroe 1986, 162). When the school opened it had to act as a high school as well as a college because there were no high schools for African Americans outside of Wilmington at the time (Munroe 1986, 361).

The University of Delaware has never had a written statute against accepting African American students, yet it remained an understood rule until the late 1940s. In 1948 a delegation from the Wilmington branch of the National Association for the Advancement of Colored People pressured the University of Delaware to admit Benjamin C. Whitten, an African American student interested in studying there. This request came in response to the Supreme Court case *Ada Lois Sipuel v. The Board of Regents of the University of Oklahoma*. In this case the court ruled that schools for African Americans must have the same programs as white schools to truly qualify as “separate but equal.” The decision made in February of 1948 led the executive committee of the University of Delaware board to admit Whitten as they would also admit other African American students if the black school lacked a program.

In 1950, a Wilmington civil rights lawyer by the name of Louis L. Redding brought suit against the University of Delaware after eight African American students were denied admission. This suit focused on the requirement that there be separate institutions for African Americans and whites that provided an equal education (Munroe 1986, 362). These “separate” institutions themselves were primarily funded

by taxes that were levied on the African Americans (Ware 2002, 19). In the case of *Parker v. the University of Delaware*, it was decided that the University of Delaware and Delaware State College were not in fact equal. Later that year it was also decided that black students could be admitted to any school at the University of Delaware if they were Delaware residents. They could not, however, share rooms with white students. The University also did not admit any full-time African American faculty members until 1965 (Munroe 1986).

Through the 1960s and 1970s the University began to admit more African American students. This may be in part a response to the protest led by African American Newark City Councilman George Wilson concerning their low number of black students and faculty (McWhorter, 1986). Starting in 1967 Wilson's son, Richard, also strove to increase the population of black students at the University. An educator himself and the first African American administrator at the University of Delaware as the director of the Upward Bound Program, Richard Wilson made an effort to assist the academic, emotional, and social development of the University of Delaware Students. When he retired in 1991 Richard Wilson was the associate director of undergraduate admissions. In this office he strove to encourage African Americans to apply, devised programs to assist them, and made efforts to create a more suitable environment for them. (Office of Public Relations, University of Delaware 1992).

Today the University of Delaware embraces diversity and is continually increasing the number of African American students with each incoming class. The University also provides several scholarships and awards both to help African American students pay for their education and to honor those who achieve academic excellence. There are also several African American clubs and organizations on campus, diversity programs run by the University, and the Center for Black Culture to promote the education of African American history (University of Delaware 2008).

2.2 History of the New London Road Community

2.2.1 Establishment and Growth

In 1870 twenty-one families established homes in what is now the New London Road Community, or the segregated African-American portion of Newark. Seven of these families had settled in Newark as free men and women during the time of slavery and others later joined them from areas in Delaware like Middletown. The community grew from those twenty-one original families, often welcoming others who migrated from states further south like Virginia and South Carolina. By the 1900's the community added at least four more family names to those already in Newark.

The community's geographical expanse grew as well. New London Road was lengthened as more people moved to Newark and the city expanded westward. (Herman 2007) At their peak population in the 1950s and 60s the segregated

community encompassed Wilson Street, Ray Street, Creek Road, Church Street, Cleveland Avenue, and New London Road with the heart of the community being located at the intersection of Cleveland and New London (Figure 2.1). The community backed right up to the wealthiest part of the white Newark community on West Main Street, known as “Quality Hill” or “Snob Hill.” As Sandra Marrow stated in an oral history interview, “...that is where our cut off is and then it became another world, it’s not so bad now but then you could cut it with a knife. You could just smell it, you could feel it, it was there” (Marrow 2004, 23).

2.2.2 A Self-sufficient Community

A segregated community until the Civil Rights Movement, the residents of New London Road had their own shops, restaurants, churches, social halls, schools, and cemeteries. There are still three churches within the community; Pilgrim Baptist, St. John American Methodist (A.M.), and Mt. Zion United American Methodist Episcopal (U.A.M.E.). Their original church buildings were all located on the west side of New London Road. Even though the community had three distinct denominations, there were many occasions throughout the year when they fellowshiped together. Easter morning was one such occasion, when the community would wake at 5:00 AM to attend a one hour service at each church. These churches also held picnics together and took their youth on trips to Hershey Park and Longwood Gardens together. Most people were brought up within the church and were very

religious. The churches were considered by many to be the foundation of the community (Marrow 2008).

According to records, St. John American Methodist Church was the first church of the community. The American Methodist Church has its roots in both the First Colored Methodist Protestant denomination and the African Union Church. The African Union Church was the first religious body ruled entirely by African Americans. St. John was established in 1848 as a Protestant Methodist Church. The first meetings were held in a log cabin at the site of the present church. On December 6, 1890, the congregation of this church formally became St. John A.U.M.P. Church. The log cabin was replaced with the present brick structure in 1867 and remodeled in 1960. The church was renamed St. John African Methodist Church in 1966 (State of Delaware n.d.).

The next major church to be established in Newark was Mt. Zion United American Methodist Episcopal Church. Before obtaining land at a dismantled blacksmith shop for worship in 1868, followers of this branch of the Methodist Church used to walk to the neighboring town of Iron Hill to attend worship at St. Daniels U.A.M.E. church. After a period of worshipping in Newark in the abandoned blacksmith shop, members of the new Mt. Zion Church built a place of worship using some of the materials from the dismantled shop. The first Mount Zion Church building was established in 1869 and stood across the street on New London Road from its present location (People were close 2005). Construction for the new building

began in 1979 but was halted when a storm blew off the new roof and caused severe damages. Once new funding was secured the building project continued with physical aid from the other churches, the surrounding community, and the University of Delaware (Wilson Aden 2009, 3)

The last major church established within the community was Pilgrim Baptist. Before 1913 they held their services in a tent on Cleveland Avenue. They then moved into a building on New London Road that had previously been a nickelodeon. Pilgrim was relocated to Barksdale Road in Newark in the late 1980s and continues to serve the community today (Wilson Aden 2009).

Before the Civil Rights Movement and the decision of *Brown v. the Board of Education in Topeka* in 1954, the community had their own school. The New London Avenue Colored School, or the Newark Colored School, was built in 1922 to replace a prior gable-roofed wood frame school house and to educate Newark's 180 African American children. It was built for \$36,250, about half of which was donated by Pierre S. du Pont as part of his commitment to provide education facilities for the African American children of Delaware (Goss 2008). It was constructed from brick, had only five rooms and a basement measuring 127,948 cubic feet, and yet educated all of the county's African American students through the 8th grade (State of Delaware 1941). After graduation the students were bused to high school at Howard High School in Wilmington, DE (Green 2009, 2).

Howard High School was the first secondary school built for African Americans in Delaware. The building in Wilmington opened in 1928, but the school itself had been founded in 1867 by the Association for the Moral Improvement and Education of Colored People. Pierre S. du Pont was the major benefactor of the high school named after Civil War General Otis Oliver Howard. Howard was a central issue in the 1953 *Belton vs. Gephardt* lawsuit, one of the five cases that were included in the *Brown v. Board of Education in Topeka* decision (Greto 2005). This decision overturned America's "separate but equal" position for the public schools, eventually turning Howard High School from the African American high school into Howard High School of Technology (Billington 2006).

The community had its own school system until the 1950s. In 1956 students who were previously bused to Howard were integrated into Newark High School. According to African American residents of Newark there weren't many fights with segregation or integration (People were close 2005). Some did admit that there may have been some slight racial tensions, but overall the African American students were accepted, especially those involved in sports (Swann 2009).

As African Americans in a segregated and predominantly white town, the community members often struggled to acquire jobs and afford housing with safe living conditions. Until corporations began to move to Delaware in the 1950's for the tax breaks, there were very few jobs for the community (Swann 2009). Many people were scraping to get by and either raised a percentage of their food on small farm

patches in their yards or hunted game in Green's Field, a field behind Ray Street (Marrow 2008).

There were many opportunities for people to take their mind off of the economic situation. The men in the community, for example, shared a common love for sports. Gentleman and boys alike would talk for hours about baseball in the local Saunders Barbershop on New London Road. As Alvin Hall stated in an oral history interview, "most blacks at the time had nothing to do really but sports, and so therefore that was recreation that we used to entertain ourselves with." Many children grew up to be fantastic athletes and stars of the Newark High School teams (People were close 2005). Some even became professionals, such as Charlie Hayman, a pro-football player who started with the Washington Redskins and Pedro Swann Jr., a baseball player who played for several teams including the Atlanta Braves and the Philadelphia Phillies.

2.2.3 It Takes a Village to Raise a Child

In the twentieth century the community operated as a village; everyone cared about each other, they never locked their doors, and residents fed anyone who came to their home. Sharing food with friends and family was very important as it often expressed traditions and love (Food always brings people together 2006). As Sandra Marrow commented in her oral history interview, the community "wasn't a lot but it was packed full of love and understanding" (Marrow 2004, 7).

Several community members sought to improve the living conditions for themselves and their neighbors. One such man was George Wilson. With no more than an eighth grade education, Wilson opened his own demolition business. After returning from service in World War II, Wilson embarked upon his own crusade to raise the conditions of housing for the African American community of Newark. He saved materials from his demolitions and constructed new ranch houses off of New London Road for the African American Community members (Brown 2008). These were the first affordable middle-class homes equipped with running water that was made available for African Americans. While many people from New Jersey and Philadelphia were interested in these houses due to the fair prices and freedom from living restrictions within the new community, Wilson sought to sell the homes to the families of Newark first. Wilson's new neighborhood was named Terry Manor after his only daughter. The horse-shoe shaped main street was called Kennard, combining the names of Wilson's two sons, Kenneth and Richard. George Wilson later went on to become Newark's first and only African American city councilman after running on a fair housing platform (Wilson Aden 2009, 2)

2.3 History of the Relationship between the University of Delaware and the New London Road Community

The relationship between the University of Delaware and this segregated portion of Newark has been strained for some time. One unfortunate aspect of this

strain has historically been the obvious racial undertone and varying levels of discrimination against the people of the New London Road Community. As Francis Cooch wrote in Little Known Histories of Newark, “[t]o understand colored people you must be well acquainted with them, and this is not accomplished in a day or a week” (1938, 40). Cooch offers a few of his ideas regarding African Americans in his 1938 book about Newark. Firstly he refers to African Americans as “colored people” a term which he goes to great length to explain as tolerant for the time, mentioning that even though ethnographically speaking the term for them is Negroes, he preferred “colored people” to Negro and most certainly to ‘nigger.” While many might refrain from describing African Americans as “colored” today, in the 1930’s it was completely acceptable.

Perhaps Cooch’s bigger point is that the “colored people” are hard to understand. This observation points to the extremely small amount of interaction that the white community had with the New London Road Community at the time Cooch wrote his book. The University of Delaware and African Americans had a similar lack of interaction until the 1950s. Once the University of Delaware began to accept African American students, a few community members began to earn degrees in their own home town. There were also a few small projects and exchanges, but no strong relationship was built (Roy, J and M. Roy 2008).

By the 1980’s the community began to feel the pressure of the university’s success and expansion. As a result, they experienced a dramatic reduction of

population and properties as the university sought to purchase land for large-scale building projects. Homes were also purchased by entrepreneurs who either rented them out to students or bulldozed the property to build new apartment complexes (Herman 2007). As some of the older generation of the New London Road community died, younger family members often sold their family property to the university. This only contributed to the problems that remaining community members faced with the rental housing market. Because of this change in the housing market, it became a struggle for the community members to continue to pay the mortgages on their homes or simply to refrain from selling. Families also have difficulties renting houses. The reality of the rental market is that landlords can earn much more from five rent-paying college students than from one family (Marrow 2008). A larger University of Delaware campus also inevitably brings more college students, an increase with which many of the older families do not wish to live.

2.4 Problems between the University of Delaware and the New London Road Community

Presently there are a variety of opinions of the University within the New London Road Community. Some see Newark as a university town and believe that the university has full rights to purchase property and expand. Yet, as another woman stated during Sandra Marrow's 2004 oral history interview,

[t]here is no more community the University of Delaware ruined it. Well, I'm not going to say that [about] the University because they could only do what the government allowed them to do. They let them, and as far as I'm concerned this is a historic community, and they let people come in and ruin it (12-13).

Perhaps the biggest source of ill-feelings in the community has to do with the University's purchases and expansion. To many, the university has done nothing over the years than take from their community. Their community has dwindled in terms of land and numbers of people. This experiential cycle of buying and expanding by the University of Delaware coupled with large numbers of young community members leaving Newark has conditioned much of the remaining older generation to completely distrust the University and anyone associated with it.

The community also has to deal with disturbances associated with the college lifestyle. To make matters worse, the University has had a reputation in years past for being a "party school," being among the top universities on national lists for partying and alcohol consumption in publications like the Princeton Review. Although the University of Delaware administration is expending a great deal of effort to move away from this label and effectively reducing the stigma by responding quickly to complaints about parties, the social scene is still greatly focused on "going out" to bars, parties, and fraternity or sorority events. This unfortunately can create quite a disturbance for the New London Road residents and the rest of Newark. Most of the problems with trash, noise, theft, and vandalism are a direct result of parties and their aftermath (Green 2009).

An increase in the amount of litter is a problem that the community also faces as a day- to-day result of living in a university town. While the university campus may be kept clean by the efficient grounds staff, the areas of Newark that encompass off-campus housing are given no attention. Younger renters often feel that they have no responsibility for properties they rent and expend no energy to keep them clean. Students frequently leave beer cans and pizza boxes strewn throughout their own yards and even those of their neighbors. Trash left after parties and “nights out” is often the byproduct of an overconsumption of alcohol and reduction of politeness and consideration. Refuse left by students also attracts insects and rodents to the houses and yards. One Winston Green, a resident of Ray Street explained,

I don't mind the trash being there, but you've got all that trash stacked up outside the house there, and raccoons and groundhogs and everything else is gonna be running across there. And them crows come in and take all the trash, how they put the, pieces of paper in there. And the wind comes and blows the trash all over my yard (2009, 13).

Many community members have commented that they are displeased when they have to “clean up” after the students.

There are also some problems with theft, vandalism, and public urination, especially for those who live in the closest proximity to large “party houses.” Yet again the main cause of these actions is the overconsumption of alcohol. People wake in the morning to find missing patio furniture, broken street signs and mailboxes, and damaged yards. While most community members have learned to deal with this

unfortunate part of their life, it still only adds to the ill-feelings they have for the university (Green 2009).

[illegible]

Figure 2.1: Community Map created by visual communications major Keith Rich

CHAPTER 3
SOLUTIONS: ART AS SOCIAL ACTIVISM AND THE COMMUNITY
REMEMBRANCE PROJECT

3.1 Original Plans

For the academic year of 2004-2005, the College of Arts and Sciences embarked upon a project with the theme of art as social activism. While the Department of Fine Arts and Visual Communications had the original idea of working with one of the Hispanic neighborhoods in Wilmington, they realized it would be more realistic and equally beneficial to work with the New London Road Community, a long-standing African American community in Newark. \$70,000 of funding came largely from the Center for Teaching Effectiveness, a department in the University of Delaware that deals with grants for professors (Bradley 2005).

3.2 Art Department Project: Mosaic Monument

The Department of Fine Arts and Visual Communications, the Colleges of Arts and Sciences, and the Center for Teaching Effectiveness brought artist Lily Yeh to Delaware to be an Artist in Residence. Lily Yeh completed previous projects in

Philadelphia of a similar nature, namely “The Village of Arts and Humanities” in North Philadelphia. Yeh received her MFA from the University of Pennsylvania and is a tenured assistant professor at the University of the Arts. Her credentials made her a wonderful choice for the Art Department’s vision: someone who would help design and produce a piece of art to commemorate a community, namely using art as a form of social activism (University of Delaware 2005).

In June of 2004 Lily and the Art Department held a meeting with the community at the Elks Lodge on Cleveland Avenue. While Lily worked to get people interested and motivated, a few people have mentioned since that some of her methods may have been more appropriate for the participants that were children than for the adult community members. She stressed things like singing together and hand-holding, as well as having community members draw pictures with crayons (Anonymous 1 2008). Because of the busy schedules of the community members many of whom work several jobs to make ends meet and also have big commitments to their families, it was difficult to get a large and consistent group of people to come to these meetings (Henderson 2008).

By December of 2004 Lily Yeh agreed to design a mosaic monument for the community. Planning for this monument continued throughout 2004 and into 2005 to create a design that would best commemorate the New London Road Community. The Center for Fine Arts and Visual Communications hoped to begin construction of the monument in the spring of 2005, but difficulties obtaining proper city land

ordinances and poor weather made it impossible to begin the project on schedule (Bradley, Final CTE grant report, 2005).

The base of the monument was built in July of 2005 (Figure 3.1) and the cement was poured in August. Unfortunately, the graduate students hired to pour the cement did not follow the plans correctly (Figure 3.2). This created a situation in which what were supposed to be some sort of pyramid-shaped objects on the top of the rectangular-shaped monument instead looked somewhat phallic in nature. In a response to the appearance of the monument and the community's expressed disappointment, trees were painted onto the projections to attempt to mask the shape (Anonymous 1 2008).

The Art Department bought tiles and glazes from an online vendor, *Mosaic Mercantile*, at Yeh's suggestion. The tiles were ready-made and the glazes were low fire. For grouting the monument they used "ready set" a pre-mixed mastic adhesive sold at the Home Depot (Lennon 2008). Students involved with the Art as Social Activism course worked on the construction of the monument, as did other students in the art department to get extra credit in their classes. The art history club also sent e-mails in the fall of 2005 inviting members to help with the mosaic construction portion. Some community members also participated in the construction of the monument. During these sessions the students and community volunteers chopped tiles for the mosaics, applied mortar to the cement base, and adhered the ceramic

pieces directly to the monument. At times when the monument was not being worked on it was covered with a plastic tarp (Gadomski 2008).

By August 2005 the project met another roadblock. For reasons unknown, Lily Yeh left the project. This may have resulted in some of the problems that occurred in the construction phase of the monument. Despite some hindrances with the construction process, the monument was unveiled at the end of the 2006 Spring Semester at the University of Delaware (Figure 3.3). Lily Yeh has never seen the monument (Anonymous 1 2008).

3.3 Quilt Project

Another component of the Art as Social Activism Project was the completion of a quilt by senior BethAnne Hoffman of the Visual Arts department and her freshman LIFE Cluster (Bradley, Progress report for instructional grants 2004-2005, 2005). The LIFE program at the University of Delaware is meant as a means of enrichment for freshman. Students of the same major are placed in the same residence hall and enrolled together in a 1-credit seminar in their major course of study (Undergraduate Enrichment Center, University of Delaware 2008). The quilt was a way to transcribe the drawings of community members completed at the meetings with Lily Yeh into a piece of visual art (Bradley, Progress report for instructional grants 2004-2005, 2005). The current location of this quilt is unknown, though Hoffman says she does not have the quilt now and Yeh has not responded to email inquiries.

3.4 Center for Material Culture Studies Projects: *People Were Close and Food Really Brings People Together*

While the Department of Fine Arts and Visual Communications was involved with the community and creating works of art as social activism, the Center for Material Culture Studies (CMCS) had developed a project of their own. The program developed by the College of Arts and Sciences was really two- pronged, including projects from the two departments. CMCS focused on preserving the history of the community through conducting and transcribing oral history interviews. This important component to the project was headed by Professor Bernard Herman, director of CMCS. As a resident of Newark living on West Main Street, or “Snob Hill” as the community had so nick-named it, Herman’s home backed up directly to the community, making it very easy for him in the climate of 2004 to establish a relationship with community members. His backyard led into that of Prayer Temple Church of God in Christ, formerly the site of Pilgrim Baptist Church. He was so close that he could sit outside on Sunday mornings and listen to the sermons and the music. As he told Review reporter Christopher Yasiejko,

The reason we moved here...was it was a mixed neighborhood. Here's this community with this long and wonderful history, but people drive through by the hundreds and never give it a second thought. It may not be Old New Castle in terms of the history we conventionally celebrate, but it's history, and it's powerful (2005, E1).

Herman began the CMCS project as a brief writing assignment in his senior seminar for Material Culture minors, students from the fields of art history, history, fashion and design, art conservation, visual communications, and liberal arts. From there it developed into a much larger project, ultimately yielding two publications about the community's history (Herman 2007).

As a resident of Newark with experience in community history preservation, Herman truly became *the* contact between the community and the University of Delaware. After establishing a rapport with his neighbors, Herman conducted several oral history interviews with the community. Some interviews were also conducted by his students. Quotes from these interviews would serve as the basis for the books *People were close. They looked after one another.* and *Food Always Brings People Together.*

People Were Close is an oral and photographic history of the New London Road Community as organized and published by the Center for Material Culture Studies. The book was organized into chapters with eight pages written by each student (Yasiejko 2005). The chapters were divided into places and people in the community, including the three churches, some of the main streets, the New London Avenue School and Brown vs. the Board of Education, the Pride of Delaware Lodge #349, and the Daughters of Elizabeth Boulden Temple. The information for these pages came from the oral history interviews conducted by Herman and his students.

The project expanded from a twelve page, two copy plan to a 112 page artist-made book. To parallel the increased content of the book, Herman and his class also decided to improve the design quality. Their new inspirations for the book led them to a partnership with Ray Nichols, the head of Visual Communications at the University of Delaware and cofounder of the Department of Art Raven Press Studios (Herman 2007). Funding was secured through various gifts and grants, totaling about \$16,000 to produce 350 copies of *People Were Close*. These books were not sold but instead given to the families, churches, community organizations, and the University of Delaware students and faculty who were involved (Yasiejko 2005).

Herman committed his next senior seminar class to complete a successor project working again with the New London Road community the following fall. This provided an opportunity to include more community members in the project as many had missed their opportunity to take part in the first book. One large difference in this project was that instead of giving the books to the community members, they were used as a fundraiser for “community-based preservation and education programs” (Herman 2007). A similar length as the first book, *Food Always Brings People Together* was comprised of recipes, poems, and pictures gathered from the community members. This book emphasized the importance of sharing food within the community and feeding anyone who came to your door. In a community that was comprised of several large families, there was a continual stress on traditions and living together as one close community or “village.” The second book was published

and distributed in May 2006 after raising another \$16,000 from the University, student and faculty donors, and alumni. Funds raised from the sale of the cookbooks were shared between the Newark Black Family Reunion, a group working to preserve the spirit and history of their community, and the Elks Lodge (Herman 2007).

3.5 Overall Success

Analyzing the success of these projects in the 2008-2009 school year is a bit difficult as the Community Remembrance Project was completed only a few short years ago. Yet many people both within the university and within the New London Road Community have very strong opinions of the projects, allowing for some generalizations to be made as to the success of each project component as well as the project's mission.

The mosaic monument had a mixed reception. Some people in the community who were not as involved in the project unfortunately did not even know what the monument was, let alone that it was a gift to them from the University of Delaware. Regarding its appearance, there were a few instances during construction when the design did not quite work. As Herman noted in conference paper about the project, “[a]s the monument went up so too did certain community anxieties—focused, in particular, on what were perceived as phallic elements crowning the sculpture” (Herman 2007, 3). By the time the monument was dedicated these shapes were painted with trees to greatly improve the appearance. According to the original design

these figures were to be pyramidal in shape, but unfortunately the graduate students contracted to pour to concrete did not follow the original designs accurately (Anonymous 1 2008). Most community members that were involved with the project enjoyed the monument but admitted that they would have preferred that there were no trees on the top. Some admit that it may have been easier for Lily Yeh to produce a design that would please the entire community if more members could have committed themselves to attend her biweekly meetings (Henderson 2008).

The LIFE cluster working on the quilt project did a beautiful job transcribing the community members' drawings into a quilt (Figure 3.4). There is only one problem which remains; what has happened to the quilt? Community members have recently asked about its whereabouts, commenting that it was their impression that the quilt would be given to them to hang up in the Elks Lodge. Many residents involved in the Community Remembrance Project are upset that they never got to see the quilt completed, let alone keep it to display (Marrow 2008).

Community members generally regarded the books positively. They have a very professional look to them, uniting photographs, newspaper clippings, drawings, and quotes from the community. People enjoy that there are finally printed resources telling the story of Newark from the African American perspective. Yet there were a few drawbacks. The production costs were very high, making it difficult to add a second printing for community members who did not receive copies. One woman also raised the notion that while she appreciated the books and thought they looked great,

some quotes seemed to being taken out of context. While the majority of the community expressed nothing but praise for the books, in the minds of a few the books slightly miss the essence of the community spirit due to the use of a few misinterpreted quotes (Henderson, 2008)

The Community Remembrance Project was an important step towards building a relationship between the University of Delaware and the New London Road Community. Both the Department of Fine Arts and Visual Communications and the CMCS completed their projects, showing that art and history can truly act as social activism. It also gave the students involved in the project a very different perspective of Newark's history and how the university affects the lives of its residents. Unfortunately, the trust built during this project was tested a few short years after the books were published and the monument was completed.



Figure 3.1: Base of Mosaic Monument (Art as social activism: the Lily Yeh project 2005)



Figure 3.2: Mosaic Monument under Construction (Gadomski 2008)

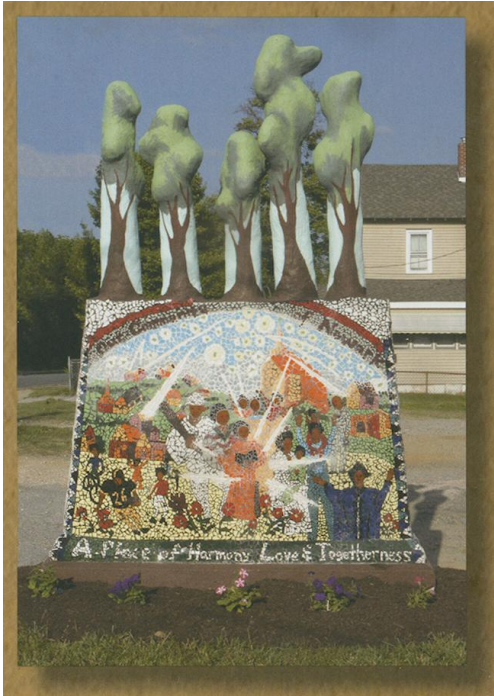


Figure 3.3: Completed Mosaic Monument- West Side (Center for Material Culture Studies 2006)



Figure 3.4: Completed Community Quilt (Bradley, Art as social activism 2005)

CHAPTER 4

SOLUTIONS: CONTINUING THE COMMUNITY REMEMBRANCE PROJECT

4.1 Impetus: Rapid Degradation of Mosaic Monument

The idea of revisiting the Community Remembrance Project was presented to me during my junior year as a potential for creating a great thesis that could really make an impact. The story of the long-standing New London Road Community unfolded after I learned of the issues of degradation of the mosaic monument that the University had donated to the community at the end of my freshman year. As the monument degraded over the last three years, so did the trust that the original Community Remembrance Project had worked to build.

4.2 Original Ideas

Project plans for dealing with the problem of the degrading mosaic monument have evolved over a year and a half of research. The proposed idea for the project was conservation-based; I would research the history of the monument and of the project, learn how it was constructed, and evaluate its condition with the help of a professional conservator of outdoor sculpture, Linda Lennon. I would also become familiar with the community's history and current residents. It would be an important step to make

connections with some of the community members before starting any conservation treatments.

After inspecting the monument with Linda Lennon and researching the construction methods and the materials, it was decided that the monument was degrading too rapidly to be saved in its current outdoor location (Figure 4.1). During the inspection Lennon observed that most of the tiles were exhibiting spalling, meaning that sizeable chunks of glazed surface were popping off the tiles (Figure 4.2). There also appears to be grout missing from in between several of the tiles. In certain places on the monument there are white streaks indicating that some of the grout material has solubilized and migrated through the structure. The ultimate problems included poor construction methods and the harsh environment in which the monument is located. The materials may not have been the best for outdoor sculpture, at least the way they were used (Lennon 2008). When the tiles were fired they were fired to cone 4 when the appropriate cone for outdoor ceramics is really cone 6. Cone refers to the temperature or heat range during firing. A higher number corresponds to a greater heat range. Firing the tiles to the incorrect cone allowed for the ultimate separation of the glaze from many tiles on the mosaic (Anonymous 2 2008).

There were also some issues with the monument that relate directly to the problems the community members face with the student population. As indicated by one community member, there were some instances of vandalism to the monument. James Roy, a man who grew up directly behind the Elks Lodge, stated in an oral

history interview, “now I know that [...] my mom has seen people throwing things at that monument,” referring to University students (J. Roy 2008, 16). This type of vandalism may be in part due to a lack of respect people show when under the influence of alcohol. In this circumstance of vandalism to the monument it could, however, equally be an issue with a lack of understanding. As previously stated, many students have no idea that Newark was once a home to a thriving and self-sufficient African American community. They also do not realize which buildings in Newark remain a part of that community. Students see the Elks Lodge but do not know what the building represents. Similarly, the majority of University students have seen the monument in front of the lodge but do not understand what it is or why it was built on Cleveland Avenue. As it continues to degrade, the students’ opinions of the monument follow suit. Unfortunately it seems that many young adults have a tendency to be aggressive and illogical when they drink and may be more likely to vandalize something they do not enjoy or understand.

4.3 First Meeting

After working on the project for about five months and speaking with many University of Delaware faculty and students involved in the project, I had the opportunity on June 25th, 2008 to meet with one of the community members, Clarence “Pepper” Whigham, for the first time at the Elks Lodge. Professor Herman and my thesis director, Dr. Vicki Cassman, also attended this meeting. We explained (also for

the first time) that the monument could not be saved due to the harsh outdoor environment of Newark, but we vowed to continue the project and find an alternative way to “honor, respect, and remember” the community, as the mosaic monument itself states.

The ideas we brainstormed at this first meeting centered on building a new monument for the community. Options included building an identical monument indoors, reconstructing the mosaic portions as flat panels to be placed indoors, constructing a similar monument out of a metal that would be durable outdoors, and constructing a different monument out of metal. Important restrictions for these projects included location, funding, and retaining the original message of the first mosaic monument.

4.4 Oral History Interviews

After our first meeting at the Elks Lodge I began to conduct my own oral history interviews using contacts I received from Pepper and Professor Herman. When preparing questions I focused on a few key topics; personal life, community history, university-community relations, and responses to the Community Remembrance Project. These questions allowed me to focus on information that was pertinent to the history of the New London Road Community and to the project.

The oral history interviews that I conducted were spread out over a nine month period, ranging from July 2008 to March 2009. As the project design changed, so did

the questions asked. Questions in the later history interviews became much more focused, often relating to specific people and locations as well as the relationship between the community and the University of Delaware. To date four oral histories have been conducted. These are included at the end of this thesis as appendices.

4.5 Community Relations: Building Friendships

4.5.1 NAACP Dinner (9/27/08)

In September I was invited to attend a National Association for the Advancement of Colored People dinner commemorating successful people in the Newark and Wilmington area who had been devoted servants of community. As I was attempting to organize my own community meeting to discuss the future of the mosaic monument, one of my oral history interviewees suggested coming to the dinner to meet some of the community members and try to encourage attendance for my meeting. I learned at the dinner that many had already received letters that I had mailed about my October meeting. This was my first experience with a large group of community members, and it proved to be a wonderful place to meet some new people and begin a long process of earning their trust and becoming welcome. As Professor Herman explained to me, it was quite an honor being invited to an NAACP event. It

was a wonderful opportunity to experience an important part of African American culture that not many Caucasian people get to see.

Sitting with a table of community members, it was interesting to observe the interactions between people and the important components of the community identity. There was an emphasis throughout the evening on family lines and characteristics. A number of times I heard phrases such as, “that’s the James side comin’ out!” I realized at the dinner that in such a small community, many of the members were somehow related.

Another emphasis was placed on food, especially during the meal. We had a buffet of good southern comfort food, like chicken, macaroni, and coleslaw. The men and women at my table launched into conversations at length about whose grandma made the best fried chicken and about the ladies down the street who used to sell the sticky buns for a nickel. I realized when listening to their conversation that the books produced in Professor Herman’s classes were really on target in highlighting two very important aspects of these people’s lives: family and food.

4.5.2 Newark Black Family Reunion/Newark Black History Committee (10/4/08)

On Saturday October 4th, 2008 I met with the Newark Black History Committee, a group of men and women who have realized that their history is essentially dying with the older members of the community and that it is their

obligation to document and preserve that history. Co-chairs of the Committee are Denise Hayman and Patty Wilson Aden. Denise is a community member and University of Delaware graduate who has since relocated to Chicago. Patty is the granddaughter of George Wilson who received her degree from Cornell University and is the executive director of the Rhythm and Blues Foundation in Philadelphia.

I was invited to this meeting by Denise Hayman. We had spoken a few times over the phone and met during the summer to discuss both of our projects, their overlap, and the possibility of working together. Attending her meeting in October was another event where I hoped to explain my project and to encourage a large group of community members to attend the meeting I was organizing for later in the month.

At this meeting we spoke about the possibility of placing several interpretive kiosks throughout the community to explain its history. We also talked about either nominating this once segregated portion of Newark as a historic district or applying for state historical markers.

As I had hoped, attending this meeting was a great place to make some more connections with community members. It allowed them to see me as a serious student interested in helping them with their mission of historic preservation as opposed to a twenty-one-year old college partier attempting to use their history to complete a simple class assignment.

4.5.3 First Community Meeting at George Wilson Community Center (10/12/08)

The first community meeting that I scheduled and ran myself taught me a very valuable lesson about working with a group of people on their own time. At the recommendation of many members I scheduled the meeting for a Sunday when people would not have to work and would already be out for church. We decided to hold the meeting at the George Wilson Community Center. This location was chosen as it seemed likely to be the most comfortable for the largest percentage of the population. Some community members do not belong to any of the churches, so it seemed as though a church venue might not be the most appropriate. As the two churches on New London Road have relatively small social halls, we were also worried about finding a church that would accommodate a potentially large audience. Another location we were considering was the Elks Lodge, but some community members do not drink and do not feel comfortable in the lodge. After some deliberation, the George Wilson Center was chosen as the best location for this meeting.

In attempts to get a good turnout, I mailed letters to a list that I had received from the City of Newark manager of the George Wilson Center. This list was unfortunately very limited but it at least gave me a good starting point. I also began working closely with some members of Mt. Zion. Wilma Jones, the church secretary, kindly posted flyers about the upcoming meeting in the church and put notes about it in their weekly bulletins. After making appearances at community events that month, I hoped to have strong attendance.

The meeting turned out very differently from anything I could have foreseen. Including myself, Dr. Cassman, and Professor Herman, there were eight in attendance. At first I was very discouraged but soon realized that meeting with a small group gave us a chance to really focus on what products they wanted the project to accomplish. We spoke about the importance of mapping the community and highlighting key locations. At the meeting's close our plan moving forward was to apply for state historical markers and to create historic pamphlets that highlight important community locations.

4.5.4 Community Bazaar (11/15/08)

In November 2008 I met with Florine Henderson, a community member who also works for the University of Delaware in the Visitors Center. We had met for the first time at the NAACP dinner in September. She suggested that it would be a good idea to set up a table at a community Christmas Bazaar that her daughter was organizing at the George Wilson Community Center. The bazaar would be another great place to explain the project in more detail and hopefully get a larger group of people interested in attending the next meeting.

Together Florine and I put a trifold together with pictures and labels. Following the political fervor within the community as a result of the 2008 Presidential Campaign, we used slogans like “Yes, We Can!” and “You Can be the Change” to align our project with the messages brought by Barack Obama. Florine

wanted to remind the community that although things were changing within their community if they embraced the changes and simultaneously worked together to preserve the community's history they would be far better servants of their community. In addition to the trifold we also had several signup sheets for meetings and oral history interviews as well as a copy of "People Were Close." Florine and I took the opportunity to speak to the crowd in between one of the scheduled acts. Attending the bazaar was another chance to learn some more names and faces as well as to bring more people to the project.

4.5.5 Community Meeting at Mt. Zion U.A.M.E. Church (2/28/09)

At the end of February 2009 I held my second community meeting at Mt. Zion U.A.M.E. Church (Figure 4.3). We scheduled this second meeting as a lunch meeting on a Saturday after there were complaints about holding the first meeting on a Sunday. I once again sent out several letters as well as e-mails to the contact list for the Newark Black History Committee and some other contacts provided by Florine Henderson. Wilma Jones at Mt. Zion also did a lot of publicity work for me as she did for my first meeting.

At this meeting we planned to focus on gathering information and photos for our historical pamphlets. As people trickled into Mt. Zion's Social Hall they immediately looked at posters I had prepared with pictures of our chosen locations for the pamphlet and oral history quotes to accompany the images. The more "formal"

portion of the meeting was delayed for almost an hour as people continued to arrive and those present wrote down their own memories. One group gathered at one of the back tables and set out to map the different streets within the community in extreme detail including the owners of each home. This was a great start for gathering information and ideas for the pamphlet.

Patty Wilson Aden, the co-chair of the Newark Black History Committee, helped me lead the more formal session. First I explained to the attendees that the University was working to create a website so as to make the community's history available to a larger population of scholars. I also mentioned that we were establishing an archive in the Special Collections of the University of Delaware's Morris Library. I emphasized that this would be a wonderful place for old photographs, newspapers, and letters to be either scanned or donated so that future generations could enjoy and learn from them. Patty and I then addressed the issue of the state historical marker proposal. Going into this meeting the locations that we had agreed upon were Mt. Zion U.A.M.E. Church and the adjoining Rose Street Cemetery, Saunders' Barbershop, and Terry Manor. After I drafted an initial proposal for the state historical makers Patty added to it, explaining the three proposed locations in the voice of the community as opposed to that of a University student. During the meeting we discussed this proposal, added to it, and also talked about the possibility of adding a fourth location, Bell's Funeral Parlor.

At least twenty people attended this meeting besides Dr. Cassman and me, a remarkable improvement from my first meeting. We made substantial headway in planning for the numerous project components and I felt reassured that we were actually completing the project in a way that satisfied the community members. The locations we selected for the State Historical Marker applications and for the pamphlets were each discussed and approved by all in attendance. Speaking about these locations gave way to many personal stories about each location, showing me the excitement of the community members and the joy they received from talking about their community. Overall Dr. Cassman and I agreed that this meeting was a huge success.

When I ended the meeting I asked the attendees to let me know if they had any other ideas, especially more suggestions for page themes. Upon leaving one community gentleman left a written suggestion of “sports.” After speaking with him a few weeks later we decided to add a separate page to honor stand-out community members, including athletes, political figures, and educators.

4.5.6 Second Meeting with the Newark Black History Committee (3/28/09)

Over the next few weeks I spent time outlining the pamphlet to have ready for a meeting with the Newark Black History Committee on March 29th. Denise Hayman scheduled this meeting for a weekend when she would be visiting Newark from

Chicago. I came to the “potluck brunch” meeting with handouts and banana bread in hand.

We spent time at this meeting speaking about both of our projects. I re-explained the four components of our project in detail; the archive, the website, the state historical marker applications, and the historical pamphlets. We also looked at the handouts I had prepared which outlined the information and pictures that I intended to use on the pamphlet. We edited some of the pages for the pamphlet and added some new information. We also spoke about how urgent it was to get the project moving, as I would be graduating in May.

Denise used my graduation date as a push for the men and women in the committee. The previous year they had each chosen community members with whom they would conduct their own oral history interviews. Many of the men and women still had some or all of their interviews to accomplish. We discussed at length the best way to conduct oral history interviews and the importance of having them completed in a more timely fashion so that they could be put into the archive in the Special Collections at the library of the University of Delaware for long-term preservation and long-term access.

4.6 What We are Working Towards

This project has evolved a great deal over the last year and a half, as has the type of research that I have conducted. What I thought would be a somewhat

straightforward conservation job has turned essentially into a community history preservation and recognition project. To fit the needs and the desires of the community, the project has four main goals; the establishment of a digital archive in the Special Collections of the Morris Library at the University of Delaware, the creation of a website to host pictures and information for easy access to a larger audience, the production of historical pamphlets to outline important people and places in the community in a format that could be made into a walking tour, and the submission of a proposal for State of Delaware Historical Markers.

The archive is already under way with the help of Rebecca Johnson Melvin, the Librarian and Coordinator of the manuscripts unit and the rest of the staff of Special Collections. Special Collections is a portion of the University of Delaware Library that houses non-circulating materials, or collections that require special care for long-term survival and use. This will house pictures, transcriptions, census maps, and information about the first Community Remembrance Project. It will also provide a place for the community to bring photos and information in the future either to copy or donate so that they may be available to Newark residents or scholars interested in the New London Road Community.

The goals of the website are to make the history of the New London Road Community more accessible to the community itself and to others. By placing photos and information on a website it will allow the community to share their story with a greater audience. The website is being designed by Art Conservation major Jillian

Kuzma, a junior taking a website design course. She is assembling images, paragraphs of texts, and pdf files so that the information will be clear, concise, and visually appealing. The files will include oral history transcriptions and a copy of our historical pamphlet. The website will also include a link to the archive in Special Collections.

In the fall of 2008 I applied for and received the Alumni Enrichment Award, an award to that was established to provide funding for students to enrich their education. I was awarded \$850 for the production of our historical pamphlets. These pamphlets are designed in such a way that they could be turned into a walking tour of the community. For the cover page of the pamphlet visual communications student Keith Rich is providing us with a computerized map of the community as it was before University expansion in the late 1960s. This will also include nicknames that the community members have for many of the locations in Newark, such as “Dump Hill” where the dump used to be at the end of Ray Street and “Quality Hill” or West Main Street. The other pages of the pamphlet each explain some of the history of several important locations throughout the community. These highlight the centers of education, religion, service, leisure, and business. While mapping the community there will also be an emphasis on the complete self sufficiency of the New London Road Community. The pamphlet will conclude with a page that honors some of the most successful community members. Copies of these pamphlets will be given to the Elks Lodge and the three churches within the community. They will also be housed by the University Museums, Morris Library, and hopefully the Newark Public Library.

We are planning to apply for state historical markers for four locations; Mt. Zion U.A.M.E. Church and the adjoining Rose Street Cemetery, Saunders' Barbershop, Terry Manor, and Bell's Funeral Home. These locations are very likely to be accepted into Delaware's Historical Marker Program as they are very significant to the community and also quite unique from a historical perspective. I have contacted the state department and am aware of the process for the state historical marker application and for securing funding. Patty Wilson Aden is currently adding the fourth location, Bell's Funeral Home, to the proposal. I continue to help her with its completion and it will hopefully be submitted by community members in the summer 2009 .

4.7 Conservation Issues: What Will Happen with the Original Monument?

Another vital component to the completion of this project is providing funding to take down the monument as it has truly become an eyesore. For most conservation circumstances the removal of cultural heritage is unethical, but in this case the community residents do not wish to keep the monument standing in its current condition and would rather see it replaced since it cannot be conserved in situ.

Funding has been provided by the Center for Material Cultures, the College of Arts and Sciences, and the Office of Service Learning to complete a three-part plan for the removal of the monument. This will include conservation work, physically removing the monument, and replacing it with a commemorative garden. The

deconstruction of the monument will act to clear space for new conversation between the University and the community.

The conservation work entails the facing of the west panel of the mosaic monument. The top of this panel reads, “Our Community in Newark” and the bottom reads, “A Place of Harmony, Love, and Togetherness.” The conservation work will be undertaken by conservator Margaret Little and three University of Delaware art conservation students to be called Community-Based Research Fellows. The conservation team will begin by removing the mosaic from the cement core of the monument. Next they will stabilize the cement tiles and work on restoration of the missing image areas. Lastly the conservators will prepare it for installation in a place yet to be determined. This conservation work will cost about \$4,000, with an additional \$1,200-1,500 for the Community-Based Research Fellows.

Once the mosaic panel is isolated from the monument the second part of the removal plan will take place. The remainder of the structure will be removed from by the university’s grounds department. As the base of the monument is 32” into the ground, this will be a sizeable project. It also elevates the cost of removal to about \$2000. The third and final step of the monument removal will be to plant a commemorative garden in its place to be enjoyed by the community and other residents of Newark. The estimate for this expense is about \$500.



Figure 4.1: Mosaic Monument October 2008



Figure 4.2: Detail of Mosaic Monument under Construction vs. Mosaic Monument October 2009



Figure 4.3: Patty Wilson Aden and Katelyn Uehling, Community Meeting Mt. Zion U.A.M.E. Church (2/28/09)

CHAPTER 5

OUTCOME: HOW SUCCESSFUL WAS OUR PROJECT?

5.1 The Continuation of the Project

While my original goal was to complete all of the project components by commencement, the ever-changing nature of a community-based project has made that impossible. Acting as a liaison for a project between an institution and a community creates endless intermediary steps and necessary explanations about each new-idea, both of which have pushed back the timeline of the project. The groundwork has been laid for each piece of the project, however, and the lengthy process of planning and communicating will ensure the best products at the project's end. Through the summer and the fall I will help the Art Conservation department and the College of Arts and Sciences ensure that the project components are completed.

The archive in Special Collections is formatted in such a way that community members can continue to donate images and information whenever they choose. The website will be finished and will be able to be maintained by the members of the community, most likely some of the youngest generation. The pamphlet design is completed and after a final approval from community members will be submitted to the University of Delaware printing center. The printing should be complete during

the summer of 2009. The community is handling the proposal for the state historical markers but I would hope that their final proposal will be sent to the state office sometime this summer. The conservation work on the monument and its removal will also take place either during the last week of the spring semester or during the summer. While the delay of project completion was not ideal, I think that it will be a great way to keep the University and the community connected for a longer period of time with this specific project and perhaps attract attention for more joint projects in the future.

5.2 Projection of the Project's Success

While it is difficult to analyze the success of this project to date, I can make a few very general observations. The goal of this project was to heal some of the strain between the community and the university in regards specifically to the degradation of the mosaic monument constructed during the Community Remembrance Project. Unfortunately even with our course of action, there are a variety of opinions within the community about the monument's fate. At this point the monument is a "hot topic" within the community. Some are insulted by it, some are disappointed by it, some appreciate the intent, and some just do not understand it. Due to this mix of feelings, it was very difficult determining what should be done with the monument. Many of the unreceptive feelings and opinions come from community members who were not involved in the original Community Remembrance Project and do not realize the hard

work that went into finding funding, organizing meetings, creating a design, and building the monument itself. It was quite difficult to get the community members to commit to several meeting for the Community Remembrance Project, which added a degree of complexity to designing the monument.

This issue with commitment has also contributed to the difficulty in decision making for the monument's current condition. Therefore most of the discussion of this project component has been done via e-mail. Most are very receptive to tearing the monument down and establishing a garden of sorts in its place. While our plans to conserve a panel of the monument please some, all of residents do not seem to be in agreement. It is my hope that our multi-pronged approach to his project and the incorporation of all offered opinions will please the majority of the community.

Community members involved in our meetings have been receptive to the projects and ideas and seem pleased that we are trying to work more with them. The Newark Black History Committee is especially excited about our partnership and the open exchange of information that we have established. This excitement is unfortunately only felt by a part of the community. The people that were receptive to becoming a part of the project have been a great help to me and have given me a real insight into the community's history.

There were many limitations to the project that resulted because I was only working with community members for about a year. If I were working with them for two or three years I would have been able to change some of my approaches to the

project. With a longer timeframe I would have attempted to reach a larger group of community residents. It may have helped to work through some of the more current issues with the fate of the monument if I had visited the Elks Lodge more and attended services at each of the churches instead of only Mt. Zion. It takes a certain amount of time to truly become familiar with a community and know who all of the “players” are. It will be impossible to truly analyze, but I suspect that making greater effort to reach a wider base of support may have added to the project’s success.

One great success of this project is re-establishing a line of contact between the University and the New London Road Community. Due to the wide involvement of departments in the College of Arts and Sciences and the inclusion of the Undergraduate Research Office, there is a high degree of attention focused on the community at the moment. It is my hope that this will transfer to more interaction between the university and the community in the future.

5.3 Thoughts for the University of Delaware

5.3.1 Need for Further Strengthening of the Relationship with the New London Road Community

For the achievements of this project to make an impact, it is important for the University of Delaware to continue to work with the New London Road Community. This could include more projects run by students and professors as well as an effort to

increase the overall awareness of the community and their history. After so much has been accomplished over the last five years working with this remarkable group of Newarkians, most students still have no idea that their community exists or give a second thought to how Newark was before they came to the University of Delaware. If the University could continue to find ways to work with this community, they would not only continue to heal a strained relationship but also gain a valuable educational resource about life for African Americans over the last century when race has been such an important topic. Some such ways were brainstormed during the defense of this thesis, once again giving me hope that projects will continue in the future. One suggestion was the creation of a display or presentation about the community for incoming University students and faculty to better educate them about the complete history of their new home. Another was the production of a video that would combine images and audio from oral history interviews, a project that would utilize the moving monologues of community members to better educate the rest of Newark.

5.3.2 Need for Strengthening of the Relationship with the entire City of Newark.

The University of Delaware should look into creating stronger ties not only with the New London Road Community, but with the rest of Newark. President Harker is already making great efforts with the “Good Neighbor” section of his Path to Prominence, a set of strategic plans which will enable the University to “engage

closely with the critical issues of our day, to increase the global impact of the University, and to raise its prominence in the world” (Harker 2008). In addition the University of Delaware is part of a Town Gown Committee, which has a link to the University of Delaware website. They also encourage events such as Newark Community Day to increase interaction between the students and the city residents. While this is a wonderful start, the climate of Newark and the minimal interaction between students and residents seems to warrant a stronger emphasis on relationship building.

The Newark campus unfortunately faces a relatively high degree of crime. It is very unwise for students to walk alone at night because of the threat of assault, robbery, or rape. University students also must be wary of large numbers of local youths coming to house parties and stealing or starting fights. This type of behavior causes hostility between the University and residents, especially those of younger ages. Students often speak adamantly about their dislike of “townies,” a response which is warranted from people who have been subjected to violence. While there is perhaps more for the community to gain from the University reaching out to establish a healthy relationship than vice-versa, the issue of student safety is very important. Student safety alone should encourage the University to continue to seek new ways to establish a strong and healthy relationship with the City of Newark.

Working to strengthen the University of Delaware’s relationship with Newark is not an easy task, but it is a very important one. If President Harker’s plans continue

to work, the University will gain a considerable tool for the education of their students. They will also be able to more efficiently work through many of the troubles that arise from having a large university expand in a community. For this relationship to strengthen there must not only be a communication between officials and the town council, but the University should also consider instituting an Office of Community Relations as many other universities have done. Students must be encouraged to communicate with their neighbors through University programs run by such an organization and through projects in the classroom. Only when there is more respect will the relationship between the University and Newark truly develop and both groups reap the benefits.

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APPENDIX A: SANDRA MARROW

Sandra Marrow

7/30/08

Interviewed by Katelyn Uehling

Transcribed by Katelyn Uehling

This interview has been edited. It contains material that is very personal and of a sensitive nature. The audio file for this interview is accessible only with written permission from the interviewee. For more information, contact Morris Library Special Collections, (302) 831-2229 or <http://www.lib.udel.edu/ud/spec>].

Katelyn Uehling: Okay this is Katie Uehling and I am here with

Sandra Marrow: Sandra Marrow, Sandra Marrow Patrick because that's what most people would know me by is my maiden name.

KU: Okay. And it's the 30th of July and we're here doing an interview. An oral history interview. And I have a couple of goals for the interview. Firstly just to add to the store of memories and history that the other students started to collect about three or four years ago. I also want to talk a little bit about the previous projects, the two books that came out and the monument, and see what people's opinions are, what you think, and then from there kind of try to figure out well now that we know that this monument is here but unfortunately deteriorating so rapidly, where do we go from here. What can we do? Okay?

SM: Okay

KU: I guess could you just start by telling me a little bit about your life in Newark growing up?

SM: Well, it was... it was nice. The community itself was on, I would say from Main Street, I'm sorry not Main Street. From Cleveland Avenue, and did go down as far as New London by the railroad tracks. Past there it wasn't many blacks at all. So Church

Street was included. There was homes all up and down New London Road, all the way down to the blinkin' light which is the turn up Corbit Street. And they have Ray Street used to be a two way, and there was homes on Ray Street and there is a little street that now is a parking lot of the University, but there was also homes there. They weren't elaborate. They weren't, you know, big homes. They looked almost like shacks some people would think. But they were livable for the families. So, in all those, probably isn't even a 15 mile radius, I would think. More likely not. But there was a thriving black community there.

My grandmother¹, she lived in the Hollow. That's down off the road, kind of like in the meadow in the woods, but there was a home structure there, and I spent like 80 percent of my time with her because I wanted to. Her sister lived on Ray Street and she actually had a little farm, a vegetable garden, and that was pretty big where at least for me I could hide in. Sometimes me and my aunts would hide in there and we would get the tomatoes, or, whatever there, you know, that you could eat that you didn't have to cook. She would chase us out, you know, my grandmother would call us back down to the house 'cause actually we could go up my grandmother's hill right into the garden area, so, most of the time we were sneaking in, going in the back door so to speak.

My grandmother had, they raised chickens. And, there were some geese or ducks on the farm, I mean, on the land, I remember them. I wouldn't consider it a farm, but maybe that's what they did. And she loved animals, so she always had a dog. And in the summer time I would sleep on the floor that would be most comfortable because you just had the fans at the time, no air conditioning, we weren't rich enough to have the air conditioner. And, so my treat would be that she would open the door and let the puppies come in and run all over me and wake me up, you know, in the middle of the floor. So that was really cool, I think.

KU: That's a good wake up call.

SM: Yea a good wake up call. So I grew to love dogs because she always had one. I prefer a dog over a cat. Although, when we, you know at my Mom's house in Terry Manor we did have a cat before, but mostly we were dog lovers.

When I was five, I had, they had made a swing for me, I thought it was my grandfather² that had made the swing for me, but my Aunt said that they did because they are six, seven, and eight, or six, eight, and nine years older than me. So I kinda got to hang around with them a lot, you know, as a very small child. And they made the swing with the, you would call hemp rope, real sturdy rope, and a piece of wood. And I would love to swing in this great big tree, I don't know what the name of that tree was, but it had, you know it was a shady tree and it was sturdy where you could really have a swing on the limbs. Which, you know, you can rarely see that now unless you really go Deep South. And one day I was standing there by a tree waiting for my Aunt to get her turn in and then it would be my turn. Because it was high

enough where they would have to sit me up on there because I was only five and a little thing. So, I saw a snake, because like I said, the Hollow was actually a house in the woods. It's cleared off where you live at but there's woods everywhere around you. No lighting, you know, other than the candlelight, and they might have eventually got some electricity to get a TV because they did have a TV by the time I was born, but there was no real light there, you know, from the house up to the hill it was dark. So I'm standing there, it was day time, but I was standing there, and I happened to see a snake coming down a tree. Now everyone is scared of snakes, I don't know still at five to be deadly scared of snakes. I know they don't want me to pick them up or bring them in the house, but I don't know what it mean to be afraid of them, not at this point. So I wait 'till it gets so close to me that I could see the eyes of the snake. And then I just walked over to her and I told her that there was a snake in the tree. And it seemed like to me, but I was five, seemed like she jumped backwards out of the swing. She might not have, she might have jumped forward out. But she was running up the hill yelling, "Snake, snake, snake!" and I'm standing there, the swing is swinging, you know, and the snake in the tree. So she tells me that she believes that, first she tells me "No, I didn't leave you, I didn't leave you," but she thinks she came back and got me. I don't remember all of what happened, I think that my grandmother ran out the front door off the porch and came got me.³ But I know that they wouldn't let me outside all day long after that, so.

They had a stream in the backyard where they could get fresh water, but there were snakes there too so you couldn't do that very often. And then there was a pump at the top of the hill to pump the water out of the well. So my grandfather used to let me go with him up to the top of the hill with the bucket. And you know, I would think that, you know, that I was, that it was too hard for me to pump it. But he would let me pretend that I was getting' the water. And then, they had one in the kitchen too, to bring the water up for cooking, and washing the dishes and stuff. So, even though our house was more modern, we had an inside toilet, because my grandmother, they always had an outhouse. And in the evening you would use a bucket and just dispose of it in the morning. But I just, you know, loved being there. Especially in the summer time. So I would stay more time in the summer than in the winter. I don't know.

W had the School Hill, I went to school, which is now the George Wilson Community Center, but at the time that was the only black school in the area. People from Iron Hill would come, and I don't know, I don't think people from Dover, but, out in the country, 'cause we were country too but they was further out so they said they was, we considered them out in the country and they would be bused or walked, I don't know which, hopefully they was able to get some transportation cause that's a good ways to walk to.

KU: This is from Iron Hill?

SM: Yea, yea and probably further out but at least that's the general area. I don't know if there was many black people living in Glasgow area at the time. But some would go to a Middletown school also, so depending on what side of the street you were on you would come to, which was called New London Community School I think it was. I had a t-shirt but I don't know if I still have it. And I went there for the first grade and that was actually the last year that they had the school 'cause they was then integrating so. I was born in '51 so I figure like '57, '56 I went there. '56 no I'd be five so it was '57. So my class was the last students there we went in first grade.

Then I got started going to Medill... I think it's still called Medill, not Shue. It's the same building that Shue is in. I think they call it Shue-Medill. But it used to... right on Kirkwood Highway. And that was the elementary school that I went to and they did bus us there. But once we went to junior high and high school they considered that people that lived more than 3 miles away from the school could get bused, but three miles and less we walked to school. So that ended up actually being the black community that walked to school, mostly. I mean there were people on Prospect that probably walked also, but it was really all of our community was within those three miles so we would walk to school and walk home. In snow, rain, sleet, sun. Yea it was tough, but we did it.

KU: And that's to Newark High?

SM: To Newark High and to Central, Central Junior High, which is no longer there.

KU: Where would that have been?

SM: It's on Academy.

KU: Okay.

SM: Yeah. So, yeah it's a University building now. Central used to be an elementary and junior high school. So, some of the black students already was going to Central. But because I lived on a different side of the road I went to Medill up until 5th grade or 6th. I think it was 5th grade... 6th grade, and then I transferred to Central Junior High. But Central Elementary did go up to 6th also.

So, to me we was a close-knit community. I don't know all the last names of the people, but mostly everybody was cousins to each other. So, it might be after a bit it got to be the third and fourth cousin so then I guess people wound up saying well, maybe they can date 'cause there ain't nobody else here. And so then my grandmother, Emma Patrick, she came with her family, she had three sons, to Delaware and she worked at the University. Well she had like, there was 16 at least, if not more siblings.

KU: Wow, that's a big family.

SM: And so, they were migrating from Virginia. She had married a man that lived, that was from Richmond, Virginia, and that's where they were living then. And her family is from, I want to say Havinggrace⁴ but it's not, it's down by Lynchburg, but right now it escapes my thought on her particular state, I mean city, that she was from. But anyway, so after she got a job she would bring other members of her family up that wanted to come. And then once her family members were here, well in the meantime there was other people down in Richmond and, I can't think of the name of that city, and they were comin' up too. They was mostly, no one was, like, some people was relatives of each other and some not, but they were all friends and family, so she was trying to help them come to Delaware so they could get a better job and housing. So, she brought the Hubbards up, the Tuckers. And there's two sets of Hubbards. The Words, Haskins, Jansie, no that's her cousin, Leon... Pernells⁵, they were cousins of my grandmother, they came, all, just about all of her sisters, her brothers kinda came little by little on their own. So now the city is not just of people who are related to each other. Now we have legitimate people that people can date. Most of the Hubbards, they was livin' on Church Street⁶, the Tuckers was livin' on Church Street⁷. Waller, because that's my grandmother's maiden name, there was a lot of Wallers, because like I said, some of her brothers did come up. So then the Wallers married the Hubbards and the Tuckers married this one. And then the Patrick, on my grandfather's side, some of his, later on in life in my childhood, some of his brothers was able to come up with their children. It was thriving and it was blooming. Have you been to the Elks?

KU: I've been there once, yeah.

SM: Okay. There used to be straight across the street from there, houses that were painted in green. They was two story homes. From one side of the corner of Rose Street all the way to, almost to where that lady's house is that she don't wanna give up, there was like row houses, and so they was connected to each other, but there was somebody, Haymans, you know, that's a big family. James, which is from my side, that's a big family. Lane is another big family and these Lane's, Hubbard, I mean Lane, James's, and Haymans, they were here. This is their birthplace, so to speak. Those were the biggest, I guess, at the time before my grandmother started bringing people up, they were the biggest family, and then there was the Watts family, 'cause they had a lot of children too. The Lanes by themselves had like, 16 of their own. Then they had another set of Tuckers but they were born and raised here, they don't have anything to do with the Tuckers that came up from Virginia. There was, that's a big family that was here. The Congos, and I know you know Congo Funeral Home, they were families established here in Delaware, in Newark. Bell, 'cause the Bell funeral home, the Congo's grandfather was a Bell, so he had a funeral home right up

the top of the hill just before you got the George Wilson Community Center, what it's called now.

So Inky Wilson, he lived up above that, you know, up above the school, and there was, like, little street called Grays Avenue, there was a lot of people livin' there, black people. Just modest workin, hard-workin people, you know, community based people. They had the Perkins, they're originated from Delaware, as far, they're not part of the migration from my grandmother bringin' people up. There was Saunders, that's another big family name, the Saunders, they're entrepreneurs. They had an ice cream parlor, like, right alongside their house. One Mr. Bobby and Mr. Arswell, who both are passed, they had a barber shop, so we did have a community barber shop right on New London, and those two gentleman, you know, cut the hair. Steven Lane, he became an entrepreneur, and he had a little juke shop type thing with ice cream, and a little bit of music, you could have for the younger generation to go and enjoy themselves. The Davis's is also a family that lived on Main, on Ray Street that had his own business. He had a house and it was build up and underneath he had his business where you could get ice cream and sodas, and I don't know about French fries, but you could get a hamburger and you know, things like that. My Aunt and them used to take me there, as I was getting older, this was before I was a teenager, I would hang out with them sometimes. We had the roller skating, roller rink, that was out by 40 where Kohl's is now, it was called the Marry Land Roller Rink, that was before we, I don't think Elsmere was integrated at that time, so that's where we would go, almost every Saturday. And I know the first time I went I was a kid, I was like maybe three, two or three, and I remember my Aunts telling me that the skates are fixed so that you can walk and get up from crawling. And so I remember when I was older I would, they had a bus, and I would get to go sometimes with my Aunts. And my Aunt that lives in Virginia, she married a Hubbard, but she wasn't even married at this time, so I was still young, you know, like 8, 9, 10, somewhere like that. The Johnsons is another big family, not the Johnsons that Barbara is married, Joanne⁷ is married too, but the Johnsons now, they is basically in Christiana, but they had some there in Newark, because a lot of the people owned their own homes. The Wilsons, for sure, you know it was like four or five brothers, so they all became entrepreneurs.

We had three main churches. The Baptist, St. John's Methodist, and Mt. Zion Methodist. And they was all on New London Road as well. Now, some of the Hubbards and the Tuckers, they went to a Holiness Church, and I believe they was, it was held out in Iron Hill, and some maybe in Wilmington. But some of them, one of the sisters, she, she became a preacher. She married the Word, and she became a preacher herself. So, it was, we would go on trips, the churches would ban together, we would have picnics, that we would go to Hershey Park, there wasn't Dorney Park back in the day, so most of the time we would go to Hershey Park. And then that would be two busloads of people, everybody bring their food, and we would just share the food, you know, before we would go to, to inside the park. And it would be all

three churches that would be invited to go. And sometimes the other two churches would take a trip, so then if you had money you could go with them.

Block parties galore. My great-grandmother⁸ was a school teacher, I mean was a Sunday school teacher. She would always petition to the city to see when we could have our block parties, so, most of the time we would block off New London, I mean Ray Street, because she lived at the bottom of Ray Street. Or sometimes they would let us do Rose Street, which is a shorter street right off of Cleveland Avenue. And then that would give the children busy-ness, that would give them something to do, you know, instead of gettin' in trouble.

The George Wilson Center, before I left outta here, you know when we were kids, that would be our place to go for the summer. They didn't have a pool back then. They got that I guess since I was, within those 18 years that I was gone. But there wasn't a pool but we would have a girls' baseball team. They had a men's' community baseball team, that a lot of the community would come out too, and they would play at a different place depending on who they was playing, so that gave you something to do in the summer time, gave the kids somewhere to go.

The Poindexters, they lived in Hockessin, and they would give, well, they played a little bit of everything, but like a community day, and we would come there to one of their farms, and you know, just have a good time. Again, just keeping people off the streets and out of drugs, you know, and doin' the bad stuff that the children seem to get sucked into now.

I know when I first started going to the state theatre, which is not there anymore, we were allowed to go in, but my grandmother and my mom, they weren't allowed to go in, they would have to go to Wilmington or somebody that might have a projector, they would just have people come over to their house on a Sunday evening to their house and show them a movie. But when they did open the doors, the only, I mean, I could buy the ticket, come and see the movie, but I had to sit up in the balcony. So I remember that, you know.

KU: When around would that have been?

SM: When? What years? It's still in the 60s.

KU: Okay 60s.

SM: Yea, in the 60s. I guess maybe '65 they, you know, you could go downstairs. But '59 to maybe '63 or '64 you had to go up in the balcony.

KU: Okay.

SM: They used to have, what else did we do. Because the parades that they would have in October, now I'm not sure about this, like they would always have a

Memorial Day parade, and some of the black Elks and war veterans, they would be in the parade. But Halloween parade, everybody could participate, but like they said, after the end of the parade the blacks would go this way and the whites would go that way.

KU: It was that separate?

SM: Yea

KU: For them living I guess.

SM: Yea it was that separate for them living, and they didn't want us associating with them, like we couldn't go in the Deer Park. I haven't stepped myself in the Deer Park yet. When I was a teenager, early maybe 13 or 14, one of my friends that had moved next-door to us in the Terry Manor, her mother worked in the kitchen, and do you know, that was, they sent us around to the kitchen. We couldn't go through there, or she couldn't come through there to talk to us, like on the little porch. We had to go in the back and she would come out and talk to her daughter. Yea. That's at the Deer Park. So they used to have a little liquor store connected to the Deer Park. I have been there one time, and then that's it. And I never stepped in there because for years and years and years they never allowed us there. It was like the Elks Home was for the black people and the Deer Park was for the Caucasian. 'Cause I met this girl at work, and I was talkin' to her, I was workin' 11 to 7, and come to find out she lived on Prospect, which is a half a block from Ray Street, and she remembers seeing people going down this hill, and she was always wonderin', how'd they got the car down there. You know, 'cause there wasn't no car. But she, you know as a child you're curious and you're so innocent and you want to know about everybody, you don't know, well I'm supposed to separate myself until you're taught that. So she used to tell me that, that her grandfather used to take her to Deer Park and I said well mine used to take me to the Elks Home, because he couldn't, he wasn't allowed to go to the Deer Park when you was goin' to the Deer Park.

So, you know, it was quiet. There was of course one tragedy where this girl, Perkins girl, got killed by a Tucker. She was, you know, dating him, but he was kind of an abusive wife-beater as they call them now. They might not have been married⁹, I don't think they had gotten married because most of the time people would, would hook up, but they would not officially get married. And this is, I'm just hearing this because I was a kid this happened I was like fourteen when she got killed. Maybe fifteen but if I was fifteen I was pushing it. And happened is she would always have him arrested for beating her up. But before the night was over, even if it was three or four in the morning, she would walk down to the station, because the station was down on Academy then, and, you know, drop the charges and they would let him go. Well, unfortunately this last time that he beat her, she was doing the same thing. She went

down there and signed the release that said she dropped the charges. Well, that night he decided to kill her. Now when he was beating her initially maybe that was what he was thinking about doing anyway. But he took her in the woods, 'cause what they called Greenie's Field, which is also no longer there, and I don't know how he killed her, you know strangled her or cut her open. I kind of remember, but see, you know, you're not, as a child we weren't really supposed to be listening in.¹⁰

There was another family, Pendleton, actually, well, that was another tragedy where a lot of her, one of my best girlfriend, Vonnice Saunders, her mother married a Saunders, but they were, they were Pendletons, which is a Newark-based family too. And her sister had several, well I only knew of three or four children when we was comin' up. And then I found out later that they had children before that, but they had a fire and all of the children died in the fire. And that was almost like five kids. So then these children that came after the other ones that had died. And I think two of her children are gone now. So maybe she only had three, she had three girls, I can't remember if there was a boy, it seems that there is, but I think it was just those three girls. And the aunt, one of her oldest sisters raised one of her daughters for her, you know, and then the four or five that died.

The Woods, that's another Newark-based family. I can't think of Tyrone's grandfather, 'cause you know we would always respect people and we wouldn't really never hardly call them by their first name. He had cows in his backyard. So sometimes Tyrone would, you know, would get done his chores and then he would come and play, you know. But it was right there it was at the back of, actually right, you can still see Grays, that street, and the yard area right out off of the George Wilson Center, the basketball court. But then we would see the cows and stuff out there, you know, it was a mini-area, but that gave 'em a livelihood. As many as they could was, was farmers, not to get rich but just to keep their family feed including my grandfather.

And then they had, a lot of the people that my grandmother brought up, on my Dad's side, they all kinda worked at the University, and maybe different other plants, but they all started at the University somewhere 'cause, you know, she would try to get them a job. And then the Chrysler people came in and some of them blended in with the community, some didn't, you know, but then that helped boost more blacks in that area. But then I left, and it was really thriving, they used to have, as small as the Elks Home is, they used to have live bands in there every once in awhile. And I left in '74, but those houses that got burned down, that was right across the street from the Elks, most of the people that lived there were the Haymans¹¹, because that was another big family, and they moved to Wilmington, you know I guess they got jobs there and they finished raising their kids there, and our community started kinda getting smaller from that point.

KU: What year did you say that was, about?

SM: Oh my...

KU: Like 60's, or 70's?

SM: Well it was 60's. It was 60's but exactly what 60 I would...

KU: Just about, I'm just trying to get a timeline in my mind

SM: Yea, yea, like '65, '67, somewhere in that area they started movin' into Wilmington. I know my girlfriend, her family, the Saunders, they moved too. We were in junior high when that happened, so yea, I would say between '65 and '68 a lot of people moved into the Wilmington area. I don't know, job-wise or what. But some still stayed there. Then they started tearing down homes, like where our church is now there used to be another set of row homes. You know, it might be a starter, apartment-like for people. 'Cause one of my, I used to baby-sit in own of those places, and the lady had come from Allentown and married a gentleman from Newark which was, they're Woods too but they're a different set they're from South Carolina. Tyrone Wood, him and his grandfather they, they live here. And there's Leon Wood, Woods, his mom came up from South Carolina and was able to buy a home, the mom and dad. And they had three children. But his brother married a lady from Allentown, and they were able, that was like their first little place together. But those houses, I don't know when they got torn down, I would probably say in the 70s, 'cause they were still around, you know. But what, I don't know, it must have been after '74, 'cause like I said I left in '74. And those houses got torn down, but that was because they built, Inky Wilson built a couple more homes on the lower part of Ray Street and people was able to buy 'em. 'Cause where I live at, that would be the first, I would say middle-class black development that they had. So really they only have two, but at the time that was somethin' good, give more people a chance to get out of the apartment and out of the efficiency housing and into their own place. So Inky Wilson was a good provider in that and he did sit in on town council, so he fought for our community quite a bit. Those houses are still standing, but more and more people are buying 'em out for college rentals. So I'm still trying to hold on to my mom's house, 'cause my mom passed in '06, December of '06, so she did set in on, her recipe is in the cookbook. I tried to give the lady that I was being interviewed to a recipe for fried apples, 'cause my grandmother on my dad's side always canned food, you know. My other grandmother did too, but she was more of a baker. She would do a lot of baking for the church, or a fundraiser, even for the Elks Club to help them raise money. So she did more baking, but both of them made homemade root beer, and they would start late like October and we would have enough for Thanksgiving and Christmas and, you know, probably on into New Year. But they would, they would make that from scratch. And I have no idea how to make it, but my grandmother Emma, she tried, thinkin' that, oh let me, you know, fix some, some root beer, she tried to do that and get all the ingredients, but now it was difficult for her to find the ingredients where

before you could just go to a regular store but, she would probably have to send away for a lot that stuff so she never did do that, 'cause she's passed on too now. But, she had a pig farm, they would sell, you know, sell the pigs in the fall. Had a turkey farm, now when she had the turkey farm, Bernie could tell you about this 'cause I was in California then, and he said, well for a while there, you know, you'd hear this chirpin', you know, and then as it gets closer and closer to Thanksgiving they get lighter and lighter, and then none! (laughs).

So, and if any church had something, they would try to coordinate for all the churches to interact with each other, so that each church would have the equal amounts of funds comin' in from the community, so we did try to work really hard together in that respect. There was the churches we had for the youth choir, they made up a choir for all, from all the three churches, so the main churches, and then, you know, you would be in your own choir at your church. So, and for Easter they would book us for all the different churches, cause we would go 5 o'clock, 6, and 7 for the sunrise service, so that's how that would go. Usually Pilgrim first, then St. John's Methodist, and Mt. Zion. So we got to go a lot of different places and visit a lot of churches just on our singing, as a community choir and not just from, you know not just Mt. Zion, it was children from all three churches that was participatin' in the choir. So... I don't know, I know I'm probably missin' a lot, but that's...

KU: No you're great! You had, one thing I wanted to get back to. You had mentioned the, how a lot of the houses had been turned to rentals. How has that type of dynamic kind of changed the community, altered thing?

SM: Oh boy, well, you know, every year, sometimes the same students four years, for the four years, but sometimes not. They pretty much in Newark, in Terry Manor, they have been friendly, to the people that live next door to them. Helpful if they're, you know, if they're able, like, if you need shovelin', you need to ask them, but they would help in that respect. But on average, they, there was one family there. Me and my mom thought maybe a brother and sister, in one of the houses, and they were just determined they weren't gonna speak, you know, it's like, I live here, but I don't see you. So, that's in our development that I was raised in. Mostly they're very, shut-off, and as far as, well they don't know, I guess I would say they don't know the struggle for us to get those houses, and then to keep 'em, and pay off those houses. So they have no idea of the dynamic there. So they're just here for a moment, leave me alone, I don't wanna get to know you, 'cause I'm outta here. But, that's for the most of them, but some speak, and then like I have a great-niece and great-nephew, so they would play ball with my great-nephew. He's like thirteen now, he turned thirteen in February, but they would interact with him. But that's a rarity when you, when you have the college students that is, that are welcoming to you. But it does happen, it does. So, and I don't know, our community is just dwindling to no one. It's really goin', most of 'em are passed on. So, you know, that, they have two houses that are

still standing that's owned by, like, the Jennings, I think the Jennings migrated too, up from Virginia, but they still have their home. What is _____'s last name? Now, see, that's what happens when there's a whole bunch of sisters because this lady I'm thinkin' of has a lot of sisters, and so then the name, their name changes, so I can't come up with her last name because she married a Ponzo, but she's still up on New London Road, you know, where they have these new houses, and then there's two houses, like right across from that new, from the hotel, on the University lot.

KU: Clayton Hall and the Marriott?

SM: Yea in that, yea well there's two houses that are still standing there. The Towlsen's house, that's people from this community, from our community that wasn't transplanted here as far as I know. The Jacksons, that's another family, what, two sets of Jacksons that was born and raised here, but a lot of them has passed on, on both side of the Jackson. But their home is there, the Perkins home is there, but I think they're rentin' it out, up, I, they might have sold it, to some, to a developer and he has students in there, but the home is still there the house, the building is still there, and that's just beyond the George Wilson center. And then, and then Grays Avenue, the lady has two homes there, and I don't know what they're doin' about that brick home that sits like, right, the house faces New London. I don't know who has that house. The Wilson, I know you know, if you read any history, Richard Wilson he was a professor here, okay. His wife, when he passed, got his house and got the father's house, when the father passed. So the lot next to them was vacant, I don't know now who was originally livin' there, but she bought that so that at least, you know, the University wouldn't have that too, or a developer that has a lot of money and we have none. That's the sad thing because the black people in the community was livin' day to day. There was hardly any money to sock aside. A lot of us didn't really have any money to send the kids to college, it was just, "God, get us through today," you know. I'm not sayin' that they didn't do it, 'cause my great-uncle was able to send all his children through college with him and his wife workin', plus pay for that house. But generally speakin', it was so hard and rough, but the children didn't know that they were poor, because the parents made up for the lack of money they gave them love, and they gave them understanding, and some direction. And so the kids didn't really realize that they, we were really, that we were poor, 'cause they, rare would I see children go without. When we were comin' up, I would get, we would get something for Christmas, whatever we might need, underwear or might need a slip, or might, might need a dress, that's what we would get, whatever we needed. And then we would get things that we could play with together. Cards, or you know, game boards that we could share. Like, I was ten before I had a bicycle, but I got one when I was, I had a tricycle when I was four, and I just¹², my Mom would let me ride it over to my grandmother's house, and I was really tickled and thrilled about that. And then the boys in the community, we would always be able to afford the skates with the key, so

if we lost the key, we was out of luck, 'cause you couldn't, you know, tighten them up on your sneakers or boots, shoes, whatever you had on. So then the wheels would be recycled to the boys, and they would take plywood, and they would nail those skate, skate wheels onto the plywood, and then they would have their skateboard. So they was always doin' something and they was always teachin' us how to, how to do with what you have, how to work with what you have. Always. So then, that we didn't think we were poor.

We would get our Easter outfit, and then we would get three outfits, if they, and you know, for six kids, for four kids, for three kids, that was a lot, we would get three outfits a piece for the startin' of school, that would be our something new. And then we would wear what we had until we grew out of it, and we always would hand-me-down. And so, you know, I was always thrilled 'cause, I would always say, well, I'm gonna get my Aunt's, because they're six and seven years older than me, well, when they get done with their stuff, then I can have it, and it was no shame in that, you know. 'Cause, to you it was something new, 'cause, you know, you never had that before. So they taught us how to do that, how to survive. And, and that's what we did, I mean, it wasn't livin' the life of luxury, but we were surviving. And they always taught us to put God first. And for the most part, mostly everybody did that, and that's how our community kept goin' on, and not realizing that we were really a poor community, but we were a happy community, and we loved and cared for each other, you know, so that's how we continued to thrive.

KU: It looks like we're getting close to an hour, but if you have another minute or two, could you just touch a little bit on your reaction to the project, and how successful you thought it was, the books and the monument, and any, any quick thoughts about what you would want to see in something new, how we could change it and make everything better.

SM: Okay, well, my thought on, well, I didn't, I wasn't in agreeance completely on the glass for, for our project. But when it was completed, for the material that they used, it was lovely and beautiful, I really did like that. The books are, they did a fantastic job on both books. I was able to help sell 200 dollars worth of 'em, so I was, I was kinda proud that I did that. I am sorry that I didn't get the, the fried apple recipe in, but every once in a while it pops up and I still have it from my mom's handwriting, but I kept trying to give it to the lady and she wouldn't take it, you know. I don't know, I should have been more aggressive and said, well I think this would be something good to put in the book, you know, and I didn't really say that, so that's why that one got left out. But the book and the community book that, that was good, that was good. 'Cause, you know, we didn't have a lot of pictures, I know we, me and my mom was supposed to gather some pictures up and we never did that. I would have liked to have seen more of a variety of photos, but we did, they did with what

they had, and they presented it very nicely. And it is good memories in there and the people in the community I thought received it very well, yea, they did.

So, and then my grandmother's maiden name, that's Miller, they were, that was another big family¹³. There were only five other children, but my, my great-grandmother she had lost two, she had lost twins. So some of my cousins are now havin' twins, like they're my second cousins, but still out of the same line. They've been successful in having their twins. So that was, that's good.

I don't know what we could do with, with preserving that plaque. 'Cause I think that, at least the black community is appreciative of it. I don't know how it would look me in bronze, but Pepper was sayin', he just kinda threw that out, you know, we might be able to come up with another type of material, but it does have to be one that can sustain the weather, and you know, we most definitely need that.

KU: So would you think, would you want something outdoor as opposed to indoor?

SM: Oh yea, no we definitely don't want it indoor.

KU: Okay

SM: Yea, we definitely. I'm pretty sure nobody does, but I know I don't.

KU: Okay

SM: And then Pepper also mentioned about maybe putting it up at the George Wilson Center. So I said, well, we as a community don't really, well I said, well, it's more Caucasians that use that area, and they won't, they're not, maybe won't be able to comprehend all that this memorial stands for. And so my brother was like, well they, he said wait a minute it's a community center, we just don't utilize it. Well number one, when we did, when it was under our control, or at least I thought so, because I was a kid, so I don't know, you know, I mean I was, it was still there when I was ten, and I had, every summer they would have activities for the kids to go up there. And I had started my menstrual cycle, and then my mom said I can't do this I can't do that, you know, back in the day you can't do nothin'. Yea you had to wear a dress, you can't play baseball, you can't swim, you can't, you know, take a shower, you can't do this, that. So, when I was goin' up there then, the parents had someplace that they could send the kids because there was supervisors there, there were older adults, maybe they was just in their twenties or, you know, eighteen, nineteen, and there was somebody that was always there to keep an eye on the children. No there's nobody. If you don't bring 'em yourself, then there's nobody that could really, that's there watching over them. And I just think that would kinda get lost in the shuffle, like the Wilson Center did, for, which was the only place that blacks could go to school, and now it just got lost in the shuffle, and a lot of people don't know the history behind it

that pay the money to rent it out, and so me, I don't think that would be a good place either. Hopefully they'll be able to put it on that side where they, where we originally wanted it on a little hill hump on the edge of the parking lot. Where it used to be a liquor store, but you don't know about that. Boy, it was a liquor store there, and then, then it was a house that had apartments as you walked up the steps, and somebody lived there too. I mean there were so many little nooks and cranny places that this could be your starter place, your starting-out place, and they have nothing like that now, nothing, nothing. So that's where, so over in that area like if you're facing, if you're facing the Elks, you're here and it's there, it would be over on the corner, and right now they have a car parked there that the gentleman is trying to sell, but in that general area and I think we wanted it there originally, and we couldn't get zoning or something for it, I don't know. But it just seems that, if you have money you can get zoning for anything, and that's not, it's sad that our whole country is run on the green, and not on the righteousness that God created this country to be, and, and the fairness of all citizens. We the people. And we have really yet to live up to the Constitution on "we the people." So, as far as I'm concerned. I mean, I'm not sayin' that I want to live in anywhere else, but they really make it hard for people that don't have. Now I'm in the middle, I don't have, but I'm not destitute. So I'm a don't have, I'm a, I figure like Clinton said it right, that I am one of working poor, and there is a lot of working poor. So, but when my parents and their grandparents were not classified, where they were working poor, nobody was recognizing that. But, yea he recognizes it, but nothin' really happened. But at least it has been recognized. That there is a class of people that is the working poor. And, you know, I'm like, the middle class, it used to be just middle class. Now it's upper middle class, middle class, and lower middle class. So I would be considered that I'm lower middle class, 'cause I can't go out there and get food stamps, or I can't get welfare for them to help boost me up, or get help to pay my electric bill. So, I don't know I hope, I hope that I didn't stray off the subject.

KU: No, no you did well! Any, any last things you want to touch on for today?

SM: I think we're good for today.

KU: Okay.

SM: You can go over it and then let me know, you know.

KU: Okay, I'll see if I have any other questions. Thank you so much.

SM: Okay, alright. And Tell Bernie I said "hi" too.

Footnotes:

- 1- Carrie James
- 2- Herbert T. James II
- 3- My grandmother came out and got me.
- 4- Halifax, VA
- 5- Jansie married Wash Pernell. They had a son named Leon.
- 6- Ray Street
- 7- Joanne married a Johnson but it is unknown if they were related to the original Johnsons of Newark
- 8- Great-Aunt Liz
- 9- He was her boyfriend
- 10- But they did find him and he was arrested
- 11- May have been biggest family
- 12- Loved it
- 13- Somewhat big family with six children

SANDRA MARROW INTERVIEW PART 2

Sandra Marrow

9/30/08

Interviewed by Katelyn Uehling

Transcribed by Katelyn Uehling

KU: This is Katie Uehling and Sandra Marrow. And it is our second interview on Monday September 30, 2008. And we are going to be doing some clarifications of the areas that the community encompassed.

SW: Yes. I'm making it more clear on one of my paragraphs. In reference to our community and the streets in which we lived. Our community began across the railroad tracks from Deer Park. First street we would hit is New London. Then there's Church Street. Go up a little farther and we have Cleveland Avenue. Off of Cleveland Avenue there's a small street called Rose Street which homes were also encompassed. We go down to Ray Street. That would, Ray Street ran from Prospect

to New London. There was homes all up and down that street. When we go up by Prospect there was one that I did forget to mention which is Creek Road, which there where black families had their own homes in that area also. Now once we come back up Creek Road, go down Ray Street, there was at the blinkin' light that is still there, it's Corbit Street. On Corbit Street there was homes on both sides of that road and there was another little street before you get to Corbit and West Main, which is called Wilson Street, and that also encompassed black families. Mr. Wilson built our first middle class family development which is called Terry Manor. And those streets would be Terry Lane and Kennard Drive. All black family dwellings. We go past the Boogie Run, as some people would know it as, and we go up New London where there was more homes. And beyond the School Hill, which is now called the George Wilson Center, we have Grays, I think its Lane, it may be "Street" but I think its Grays Lane. There was homes also there. Later on in the '60s George Wilson built his home which was past Grays Lane, and there were three homes on that property of his. And then Mrs. Chambers home was there also. So it went all the way up. Mrs. Chambers was the last home just before Fairfield. Of course now some of those homes are gone. But I had stated that I was pretty sure that it was less than a 15 mile radius. I'm not sure how many miles, but I didn't want people to think that it was a huge place, but it was our place. And many people dwelled in that area and we were all as one. We really did watch out for each other and do what we could for our neighbors. Thank you.

Now, I would like to ask for forgiveness if there was any family names that I have left out. Of course I am trying to go by memory and there, every once and a while I will think of a name. And it is in my first transcript or my first interview. But if there's names that I have forgotten and did not mention, please charge it to my memory and not my heart. Thank you.

APPENDIX B: MADELINE AND JAMES ROY

Madeline and James Roy

8/29/08

Interviewed by Katelyn Uehling

Transcribed by Katelyn Uehling

Katelyn Uehling: And I'll put this... I think it should pick us. Where's the volume... I think it should pick us up if we put it here. Let's hope. Okay this... actually would you mind if I put it on the edge of your stool? This is Katie Uehling and I'm here with

Madeline Roy: Madeline Roy

KU: and

James Roy: James Roy

KU: And we're doing a short oral history interview, and to learn a little bit more about the community and also to see what worked with the original project, with the books and the monument, and also really where we think we should go from here, in the new monument. So, I guess if you just want to start with any, thoughts, any ideas about, for you I guess growing up in Newark and for you once, once you moved.

MR: My memory was Ray Street, before it was surfaced, it was a dirt road. And that's when, they seemed to have taken over and put, what that campus, or whatever

JR: University of Delaware.

MR: University

JR: Dormitories.

MR: Dormitories. Yea and Church, Church Street, I mean Wilson Street. That was a dirt road. And Church Street was a dirt road. And they resurfaced that. But, Wilson Street is totally different from when I, I used to live on Wilson Street, and it's totally different than the Wilson Street where I had moved to in 1940. I guess that's about it,

I'll tell you when they broke that road through from, um, Cleveland Avenue to Hillside, Hillside Heights.

JR: Yea Hillside Road.

MR: Yea.

JR: Yea, I don't remember that far back, but my older sisters would.

MR: Yea, I remember they broke that through. Well, I could tell you different ones that lived in different houses, but as...

KU: That would be fine, or you were mentioning some things with the Saunders and the delicatessen, or the...

MR: Yea the delicatessen. They, they called it the Snack Bar. Right there on the corner of Cleveland and New London. And the ice house. Beyond that, I don't remember a gas station.

JR: Yea I don't remember that. I can only remember is Mr. Bobby's barber shop on New London Road. The steps are, to my knowledge the steps are still there right now. You can probably walk around, if you want, you can walk up New London Road you'll see the steps that would lead into his barber shop.

KU: On which side, if I'm

JR: On this side, on your right side.

KU: I'll have to look for those.

JR: The steps are still there. The building's gone, but the steps are still there.

MR: Yea, they had an article in the paper, "The Steps That Lead to No-where."

JR: Ha! Yea... There was a house that was behind the barber shop, that house is being occupied by, you know, college rentals, most of the older houses now that are in our neighborhood that used to be our neighborhood, are mostly owned by investors that are, you know, rentin' them out for college housing. So, yea, I don't know what else. The stores on New, excuse me, the stores on Cleveland Avenue.

MR: There was a co-op right across the street here. Bobby Saunders' mother I think, called the Co-op. I don't know if she owned it or what.

JR: Right over there. Yea, I mean, I just remember vaguely when it was down and the Johnsons and the Tuckers lived on both sides of his properties. But, I don't remember when it was active, 'cause I'm only 50, but I have older sisters who that would probably know stuff like that.

MR: But mostly up on this end they had their own business like, they had the store, they had the cleaners. But Mr. Hayman

JR: Yea, Mr. Fritz Hayman, owned, what I understand the cleaners and the taxi-cab service.

MR: Yea... There was a hair dresser down, Pines Apartment, now, that's a rental now. We had McNair's Beauty Salon.

JR: That's before me too. I can remember when, what the now call the George Wilson Center was called just the New London Avenue Playground. Every summer we would go there for recreation and they would have different Olympics from different, different competitions against different recreations around here like, Kells Avenue, or Dickinson, it's called down there by Town Court Apartments, it's called Dickie Park. They had all different, everybody had a different recreation but we would go up to New London Road and that was for, where we would spend our summers, when we were out of school. And now like I said, now it's called the George Wilson Center, what it's used for, I guess things that the City of Newark rents out, programs and stuff, so it's not really a community center or anything. But um, yea I guess let me see what else is around. I can remember, what was it Linten's, that restaurant? I mean, I didn't know, but there was a thing that, at one time that blacks weren't allowed to go in that restaurant, 'cause I remember years ago...

MR: Over there on Main Street?

JR: Well, right were Wonderland is. I remember as a kid knocking on the back door, we could, they would sell us a bag of French fries for a quarter. But I don't know if it was some guy that was in the back as a cook making a hustle or just being nice to us, you know, from the neighborhood.

MR: I remember there was Wilkerson's

JR: I remember Wilkie's store, but that was behind. I'm talking about were Wonderland is right now, when you come around the train track. I remember it was called Linten's or, Linten's or something, it was a restaurant. And then it became, was it a Pappi's Pizza, and then it was a Macabe's Music, and then it became, I guess

Wonderland. That's how I remember. Or, what the University of Delaware's grounds department, have all their crew and all this gear here, that was Ed Fine's Automobile that I remember growin' up, but now it's University of Delaware where they have their, I guess facilities, maintenance operation right here on New London.

MR: Or where the art building is, is that an art building (sound of clock chimes)
Hollings

JR: Hollings... o down here, yeah. That used to be a lumber yard where the art building is, um, located now. Where the education building is next to the Deer Park, I remember it was, there was Pfeder's Ford, it was an auto dealer. They used to call it Pfeder Forder, the guy's name was Pfeder or something.

MR: John Pfeder.

JR: Yea, I mean, I can remember that. Um, the gas station that's down there where that wall is that says the University of Delaware on it used to be

MR: Yea, what was that

JR: Exxon or Ess, Exon I thought.

MR: I don't remember the name of that gas station.

JR: But there was a gas station.

MR: Tommy's, the store was right next to it.

JR: Right next to it. Now, that building is still there. What else.... Hmm... What else can I say? That I can remember? I guess... where, where the um, what's it, oh gosh, what do you call it, the towers, where the towers, I remember that was all woods, I mean before the built the towers and before they built

MR: Bolton Field

JR: Pencader and all that. That was just a field, yea, we used to go up there, we used to go up there, and everybody used to take something from their houses and we would cook out and find a spot up there called Cowboy Hill or Cowboy Mountain and everybody would chip in whatever they took from their houses and we would cook it. Yeah, but now that's where Clayton Hall, and Pencader, and the Towers, that's all there now. Yeah what else Mom. I guess... Where the Hacket's and the Parkers lived up on the top of the hill on that side where the Towers is now. That's the only

MR: I don't know who started that development.

JR: You said that they were supposed to start, there was going to be

MR: Yea, they built the rest of ... did.

JR: And the Parker's lived on the other side of it, it was a twin home, or that's what you would call it now, or a duplex. But, yeah, but now, I remember their whole back yard was this field, and now it's where the Towers is, Christiana Towers and Pencader and Clayton Hall. All that's there now. What else... Well, Central Elementary and Junior High, that's owned by the University of Delaware on Academy Street. That's no longer, where, when I went to school there, public school, I don't know what it's called, Newark Hall down there, it's called, on Academy Street.

KU: I think I know the building you're talking about.

JR: Just before you get to, I guess the student center, it's a little ways further down but it's on the same side, if you come down Delaware Avenue, and its, well right next where, on Delaware Avenue, there's a fire department,

KU: Okay

JR: Right across the street

KU: Right

JR: Its University owned, I don't know what it's called now, but that's where I went to elementary school, that's Central Elementary, and then it was connected to, I think it's called Newark, whatever it's called it's a University of Delaware building but, it was our elementary school and then it was connected to our junior high school, that's no longer there. I don't know what else, yeah that's pretty much, I mean, the things that I can kinda remember.

KU: Did you go to Newark High then?

JR: Yeah I did for a year and a half. My five siblings, my three sisters and my younger brother, they all graduated from Newark High School. My older brother graduated from Newark High School. I went to Newark High School for my freshman year and half of my sophomore year, and then I actually transferred and I graduated from St. Marks High School, so that's right up on Kirkwood Highway. But that's, I don't know if you are familiar with any of them schools, but

KU: Yeah, I've heard of some of the schools that are close.

JR: Yeah, but everyone in my family did graduate from Newark High School. But that like, say that was before 1978 is when they started desegregation and desegregation, they started busing here in Newark, or in Delaware actually, New Castle county. But, I came out of high school in '75, and my sisters came out in '65, '66, and 1974, and my older brother came out of Newark in 1970 and my younger brother, who is the baby, he came out of Newark in 1979. So we all, you know, pretty much, other than me, came out of Newark. So, yea. And the University of Delaware has been here all our lives.

KU: Right.

MR: Yeah, but. When I first moved here to Delaware I was kinda skeptical 'cause I had other thoughts about Delaware. My niece, who was just a little one, we used to go into the movies, but they didn't allow us into the movies on Main Street, called the State Theatre. We weren't allowed to go to the movies here. But at the center, they called it, beside the club there was a building called the Community Center, and they would bring movies up, still-shot movies, but we weren't allowed into the theatres. But I was used to going to the movies in Pennsylvania, although there was a segregated area, but at least we were allowed to go in to the movies.

JR: Her's is sort of different, her experience, what I've learned about her's because she came from Avondale, Pennsylvania, and they, like she said, they were integrated but she, when she came to Delaware, it was new to her because everything was segregated. And it was different for my mom, when she was fourteen, if you can figure when you were fourteen years old and whenever you might have been in ninth grade or whatever, that's when my mom came to Delaware. And she had to go to, everybody if you were, you know, African American, you went to Howard High School even if you lived all the way at the end of the state of Delaware. And so, my mom was involved with that, it's like my dad graduated from Howard, but he was used to that, but my mom, when she came here it was something, it was like a culture shock.

MR: Yes, it was. Everybody. Every, in the hall, you know, I knew how, they had, some Caucasians, would feel, one or two in a group of Afro-Americans. But I was an Afro-American in an already, you know, cultured school, and I, that's I said know how they felt because I felt the same way, even though they were my own race. But I was, everybody, and every, the principal, everybody was African Americans and that was kinda a shock to me because I wasn't used to it.

JR: Yea, they had an article about the class of 1945 from Howard High School and my mom was a part of that class but she was sick at the time and she wasn't able to attend that event and all, but I always told her that, you know, hers was just totally different, her experience was different that some folks wouldn't even have understood because of what she just said. She came from something that was already integrated. There was some separate, you said there was some separate classes, but you had

MR: Yea, while in elementary they had two rooms were for Afro-Americans because two teachers. They had three classes to each teacher. But it was an integrated school because we had art, we were with the Caucasians, and we had music like that, and gym, where at least got the chance to mingle.

JR: Yea, so she came from the experience that it kinda, it was like a set-back when she came from Pennsylvania into Delaware. You know, listening to that experience because she was no different then, like she said it was a shocker. It was just different from what she was so used to. But that's the way it was here in Delaware. So, when she came here as a fourteen-year-old, and then, you know, then she started experiencing what she has here in Delaware. But, that is a little different, I mean, you go that far back. But even to go back from fourteen, I mean you're seventy, I mean eighty-two. So, you've still been around longer than most of anybody that's still left around here that I know of, that can, like I said other than my sister, I have a sister that's about 62, and like I said if you get that meeting I know that she could be one that could tell you, she wouldn't have a problem talking (chuckles), but, or could tell you some things. Well, I guess we can only tell you from, you know our view-point. And like I said, hers is totally different, and my sisters are myself are different because I didn't have to go to the segregated schools, I always, when I started schools I was in an integrated schools But my older sisters they went from a segregated school to an integrated school. So, like my mom, or versus the difference, the flip-side of what my mom did. My mom came from something that was integrated and then came to Delaware. So, I'm just trying to remember, you said you were from Lansdale?

KU: mm-hm

JR: How far is that from here?

KU: It's a little bit over, it depends on the traffic and the construction on 95, anywhere between an hour and an hour and a half.

JR: Gotcha

KU: It's not too bad

JR: Yeah that's, that's right outside Philadelphia, right?

KU: It takes about 45 minutes to get to Philly.

JR: Yea, that's where Keisha lives. Yeah, I've only been there one time, actually (chuckles) when I helped her move up there.

KU: It's...It's nice. I like it there.

JR: What made you decide to come to the University of Delaware?

KU: Well, I liked the school a lot. I had a couple of schools I was applying to and this was just one of the ones that seemed, felt right. I enjoyed the campus when I came to visit and, I also, like I said, I'm an art conservation major, and it's a program that really interested me and they don't have an undergraduate major for it anywhere else.

JR: Oh, gotcha

KU: So, it just kind of seemed like the right place for me, and like I, it's not too far from home, I like that, so.

JR: Yea, I mean, it really is a good school. I mean, just growing up here and being, you know, and just experiencing different areas and different schools, we were fortunate, even, I mean like, as far as when it was our old neighborhood, versus, cause, we're from Newark, but back then it was different. Folks in Wilmington would call us farmers. The black folks in Wilmington would call us, the black folks in Newark, would call us farmers, and we weren't farmers, but it was just totally different. I was glad that I was actually born or, well, back then the only hospital to be born was in Wilmington, but I was glad to be raised here in Newark versus, sayin' raised in Wilmington or some of the areas of New Castle when I got to meet some of the folks and see how some of them were brought up because this was really a village. I mean, it was really, we never had to lock our doors, I mean, you really didn't. There were times when we'd pick different back yards of folks where we used to sleep out, we called it sleepin' out. People nurtured each other. You could do something up the hill, say where the Wilson Center is, and by the time you got to your house here on Church Street your mom or your dad already knew what you had done, and someone, chances are had already reprimanded you before you got back home. I mean, things like that. So, I mean, it really was a community and I mean a village. God knows how many houses I've eaten out of growing up, with all my friends when we grew up. I mean, eating meals out of different house or, it was, like I say, it was a community. So, I mean, it's not that anymore. The landscape has really changed, you know, but that's the way I guess it is, progress. Yeah, it's really different now. Folks that wouldn't

have purchased these properties years ago now know these properties, because of the location, they're worth some good pieces of money now, versus years ago when the folks that were actually livin' around here, like I said, the development wasn't as such, but now you have developers who are looking for any, any piece of open property, once you get across this railroad tracks. 'Cause this, where we're located is considered, pretty much down-town Newark. And if you get, like down-town, they're selling the condos that used Stone Balloon for like half a million dollars or more. So it's really mind-boggling to see the progress as far as the worth of these properties, so we're to me, where we're sittin' here, to me it's like sitting beach front, because I mean, the way the developed Atlantic City and folks, the way it used to be before they started building up Atlantic City, well, people like my mom or other folks that may still have properties here are seeing what's being developed and how things are. As an example, the lot directly behind my mom's just, you know, it was being offered for 300,000, which is mind-boggling from what the person got it for back then, but it actually sold for 200 and 20-something thousand dollars, that's just a lot, you know. And now, like I say, it's just amazing the difference of real estate because of where we're located, University of Delaware slash down-town Newark. But, we're not going anywhere. I mean, you know especially, my dad wanted to be carried out of here and he was and same with her, so. Where you're sitting and then this property pretty much is my mom's garden. And so our place is where we, you know, where our family, my sisters, my nieces, you know, my cousins, we all kind of congregate right here. If you were able to go outside you would see all barbeques and the tables, and things in fact we're going to be having a big one on Sunday I guess, we'll be havin' a barbeque on Sunday for my family that will be all here. The older sister that would be good for your information, she will be here, and things like that. I have one sister that's good, but she's living in California, she's been out there, what, 30 years this year now?

MR: Yea, it's been thirty years.

JR: Yea, Vicki. But we all stay, you know, in touch and everything. I mean, I don't know how much more I can be of help I guess. I'm sitting here trying to think things that have changed.

KU: Do you think that just the interaction between your community and the rest if Newark or even your community and the University has changed over time a lot, or things kind of the same?

JR: I guess, I guess my mom could more of answer, because like I say, I live in New Castle now, but I'm here every, you know, because of my mom, this is where our family roots are right here, but we're all, you know, well, she's pretty much an empty nester, even though we're still around.

MR: Years ago, well how many, seven or eight blacks who went to the university. That's what I remember.

JR: That was before my time. 'Cause I remember a lot of them, you know, from when I was growing up startin' to go. Like I said, in the sixties, well that I can start recollecting. Like Conway and them. Conway started in the sixties but, I guess Lennie might have been, what one back in '55. I saw he played as a football player 1955. So I don't know when Delaware actually started accepting them.

MR: I don't remember.

JR: I remember I think we had something to do with that too. But, I mean as of late, I know that, heck we have, well, two of your granddaughters have graduated from the University of Delaware. Kendra, my niece, graduated. My mom's granddaughters, one came out in 2000 and one came out in 2002 from the University of Delaware, I think those years are. So, like I said for me, and knowing the type of environments that are out there and neighborhoods, all over, I'm just glad I was born and raised here in Newark and had access, because being this close to the University of Delaware we always had access to good facilities and things. We could always, I mean years ago they used to, and some of the students, when I was growing up, guys used to, they were so friendly with us they would give us there IDs so we could go play basketball. And I'm usin' a white guy's ID and they knew, but they would let us go in and, you know, play basketball in the Carpenter Center when they built or when we used to go down to the student center. And I can remember when I got my forehead split, well that was, I was playin' down at Rodney and the guy was a member of the upper-bound program at the University of Delaware. But, I guess my point is that, I was always, I had access to good facilities that I could do things at athletically with, versus if I had to grow up somewhere in the East Side of Wilmington or somewhere like that or, it would have just, or, you know, some housing project, that I don't think I could have well, I think I would have had a criminal record, you know, by now or something like that. Which I'm blessed that I don't, as of this date. But, no, I'm just sayin' it would have been different for me growin' up, that's why I say I'm very grateful I was able to grow up in the old Newark or just from Newark period because even though we were in this part of Newark, goin' to those schools I always had white friends ever since I was in first grade and they used to come pick me up and take me to their houses and they would come here. Or we'd would walk, 'cause we were walking students, and they might be bus students from up in Nottingham Greene, but their parents would allow them to walk home with me and then I would walk from here to their house. So I had interaction that some of these city kids didn't until they had desegregation. So my view was a little different than some of these folks because my experiences were different. So for me it was a blessing to grow up here in Newark, you know, as it was, the community as it was slash a village. So, yeah I don't know what else I have to tell,

unless you have any more questions or something that you can, I don't know what I'm talking about, I'm not good at this.

KU: No you're doing great! I know it's kind of hard to be like, "why don't you talk." Just go.

JR: Yea, I'm just really trying to

KU: Sometimes that's a little difficult. But, do you think, and you were talking a little bit about the houses and rentals, do you think that the change to more of a rental housing market has strongly affected your community?

JR: Oh yeah

MR: Oh yes

JR: That's what, that's

KU: That's basically what you're saying

MR: We have no community because of

JR: Because of that. I mean, even, I mean these folks that bought these properties; they didn't buy them with the intent to bring their families and raise their kids. You know, these folks that bought these properties knew where the proximities are, and I mean, I'm not; I don't blame them, honestly. And once again, we know what now what we're sittin' on, you know versus, I mean, we're right down town.

MR: The older generation that bought these homes, are old, and by the older generation, they're just about passed off and of course when they went to the younger generations they didn't stay long, they sold out.

JR: For what they thought was good money, I mean, and like I say, heck, the guy that just bought the lot behind us, well he paid more for that lot than what Donald sold his and Sarah combined. I mean, you know, just to show you what the value of, and even when they're selling them for what they sold them for, it was an extreme amount of money compared to what they know that they were built for, but they just, some folks had a broader vision and can see, you know, what they ultimately, can be worth. As an example those, I don't know if you're familiar with it, but they just built ten town houses right there, if you go down New London Road and it's right across from the Marriott and the University of Delaware's on.

KU: Okay, yea.

JR: There's these ten

KU: Yea.

JR: And the guy. Well, he's the same guy that bought this property, but he bought, he started buying, he bought, there were only three properties there, and he started with one when he initially went in. Peggy's first property, or the property that Peggy sold, but the ultimate thing he did was he bought the next one and the next one so he bought three properties and he just knocked down all the buildings, and put, you know, I mean, that's smart, you know, you don't knock that because this guy has a vision. But what I'm sayin' is those properties were at one time, you know, families that we all knew. And like my mom said folks that, the older generation has passed on and some of the younger kids are the generation that was responsible for the ownership of these properties, you know, sold 'em, you know, got a lot of money or so they thought, and they moved on, maybe bought houses in different developments or out of, outside of Newark, you know, and that's how this became. Yeah, to answer that question you asked, but you can't get mad at these, that's just, that's the way it is I guess. You know, location, location, location. You can't get mad at that. But, yea, if all the old families or family members had held on, I mean, it still would probably be a community. But even, that house, there's still two houses on, well three, that are still owned by family members of the generation that grew up in these homes. But, he's renting his out to college kids and my buddy, he's renting his out. So, you know, so everybody's now, you know, trying to capitalize on that. But the majority of everything else is, yea, it's totally owned by someone that's just there for their investment purpose. And, you know, the university's not goin' nowhere, I mean, it's a smart move, you're gonna get, you'll always have a need for housing for, apparently around here at the University of Delaware. A lot of people that don't like livin' on campus, do you live on campus?

KU: I did for two yours and now I'm in apartments.

JR: Gotcha. I mean, well, I mean it's probably even changed since you've been here because I know that I've seen so many different, like town houses off of Ray Street

KU: Wilson, everything's going up

JR: Yea, I mean, really. I mean, it's, I say location, location. But for someone to live like right here where my mom's at, this would be perfect for them, like I said, to go to the University of Delaware, its right smack dab...

KU: Yea, it's like a three minute walk and you're there

JR: For here. Versus even up on the hill or anywhere outside of this central part of what we call down-town Newark. Main Street is like right around the corner. So, this is ideal. Like I said, the University now owns, at the end of the street that's where the art building is, that used to be a field, and then there was a lumber yard and used to be a short cut brush when we were going to school. We used to walk, all the time, constantly; you'd come through this path and down through the railroad tracks. We were constantly walkin' on these railroad tracks going to and from either down town, or to school, or to go to Main Street and go to the movie theatres or to do some shoppin' or whatever. And it amazes me, we never had anyone, you know, get hit by a train or anything like that. It just started recently that things started happening. I mean real recently, like the years into the 2000s. Where we grew up, I mean, kids, you'd just see us from the neighborhood and we'd all walk to the elementary school, or to the junior high school, never got hurt. And these university kids, you see someone gettin' bopped. Or, you know, it just started. That was kind of strange how we used to do that. Walkin' that path, every, I mean, that was kinda like, it was a given shortcut. Every, I mean, even grownups, we'd shop going down, walking down there to go to Main Street. Walk down the railroad tracks and through the University of Delaware and hit Main Street constantly. That was like a path to go to school. It was pretty neat and when I walk through there now, it's just sort of different, but. I mean, it's still the same buildings that are there, but it's so different. I mean, you guys, the university really has expanded since I've been around here, which is a good thing, I mean, you know. I don't know what else I could say mom, without this runnin' on.

KU: That's alright. I guess just one, one question. Now that you kind of, that you know that the monument is really supposed to be more of meant for the community and not just for the lodge, are there any things that, anything you want to say just about what you liked in it, or what you disliked, or messages you'd want to see in something going forward, or you know, obviously, hopefully we can be in touch and, or I can give you my e-mail you can, or my phone number and you can send me any thoughts you have or with any of the other people I'll be talking to, but.

JR: Gotcha. Yea, I mean, I think they, from when I looked at it and saw some of the things, I think that they really tried to capture, you know, some of the things that were essential for us, and I thought that was pretty good. Like I said, it was just, I guess the quality of the construction of it. But then, the trees were what kind of throw us off. You know, the top of them, other than that.

MR: Well, I just didn't understand it myself. 'Cause I just thought it was something for the lodge, and I never, I wasn't ever associated with the lodge. So I just really

didn't understand what it was all about, when all they said it was a monument for the lodge.

JR: Well I know they had things, like the one that sticks out was the football player from Newark High and wearin' number 26, and my brother wore that at one time and I know some other folks from around her wore that number. But I think they were trying to capture, I guess different elements of the old, of the community. Because if you get up there and look at it, it's not like its specifying something for the lodge, I mean, if you look at it there are different things on there. That's how I take it, I mean, that's my perception, and everyone has a different perception, but. When I looked at it and I saw all the different things that were on there, I see, you know where they really tried to capture some things that were essential to the community. But I guess, those trees is just what threw me off, till they started painting them.

KU: Yea, I think those were originally a mistake in the design.

JR: (laughs) Oh man

KU: Yea, I've heard a lot about those from a lot of people. I think that was a mistake, like I think it might have originally supposed to have been columns.

JR: (Still laughing)

MR: Well palm trees, I didn't know what it was. I just didn't understand.

JR: (laughing) I've heard some things that I can't describe on tape. Oh man, yeah, but then they started painting the trees, the branches and the trunk, and I guess the green for the tree leaves, and then we started to understand that they were trees.

KU: I think that it was, I think, from what I've understood from the people designing the monument, that it was a, that they were supposed to be more of a pyramid or cone shape. Like some, I don't know why they put that on top, but the shape didn't end up pouring correctly, so then they kind of needed to do something to, yea... so that's what I, that's what I've heard.

JR: Yea, well, I mean, it was a good effort. It's like they did an oopsie and then they had to

KU: Exactly, to fix it, exactly. Any thoughts on where you might put a monument, somewhere in Newark?

JR: Well, actually...

MR: Well, where would we put it?

JR: Pretty much, puttin' it where it's at is, 'cause that's the only thing that's really left, other than those three churches that I mentioned, I mean, in all fairness, and then, you know, the Wilson Center, but that's owned by the City of Newark. That just has Uncle Inky's name on there by name, but it's now a community center. It just has his name, and that's good, but that's just a building that the City of Newark now uses to generate revenue for different programs ranging from dog obedience classes to karate to churches to everything that they can rent out, I mean.

MR: Well, where would they put another monument?

JR: I mean

MR: All these things, homeowners, people there that are renting their homes, they're not going to have you put anything in their yard.

JR: Maybe go around the corner and look at them steps and see what you can do with that, I mean, I don't know, I'm just saying, but to be honest

MR: But that's somebody else's

JR: Yeah, the people that rent it. All you have to do is take a sledgehammer or a jackhammer to it and it's gone. That's not really hard to get rid of if you really want to, but.

MR: Yea, but, whoever owns the place would have to sanction that, you know

JR: Oh you mean to bust it up, or you mean to do something with them steps?

MR: To put a monument

JR: Yea, I don't think they would go for that, I don't think Mr. Renter would let us put a monument in front of his property.

MR: I don't think there's any place, there's no place around here that's vacant that would

JR: I mean, I don't think so, I don't think so.

MR: What I'm saying is, everything's gone

JR: Like I said, I mean, and quite honestly, that's the only place where it's at, somewhere on that property, and that's the only place really, I mean, that's the only place that I see that was a, I could say a magnet or a drawing card for people that attended all these three different churches. I mean, that's the only place that would be fair because if you put it at, well, Pilgrim's not in the community, it's a new church at the end of the street but that was, original, Pilgrim.

MR: That's, that's out of the community.

JR: So, I mean, and it's not fair to just drop it on the churches. But without those three churches, without those churches and without the lodge, that is the only things that are remaining other than the private homes. Huh?

MR: They're the only, that are really owned by the Afro-Americans, are those three churches and the lodge.

JR: Yeah. I mean, that's it. I mean, that is it. That's what's left. And that's what comes back to when they, like Pep, he just happened to be around when they were reaching out. I mean, and it's good that he was, you know, I mean so, but even Pep understands that there are folks that know a lot more than him, and there are folks that know a lot more than I do. But, to answer her question again, where would I think of it, there's, I mean, that's the only place in my mind that really is smack-dab right there, right there where it's at. Somewhere, I mean, that's just my opinion, but that's the only place I can really see that would be, that's connected, where every folk that would have been connected to this community, that's still around. Now that, you know, like I've said, you can almost count on two hands and a half how many folks that are still in these properties, or the properties that are around here, that are still here. Like I said, my mom's, I don't think you will find, and I mean, I'm not sayin' it in a bragging sense, but I don't think there's no one else that can say they've been where they are today for sixty-plus years. Right now, that are even from the folks that were, well, Mr. Fats, how long have they been on New London? Where they there when you guys were here?

MR: No, that's where Mrs. Coats used to live. Mrs. Coats used to live there.

JR: No, you know what I mean, because I'm not trying to be bragging, but I'm just saying I don't think there's anyone left. Who? 'Cause I can remember there was a house on this side and a house on this side.

MR: A duplex home. It was, that's where Mrs. Coats who went to Pilgrim.

JR: I don't know

MR: Used to live there, but that was before you were born.

JR: Well, I mean, I'm just sayin, who else? Because even when she talks to Marva now, they were, that house wasn't around when you guys were still here on Church Street. That house was built in, where Miss Myrtle lives, that was like

MR: Oh yeah, that was

JR: You know what I mean, so I'm just saying there's nobody that

MR: Over there in Terry Manor. When they started Terry Manor, what year was it? I don't remember

JR: I thought I heard '55 or '56 or something like that. I was born in '57, maybe it was '57, I don't know. And like I say, and even still, there's only Miss Padel, Cousin Bubble, and Poodle's family that are still there that are original family members that are in them houses. But, for anyone, the more I think about it, you know, my mom is the only one that can really say she's been where she has been 60 years or more, I mean, anybody else, I mean, on that same property. 'Cause I don't know where Mr. Fats used to live before he came up

MR: I don't know where

JR: You know what I mean, so everybody else, you are the only one. You are the only one. Now that I think about it. I say that with pride but, I mean, we've been here, like I said, sixty years, and that's literally been my back yard, the lodge, and like I've said, my dad was a member. I'm unofficially affiliated, I mean, I'm, cause literally even for me the folks that grew up in this neighborhood, none of them had to actually live right behind the Elks Lodge like my family has, even though we're from this community, when things would happen and they would start, and then they would end, well, folks would leave the lodge and go to their various homes in this community, whether it was on Terry Manor, or whether it's on New London Road, or whether it's on Ray Street, but we were always still here, you know what I mean. This lodge is, so we've had to endure, a lot of the things that have happened at that lodge or, you know, or associated with that lodge. Or there can be some of the folks from our community that may have created some scenes at that lodge. But then they would leave and go to their various homes, like I said, on Terry Manor, or Cleveland Avenue, or Ray Street, or New London whereas we were always right here. You know, I can remember getting in trouble one time where there was an accident up on Cleveland Avenue and I just ran up there and I'm up there and everyone's around and someone comes through the

crowd and hits me and it was my mom, you know, and I, that's how close I was to everything, and then I had to just turn around and come back this way. I remember things like that, but I'd say growin' up here, even growin' up here the folks associated with that lodge still didn't have to endure the things that on went with that lodge that our family growing up and, like I said, we're still here 60 years later, so. I say it with pride, I mean it's, like I say, I wouldn't give up where, growing up like I did or even where I did. This has been an oasis for me personally, so. You know, I wouldn't change anything. But the changes have come. And that's for sure, it's not like it was, but.

MR: Yea, they have changed.

JR: But I wouldn't change anything.

MR: The young people weren't allowed to stand on the corners. And now you see the students walkin' around all, every hour in day and night. All hours.

JR: Yea, it's different. I'll come out from where I'm at to check on my mom. I might come in the morning, like 1 o'clock or 2 o'clock in the morning because I know she's living right smack here in the university town or the lodge. But, you can come here and it's almost, it reminds me of being in New York in a sense because there's always something happening. There's like girls walking on the street or guys, or might be barbecuing there grill, I mean, nothing wrong because that's the way it is, it's college. But it's, like I said, this town doesn't really sleep when school is in session. And I mean I don't mind that, but I just, because of, now I know that like my mom has seen people throwing things at that monument or just things. That's why my concern is just because of, for my mom's actual well being because she's still here. Like I said, all the rest of them are not here and their families sold their properties. But she's had some good, I mean, like I've said, the students really never bothered her. There's been some incidents where some guys may have drank too much beer and couldn't find the right bathroom or something, I mean, other than that, that's the only part of the college life, but the noise never bothers us, or her. And like you hear the University of Delaware band practicing. I mean, growing up even, back then I can still remember, that brings back memories cause you can hear things like that. Or the clock that rings on every hour. I don't know where it's coming from, but I still hear it.

KU: I think it rings in Memorial Hall.

JR: Oh, okay.

KU: It's like one of the center buildings.

JR: Gotcha. But even growing up, I mean, those bring back memories for me. Like I said, it's the same old University. I remember how the University of Delaware we used to call the security "toy cops" because when I grew up all they had were flashlights night sticks, you know what I mean, that's it, and that's how they patrolled the University. And we growing up used to call them the "toy cops." But now they're full-fledged police officers and they can arrest you and they got guns and they got bullets and I mean, you know, even if you're not, they can stop you right on, anywhere and hold you until the city people, the police come. But like I said, when I was growing up they were just security guards and guys used to chase them I mean, you know because they only had a flashlight and a night stick. But, yeah, times have changed, I mean, like I said, for the better. I don't know what else, unless you there's any more questions that you might want to think of, I don't know, mom.

MR: No. I'm just trying to think of where else could they put a monument other than the Elks Lodge. That is the only...

JR: I mean that's, I'm very serious about that... Other than the Elks Lodge, I mean, it would either be the Elks Lodge, somewhere on Mt. Zion, or St. Johns, cause that's all that's left in this community. Cause even Pilgrim has moved down on Barksdale. You know, so, I mean to get it right. Maybe the lodge can be, you know, can come across some money where they can beautify their building structure to coincide with a good monument. But, as far as location, to capture the community that's the only where that I can think of, because there's nothing else left. The lodge and them churches. You know what I mean. People like my mom and other folks that may have their properties still, Yea I don't know where else, mom. I mean, there really is no other spot that I can think of.

MR: There is no other spot. It's all been taken.

JR: Laughs. Yea, you've got a point. Wow. So, I don't know what else. I wish my dad was here, he could, I mean, that's the one, I wish he was livin' cause he could

MR: Yea well, he was born and raised here. He would know more

JR: Yea, gosh darn

MR: Even though, he still wouldn't know where to put a monument because

JR: Laughs

KU: Cause there's still no where to put it

JR: Yea, wow. I mean, yea. He was definitely a member there. Like I said, there was a couple of times he served as the “exalted ruler,” is that the name. And that picture right there is a picture of him riding down Main Street, him and his brother, my uncle Charles. That was in the Newark Post, that was a picture of them on Memorial Day. And they were in the Memorial Day Parade that year. And that him, he’s the one that built this house, orchestrated building this house. He was a World War II veteran. In fact, he was one the World War II veterans that got his, that recently got his high school diplomas because there were those guys that left during that period of time from all over the United States and went to the World War. And then they returned and some of them went back to school and some of them went on with their lives and started working, so they never finished their form of high school. Well my dad was one of the recipients and I was glad he got it before he passed, but he got his high school diploma from the World War II veterans that they gave them to because he was one that left senior year, and think that after football season, and then he went to the war, and came back and bought the property that’s now our yard over here. And there was a building on it that they turned into our home, and that’s the first house, home that I remember. And this lot that we’re on, he bought that from another person. And when he built this we had to tear down our old house.

KU: Right.

JR: But even, even then, looking at what’s happening with this rental situation. Well, our old house was a building that, what was it mom before? Was it, like a bar, or was it a club?

MR: No, it was a pool hall.

JR: It was a pool hall, okay.

MR: At first. Wilson’s Pool Hall. George Wilson’s brother owned it, at first. I don’t know how George got it.

JR: Yea, well that’s who my dad purchased this property from, George Wilson that they named this center from. It was a building that was a pool hall and his brother, my uncle Inky’s brother, Roland or one of the other brothers

MR: He was a doctor out in

JR: Indiana

MR: Indiana

JR: Right. So, that was in 1946 my dad bought that for 4,000 dollars and he turned, but over top of the pool hall there were two apartment buildings, or two apartments. And my mom and I guess we used to live on the top. And my dad and Mr. Sam Watson, Mr. Fats, turned that pool hall into our first house and turned that. But to make a long story short about this rental situation now, when my dad built that house, he had to promise the City of Newark that he was gonna tear that, when he built this new house he had to promise that was gonna tear that building down. Well now it would be pretty cool to have those two apartments and the bottom, with what's happening now, you know we could be

KU: It would have been perfect

JR: Yea, he could have been renting, you know that building out and living in this one. But because of the size of the lot, my dad had to make an agreement with the city to, you know, tear that building down. And so now, when I see what's happening in this day and age, that would have been so perfect because that was a building with two apartments and a bottom. Well, that was our house. It was three bed rooms. You know, that was our first house, so. So, when you step outside of this, about this far off of this building is where our old lot is. But if you look, when you pull up and looked at, this looks like one yard, so that's how.

KU: Right.

JR: But the county government knows because my dad and mom have been paying taxes on both properties, so. But it worked out, it worked out for us, like I said, once again. I was blessed to be where I was, and be born where I did and grow up right where I did, and have access to the things I did, whether it was the University of Delaware's facilities or the little leagues that were around this area, you know, things like that. We had really, especially when I got away from Newark and saw how some folks didn't have it like we did, so I was blessed, so. I don't know what else I can say mom.

MR: You just said it.

JR: Laughs.

KU: That's great, that's really great. Thank you so much.

JR: You're welcome.

APPENDIX C: PEDRO SWANN SR.

Pedro Swann Sr.

1/17/2009

Interviewed by Katelyn Uehling

Transcribed by Katelyn Uehling

Part 1

Katelyn Uehling: Okay. This is Katie Uehling and I am here with Pedro Swann and we're doing an oral history interview. It is January the 17th at about 2:15. Okay, I guess we'll just start with an easy question, just what do you remember about growing up in Newark that you'd like to share?

Pedro Swann Sr.: Starting as a very young kid in Newark, the most of the things that I remember are the people that were very influential in our neighborhood at the time. Probably most people know him by George Wilson but we all in the community we called him as Inky Wilson, and he was very influential in how he build a lot of homes, a lot of old homes he would tore them down and he built new homes and stuff. So he tried to keep people in the community that grew up here. Also Mr. Bobby Saunders, who had the barber shop, you know, he was very influential. A lot of the news in the neighborhood got out through the barbershop because the News Journal, you know like I say, by the time it hit the street it was old news. There's just so many people, like my grandfather, Horace Swann, Mr. Irving Wright, Mr. Dave Lewis, all these people, you know, they just influenced so many people in our neighborhood, like people that like to hunt, these guys did a lot hunting together. When I grew up it was called Green's Field, and now it's where the University of Delaware high rise is, but that's where we got most of our food from. Because these guys went over and hunted deer and they hunted pheasant and they hunted quail, stuff like that, and that was stuff that would hit our tables, you know. There wasn't a whole lot of market food back in the days when we were kids, you know, like these guys went out and hunted and we ate what was ever killed or something like that. Most of us had our own little gardens in our yards, which we would grow vegetables and then our grandmothers and our mothers would can the goods and put them down in the basement, so we always had stuff to eat like that. Pretty much it, but like I said, there were a lot of influential people, there were a lot guys, that myself that I tried to emulate people that played sports because they were the guys that I, that we looked up to. And then at the time we

had places to play and stuff, that were close by our homes so we didn't have to go too far away to play sports, like down off of Church Street there used to be a field there now I think the University of Delaware's got a parking lot there. But that was called the Big Field, that's where we would play baseball and football. Then sometimes we would go up to the old New London School and then play baseball and football up there. But basically we had, you know, we did things within our own neighborhoods and stuff like that and we enjoyed it. We had fun.

KU: Where did you go to school, and what do you remember?

PS: I originally started school at New London Road School.

KU: Okay

PS: Which is the George Wilson Center now.

KU: Right.

PS: I went there 'till fourth grade. And then they had, that's when all of the schools integrated. And, I think it was like in '55 I started at the Central Elementary, down on Academy which is another building that the University of Delaware owns, I don't know what it's called now. So I went to Central Elementary, then I went to Central Junior High School, which is right next to it. And I went there 'till 8th grade, and then my mother remarried and I moved to Wilmington and I went to school at the Warner Junior High one year, and I hated it. I hated being in Wilmington because growing up in Newark it was more of a country atmosphere. And being in the city, I didn't like it because it just seemed like the attitude about everything was different in the city. So then I came back and lived with my grandparents and I went to Newark High School for 10th, 11th, and 12th grade. Then after that I went away to college at Delaware State, which was college at the time and now its university. And I went there until I left school in '72 because I started a family and I needed to take care of my family more than I did to play football or baseball in school. And then I went back to school later and got my associates degree in chemical technology and I was a chemical technician for the du Pont company for 25 years.

KU: That's great. What can you tell me about Mr. Bobby's barbershop? I've heard bits and pieces about it and I'm kind of trying to pull the whole story together, especially for these applications.

PS: Mr. Bobby's barbershop was a place, it was a place for information. But Mr. Bobby was so influential because when I can remember when I was like 10, 11, and 12 years old, he would get all the kids in the neighborhood together and start a baseball

team. And he would take us all around to Elkton, places in Maryland, up into Hockessin. He took us places to play baseball. Besides that, Mr. Bobby was a fan. He loved sports, I mean, you could go into his place, the barbershop, and talk sports all the time. Usually the old guys in there talked about boxing, that's all they thought about was boxing. Then some of them liked baseball and they talked about the Dodgers because the Dodgers were the first team to have a black player on it. And I think a lot of guys were Dodger fans back then when that happened because of Jackie Robinson. But like, if you wanted to know anything about sports or anything like that, you went in the barbershop and that's all they talked about. And, you know, Mr. Bobby cut our hair too. Mr. Bobby Saunders, his brother, Mr. Jack, and a guy by the name of Arswell Watson. They were the three barbers in there. Arswell wasn't in there during the weekdays because he worked for the bank of, I wanna say, what, the Farmers Bank of Delaware, he worked for them during the weekdays. On the, on Saturdays he came in there and cut hair. Sometimes he cut hair in his home too. But basically, it was a place for information. I can remember Saturday mornings going in there, and they always had a checker board in there. And if you played checkers against someone and you won, you got a free candy bar. So that was a way of getting' free candy too. I got pretty good at checkers. So, we'd go in there and play checkers or get a haircut or whatever, and then you'd hear all the old guys talk about sports and everything, so, it was just a, I mean, I could see sometimes 15, 20 people being there that didn't even want a haircut. Just to get in there and talk about sports, and some kids just goin' in there to play checkers to get the free candy, cause if they won. So, it was a good place, plus it was across the street from me too so it wasn't far too run or walk or anything like that.

KU: So you lived on...

PS: I lived on New London Road.

KU: Okay

PS: I lived across the street from the barbershop

KU: Okay

PS: I lived on 67 New London Road.

KU: Okay. And that's when you were with your parents or with your grandparents?

PS: Well, my mother lived in the house next to us, 69.

KU: Oh, okay.

PS: My grandfather owned both homes. But when my mother remarried and moved to Wilmington, my grandmother and, my grandfather was renting that house out to someone. A Miss Kate Wilson. And (laughs) that's the only person, she used to be tough, Miss Kate did. And Miss Kate, she lived there by herself, and what she did was, I know some people that came to work at Chrysler from, moved here from Detroit, she used to cook their meals, the guys, and pack their lunches for them.

KU: I heard a little bit about that type, that people used to have their own cooking businesses.

PS: Well, well right next to the Elks Home was a place called the Hens Nest, and it was a community center. But overtop on the second floor they had rooms up there. So guys like Mr. Freeman Williams, Mr. John Blackwell, my stepfather Clarence Whigham, they lived up there because when they came here from Detroit, when they opened up the Chrysler plant in Detroit, well it was a tank factory first

KU: Right

PS: They made tanks. And then I guess Chrysler bought it to build cars there. And so what they did was brought people in that already knew how to, I guess, knew how to make cars and stuff in Detroit. And so these guys, these, I remember these, the main three, Mr. John Watts, he also worked there too. But these guys came down from Detroit but they needed a place to stay. So they lived over the top of the Hens Nest in that community center and Miss Kate would fix their meals for 'em. So when they would come home from work they would take their showers, go over there and eat, and then she would pack their lunches for them for the next day to take to work with them. I think that's how my mother met my stepfather. (laughs) Like I say, there was a lot of historic places around here that we got. I can remember my cousins, when they were young, they had like little social clubs. Well downstairs in the Hens Nest, which is like I say, a community center, they used to have dances. They had their own Sadie Hawkins dances where they marched around the streets and stuff and then they'd come back and have a dance there. A lot of things, a lot of wedding receptions used to be there. The church that's out on Old Baltimore Pike, they started their church there. Most of the, a lot of the people that moved here from Virginia, they started their church there. Mr. Jake Hubbard and all of them, they started their first church there.

KU: Which one is that?

PS: It's Iron Hill

KU: Oh, okay

PS: It's a church that's out in Iron Hill now

KU: Okay

PS: Well, the original church started right there in the community center. They used it out on Sundays. So I mean that place got a lot of work.

KU: And then when they got a building out in Iron Hill they moved out there? Or

PS: Well, they moved somewhere. I don't know where they moved to the first time. But then they built that church out there.

KU: Right

PS: But they went somewhere else before that because they tore that community center down and that became the parking lot right next to the Elks Home which has got the fence around it now.

KU: Right. When about did they tear it down?

PS: I wanna say somewhere... see, I was pretty young then, so. I wanna say somewhere around 1960.

KU: Okay

PS: Maybe even a little earlier than that.

KU: Okay

PS: But around, probably around the early '60s, right 1960 they tore it down

KU: And that was, was that a decision by whoever owned it, or they sold it or...

PS: Well, I think, well I think the building was pretty old. And if they didn't take it down it might have feel down.

KU: Okay

PS: Yeah, and it stayed down. Empty. As a matter of fact, George Wilson was the one that tore it down

KU: Yea

PS: Because he had a whole

KU: Right, demolition

PS: Demolition company, yea.

KU: And that's where he built a lot of houses from, like in Terry Manor and stuff, right?

PS: No

KU: From things he saved

PS: They were built before that place was torn down

KU: Oh, okay

PS: Yea that was, that was in the early '50s

KU: Terry Manor was?

PS: When he first started Terry Manor, yea.

KU: That was a date I was trying to figure out exactly when that was and I've been struggling

PS: That was, I would say that was, he started that around somewhere in maybe '53, '54, Terry Manor.

KU: Okay

PS: Because we lived over there for awhile.

KU: Oh, okay

PS: Yea, we lived over there for a while. I mean, they rented a house over there and lived over there for awhile. And then my stepfather, he moved over to Wilmington.

KU: Right.

PS: And then a lot of them, like Mr. Freeman Williams, what they did was they rented a house over there it was John Blackwell, my stepfather, and Freeman Williams. When they moved out of the Hens Nest they rented a house over in Terry Manor. And I think it was a three-room house, so each of them had their own

KU: Had their own bedroom

PS: And then Freeman Williams bought the house next door to the one they were renting. And then John Blackwell bought a house out there on route 72. Out there, I think it's called the, well or where it's at now, the house that's there now, I think it's maybe the Montessori School started out there or something? It's a house out there, because, as a matter of fact he didn't buy that house either because my grandfather, my uncle owned that house so he was renting it from him. So, you know. But maybe you better ask questions. Laughs

KU: Yea. Can you tell me anything else about Terry Manor, just Terry Manor in general? I'm trying, the places, you know, I said we're trying to apply for in general are Terry Manor, Mt. Zion, and the barbershop.

PS: The thing about it was, Terry Manor was the place that we played as kids. I mean, we used to go over there and play war games, because it was real hilly. And we used to go over there a lot and just play there as kids. And then I guess, well you all call him George Wilson, but we always called him Mr. Inky.

KU: Right

PS: And he started Terry Manor. He built Terry Manor. He put the first house down there right on Corbit Street, and then he just came right on around and went right on up into the hills. Because my Uncle Perry, and I think Miss Myrtle Bond is that first house that he built. And that was, Uncle Perry, we always called him Uncle Perry, I don't know if he was related to us or not, because I always knew before he bought that house he lived with my great-grandmother. And it was, everyone else in the family called him Uncle Perry, but you know, I kept saying, but my whole family is Johnson's and Swanns, where did Bond come from, but you know?

KU: Yeah

PS: Yeah, we called him Uncle Perry. And he bought the first house that Inky built. And then they came right on and around and went right on up into the Terry Manor up in there. His house up in there. And all the James's, and the Patricks, and Stephen Lane, and all them people, they bought houses. And Mr. Hadley Lane, and Roy

Matthews and stuff, all those people, like I said. So I wanna say somewhere probably about '53, '54 he started Terry Manor.

KU: Okay. And are most of those houses still standing? All of them?

PS: Mostly, just about all of them actually, yup.

KU: All of those ones are, okay. Because I know that there, a lot of people have talked about them

PS: But they had to do a lot of work on them see. Because I can remember being a kid, because he put all of the heating in the floor. So, so all the heat, and they had hot water that ran through the pipes in the floor to keep the, and you know heat rises. But the thing is if something went wrong with one of the pipes you had to tear the whole floor up. So I'm pretty sure people put other heating units in later.

KU: Okay

PS: But that was an idea he had that if you heat the floor and hot air rises you know, you wouldn't have to put fans in. Just let the water circulate.

KU: Right

PS: But what happens is that, expansion and contraction really does damage.

KU: If you have a problem with the pipes

PS: And he didn't ever thought about that. And then when something went wrong with the pipes, you had to tear the whole floor up just to find where the problem was at. So then I'm pretty sure people put in other heaters in, and other grades of heating in there because there was no air conditioning in there either. But I don't even remember that much, but I remember you couldn't lay on the floor because the floors would be too hot.

KU: Really

PS: Oh yea you couldn't walk on the floor barefoot, they were so hot.

KU: And how long do you think they had, they were heated that way? For awhile?

PS: Well, I don't know how long because, you know, we don't even, when we were

staying we only, they were renting then you know when we went over and stayed. And then my stepfather moved to Wilmington and the other people they moved out, you know.

KU: Right, okay

PS: And somebody else probably bought the property.

KU: Okay. What, one thing that I've been hearing bits and pieces about from people, but, what the interaction like between your community and the rest of Newark, or your community and the University? Did you have much interaction, or...

PS: Not too much. I can remember being a kid, you know, different people at the University of Delaware treated me good. They knew I was, I loved sports. So, I used to go down there, I mean go watch them, like after school I would go to football practice. Because, then they were down at, what was it was called, Frasier Field then. But ya'll gotta know the name for it over there, where the center is up here off of

KU: The Bob Carpenter Center

PS: Well the Bob, not the Bob Carpenter Center. It was called the University of Delaware Field House

KU: Oh, the Field House, okay.

PS: That's where the first field house was.

KU: Okay.

PS: Which was up off of North College Avenue.

KU: Okay.

PS: I used to always go over there a lot and at the time when I used to go over there, Dave Nelson was the football coach and Tubby Raymond was the backfield coach and Jimmy Flynn was one of the backfield coaches. And I got very close with the football players, you know, and stuff like that. So I would always go out there and watch them practice, go to the dorm rooms. These guys treated me really great. Guys like Mike Brown, Joe Slabogen, all these guys. They were fantastic athletes. And they took me in because when I would play sports, you always had sales, and stuff like that. You would sell candy and stuff like that. Well, I would go to these guys, and they would buy everything I had. Because they always tried to help me out, you know. And I met

so many of the football players. And plus at the time my mother was cookin' at the University of Delaware. And a lot of them guys, well, my mom was a pretty good cook. And she mostly cooked at the old Kent Dining Hall. And that's where a lot of them

KU: That's where I always used to go.

PS: That's where all the players used to go there. All of the football players used to go there. And then they moved her over to one of the other dining halls over behind the student center, and then she went over there.

KU: Russell maybe?

PS: No, it was a different name.

KU: It probably had a different name back then.

PS: Right behind the student center.

KU: Okay.

PS: I can't remember what the name was, it was something. And then my mom cooked over there. And they moved a lot of the athletes over there too. So I got to know a lot of the guys, the sports players and stuff. Like the basketball, when Herb Wtiuski (?) was the coach. And Tubby Raymond was the baseball coach when, at that time, he wasn't the football coach. I got to know all those guys. You know, I'd be the batboy for the baseball team when they had home games and stuff like that. So I got to know a lot of coaches and a lot of coaches knew me. So, as far as my associating with them guys, I had no problem because they liked me a lot. I mean, security would be running other guys out of the facility because, but they would let me stay because they kinda liked me. I mean, like I say, I got involved and stuff like that, like being the batboy. You don't know nothin' about Frasier, from when they had Frasier Field

KU: Not much.

PS: 'Cause the baseball field was up there, and that's where they practiced football. Even though they played at the stadium down there, which is still there at the same place, they played baseball games up there. Well, if foul balls went up on the roof, they lost 'em. So I could climb, and I'd climb up there and get foul balls and stuff like that. Plus I used to go, they'd have the indoor track meets up, they used to have them up there. And that's where they used to play the basketball games up there too.

Before they built the Carpenter Sports Building down on South College Avenue. They used to play the games up there at Frasier Field.

KU: Okay. Did you play almost all sports or did you play

PS: I tried to play every sport I could.

KU: Play anything you could.

PS: Well, like I said, I would go to the track meets. Like Mike Brown ran track, a lot of the guys ran track that played football, and I got interested in track. As a matter of fact, I'm trying to think of the guy's name. There was a guy, Lee... Lee something, ran track at the University of Delaware, gave me my first pair of track shoes. He was a distance runner though, he ran 800 and the mile, but I was a sprinter, but he gave me my first pair of track shoes. He said "hey, here" and he gave them to me. And there were these guys, like guys on the shot-put like Larry Pratt and those guys. I mean these guys, they treated me really good. Like a little kid, 10 or 11-year-old kid comin' around, and they taught me a lot about sports and stuff. How to do certain things correctly. So these guys were influential, Johnny, like Mike Brown and Johnny Wallace. As far as playin' football, these guys, I mean, they were really good to me. And they treated me good and stuff like that, they used to come to my games on Sundays. They would say, where are you playin' at?" and I'd tell them where we were playin' and they would come to my games and watch me play. And it made me feel good, you know, that these guys thought some much about me to come to my games. A lot of them would give me tickets to the Delaware games. "Oh, you wanna come to the game on Saturday?" "Yeah, I do." "Okay, well you come by my room on Friday." 'Cause they get complimentary tickets, players do. And they would give me a ticket or two, you know, so I could come to their games. 'Cause if they didn't give them to me I was gonna sneak in anyway. Even though at that time, I mean, like I said, it was tough back in those days, I mean, there wasn't no well-fare or nothin' like that, so if you didn't have it you just didn't have it. And, like I say, and Delaware used to have what they called pigskin tickets. And you don't know anything about that. But, like where they stadium is, all the way down at the south end there used to have a wooden booth, and that's the only place where you could get a pigskin ticket. And it only cost 25 cents, but I didn't have 25 cents back in them days. I didn't have any jobs.

KU: Yeah

PS: I didn't have a job, so. If I couldn't get a ticket to get into the game, I'd sneak in. Because I liked to watch the University of Delaware play.

KU: Did a lot of people, did a lot of, I guess, you know, kids, high school-age, work jobs, or try to work jobs, or not very often?

PS: Well back when, when I was a kid growin' up the only place to really work was Newark Country Club. So you'd go up there and caddy. So, if you carried a bag for 9 holes you'd make a dollar fifty, or if you go 18 holes you'd make three dollars. You know, so we all used to go up to the golf course and try to get caddy jobs. I mean, there was no place to really work, not back then. And mostly that's all we'd do. Or, in the winter time, we used to get some really good snows when we were kids. So what we'd do is when it would snow real bad, we'd get our shovels, and go out and shovel snow, and that's how we make money. Like, because there wasn't a lot of employment back in those days. I mean, because jobs didn't really got abundant until Chrysler moved here, excuse me. And then the University of Delaware started getting bigger and started hiring people. But it wasn't a lot of work.

KU: As time went on did more and more people start working for the university? Or just a few here and there?

PS: Yea, yea, well a lot of, especially a lot of the people who moved up here from Virginia. Because, Mr. Jake Hubbard was probably the first person I remember that moved, or maybe the Patricks. But anyway, I remember Mr. Jake Hubbard when he moved up here, and then he went to work for there and just about all his family worked for the University of Delaware. And the Patricks, they worked for the University, Mr. Patrick and Ms. M and them and stuff. And I guess the pay wasn't that great but it was a job, and probably better from where, back from where they moved up here from, you know, from Virginia. Because I've been down there a couple of times and it's very rough looking area, you know, it's all farmland. But University of Delaware, did hire a lot of the people that came up here from Virginia.

KU: And people that where here before just had different jobs? Or did they...

PS: Yea, they did things like work at NVF plant. Different places, a lot of people, the younger ones, went and got jobs at Chrysler. But like I say, things just got a lot better as they went because Delaware doesn't have sales tax, so a lot of businesses had moved here from other states because of the sales tax. Just like when all of those banks moved five or six years ago, you know, to get that tax break. But when I was a kid growing up, this was almost like still like farm area, Newark was. I mean, the University of Delaware probably the biggest thing going in Newark when I was a kid. There weren't a lot of businesses. And then Chrysler come here in the 50's, and then Avon built a plant out there on 273, and then, what do they call it, West Facco, a paper company, they went out there. And then things kept getting better and better and better. Then Motor Wheel come here, because they had General Motor in Newport

and Chrysler there, and it was a wheel company, they made the wheels for the cars. And then they got a place down in Middletown, that was a battery plants, they supplied all the batteries for the cars that were around here. Basically there wasn't a whole lot of employment at one time, until Chrysler started up, and then a lot of people went to work for Chrysler.

KU: Did anybody commute to Wilmington or did people basically stay in Newark if you were in Newark?

PS: No. No. It's, back then, from what I remember a lot of the guys, where I grew up, a lot of guys went to work at Chrysler. And then a couple went to work for GM, which is up in Newport, which is a little bit out of site of Newark. But basically, most of them stayed close to home.

KU: And you noticed that much of a, you were saying before, I don't know if we got it on the tape though, that much of a difference between being in Newark and when you moved to Wilmington?

PS: Well, when I moved to Wilmington, I didn't like it very much at all. But I had to go because my stepfather thought I was, my grandparents were too old for me to stay with them. And then, when I moved up there, and then the things that were going on up there I didn't really like. I didn't like the city life. In Newark, when you hear the ambulance or a police car go by, you jump on your bike because it's a big event, something going on. And in Wilmington it was constantly. You might see 10, 12 police cars a day going someplace. Because there was, it was a little too fast paced. And I didn't really like it at when I lived there, I didn't like it at all. And I told myself I didn't like it. And I didn't like how the attitudes where of some of the kids in Wilmington. Growing up in the Newark area, and being around the University of Delaware, when it come to sports, they take it serious. And I was a serious athlete. I always played to win. But these guys that up there, they didn't have the same attitudes that I did. And coming from the guys that I grew up with, and their attitudes, and then to see the attitudes of the city guys, they didn't mind just being out there, they didn't care if they won or lost. Like, I'd hear guys say stuff like, well, I just don't wanna get hurt. Well, I don't wanna get hurt either, but I was always taught that the more aggressive you are, the less chance you've got of getting hurt. And those guys, they enjoyed winning. I didn't enjoy winning. I mean losing. They guys enjoyed losing. I didn't enjoy losing, I like to win. And I had coaches that taught me when I was a young kid that, if you take the same attitude about sports as you do life, if you're successful playing sports you're going to be successful in life. Never try to be second best, always try to be the best. And that was just the attitude that I had, and that was what developed as I got older and older and older. But I got my bubble busted when I got to Delaware State. Then it was the same thing all over again. When I moved back

to Newark, those guys and I had the same type of attitude about sports. Then when I went to Delaware State and played down there, those guys didn't care about winning. They just, if they won, great. If not, "eh." That's how they felt about it.

KU: They weren't too worried about it.

PS: Yea. And a lot of the guys said, well I'm just here to get an education. I'm not here to win. And I'd say, why not win if you're going to get your education anyway? That's the way I felt about it. But, like I say, most of the people stayed pretty close to home.

KU: Okay. I know you said that you, you know, have moved away from Newark and you are in Middletown now. But do you notice a big difference between the, I guess, the relationship between your community and the rest of Newark? Between then and now? What, I know a lot of people talk about things being so different, and the times they changed, and that they were changing in the '70s and the '80s. What types of changes do you see here?

PS: Well, what I notice, see, a lot of the guys from my era, which is the late '60s. early '70s, I guess, you know, went away to school, got an education. I guess met someone. Got married. And, plus after not being able to find a type of job or home that they really want in the Newark area. Because, like, I know when I moved out, I wanted to moved back to Newark, 'cause my wife worked right up here at du Pont's out here right outside of Newark and I worked at the du Pont plant down there in Glasgow. But it's hard to buy property up here because every time something went on the market or whatever, the University of Delaware was buying it.

KU: They would buy it right away.

PS: Yeah, they were buying it up. And if they weren't buying it, then you probably know one of the professors here, he bought a lot of the property in Newark, Scorangelo. He just, matter of fact, I just saw that probably about a year ago he died.

KU: Okay

PS: But he bought a lot of property up here in Newark. And either developed it, or then sold it to the University of Delaware. I don't know what he did, or how they. But like I say, anytime anything went up for sale the University of Delaware just jumped right in and bought it. And, like I say, I'd love to come back to Newark but then you could say, people are just movin' out and not comin' back. Or goin away, goin' to school or whatever and not comin' back. Or not being able to come back. I know that the University of Delaware is where my brother Pepper lives, they've made

him quite a few offers on his house. And my cousin who lives right next door to him. They're the only two people that are left. The rest of the people sold out and moved out, on Ray Street. And then over the hill, what we call that's Dump Hill, over the hill there my other cousin, she lives there and the other people down there but they just said well hey, we're too far in life to start all over again and buy another house. So they're just gonna I guess live their lives right where they're still at.

KU: They're right...

PS: Over the hill, on... down on Ray Street but just over the hill from where Pepper's at.

KU: Oh, just down a little bit.

PS: Yea. Like the first house is Mr. Dave's house, and then my cousin, Elaine, and then the Green's and then the Ricks.

KU: Okay. So there's still a handful of them there, but not really that many.

PS: Yea. And like I say, I don't really come back to Newark like I used to, because the only person I got left is Pepper. 'Cause my other brother died years ago, and so it's just me and Pepper. And Pepper has no children. And then my children are all grown now, I've got five grandkids now.

KU: Wow, that's a big family.

PS: Yeah, that's why I went to the oldest grandson's basketball game. That's why I was late gettin' here. Well, not late getting' here, but that's why I had to push it back.

KU: Right

PS: So come on, Katie. Ask me some questions!

KU: I know (laughs) I'm thinking. So, what do you think, and I know it's a little bit different for you since you're not here, but do you think that the rental, I guess you said that one of the professors was buying houses and building on them. Do you think that the rental housing market is negatively effecting?

PS: Without a doubt, because, I don't know, at the bottom, like if you came where Pepper lives, have you been to where Pepper lives?

KU: Mm-hmm, I've walked down the street

PS: When you get to the bottom of the hill down there, when you get back to London Road,

KU: Right

PS: there's a row of houses right there.

KU: Yup

PS: Well, I had a friend of mine that was livin' in one of those houses. He was only payin' like 350, 360 dollars a month rent. Well, I guess the person that owned the house decided they wanted to sell it. And some guy came in and bought the house, did a little bit of work on it, but he had three bedrooms. He was charging 300, well actually \$900 rent a month. So each person, like if you've got three individual people they could

KU: I think one of my friends live in one of those houses.

PS: Huh?

KU: I think I know people that live in one of those houses. They live somewhere on Ray Street.

PS: Okay. Well, the things about it is if you had a single family was in there they would only be payin' 350, or 360. But then when you can get three students in there, and plus I can understand, because it's still a bargain for a student, \$300 a month.

KU: It's not too bad, it really isn't. It's a lot less than living in the dorms to rent a house like that.

PS: Oh yes, yes easy. I know 'cause I've had two sons go to college, you know. Of course one son, he was on scholarship, but the other one, I had to pay. So the thing about it is that, you can't fault somebody for coming in and buying property and then renting it out. So, I don't know what the rental is up here now, but I know you don't anybody staying here that's renting anymore. And say back then when we were kids, like when I was a kid Mr. Bobby Saunders had a lot of houses on New London Road, and he used to rent them out. 'Cause his wife was a school teacher. And what he did was he bought property, and he invested in it, and he rented it out. All the, you know where Mt. Zion Church is?

KU: Mm-hmm.

PS: Across the street? All them houses that he used to own like a whole row of houses, and he used to rent them out. A lot of people used to live in his houses. He had a lot of property, 'cause my grandfather used to do all of his maintenance work for him.

KU: Okay.

PS: And my grandfather did plumbing, and brick laying, and carpentry and stuff like that. And plus they played penuckle together a lot. Because my grandfather loved to play penuckle and Mr. Bobby loved to pay penuckle. And the things that he did in that neighborhood, and that's why I couldn't understand it, because he never had children. But he did things for other people's children. He was good to us. I used to go over, like in the evenings when he would close up, and I would take out his trash out for him and stuff and he would give me things. He was a good man, good man, I liked him a lot. He was well liked in our community.

KU: I've heard a lot of great things about him, from the people I've talked to. Did he have a co-op too at one point? Or another shop?

PS: His brother did.

KU: Oh, his brother did, okay.

PS: His brother had the beer garden

KU: Okay

PS: Called Jack's Beer Garden.

KU: Okay

PS: Which was, just, it was like the local watering hole.

KU: Okay.

PS: Because there were only two places where you could drink. It was either the Elks Club, or Jack's Beer Garden.

KU: Okay

PS: We used to go to Jack's Beer Garden, but

KU: Where was that located?

PS: That was, well, see, on the corner of New London Road and Cleveland Avenue, Mr. Bobby Saunders had a store.

KU: Right, oh okay.

PS: He had a store. He had a store right there on the corner.

KU: Okay.

PS: With a gas station and everything.

KU: Right

PS: And then on the other side he had a place where he had a jukebox and pinball machines. And see that was called the Chippy's Joint. They used to have like little dances and you could play music, and you know, juke box, or pinball and stuff like that on that side. And then there was a driveway in between them, and then there was the liquor store. I mean not the liquor store, Jack's Beer Garden.

KU: Okay.

PS: And then next to that was where we had a basketball court. And then the Hen's Nest, which is a community center, and then the Elks Home. And then on the other side of that was Mr. Chamber's liquor store.

KU: Okay

PS: Chamber's Liquor. So it was, everything was right there, nice little. Where the Elks Home is now, on the left side, that was Chamber's Liquor Store, there's, it's an empty lot there now.

KU: Right. Is that the one that's fenced in?

PS: No, the one that's fenced in is where the Hen's Nest was.

KU: Oh, that's where the Hen's Nest was. You told me that, okay got it.

PS: Okay, and that was the community center. And then right was a little opening in

there, that's where we had a basketball court in there. We used to play basketball and wiffleball in there. And if you hit a home run, you had to hit the wall to the Hen's Nest, to the community center. If you hit one off the wall it was a home run. If you went through a window, we all broke home. (Laughs). 'Cause they used to have a lot of windows in there, so if a wiffleball broke a window we'd all take off running.

KU: Did that happen a lot?

PS: Yea, it happened a lot. 'Cause we used to play, 'cause we used to do stuff like juice up the bats, and make them a little, hit the ball go a little farther and stuff. Put stones in your wiffleball bat.

KU: Oh, Okay.

PS: Make it a little heavier. But like sometimes, I know we'd be playin' on Sundays and they'd be havin' church in there, and then all the sudden someone hit one and then, "ping!" And they'd look out the window and nobody'd be out there. But we used to have a lot of fun there. That's where we used to play all our best games. You ever heard of "Hot Bread and Butter Beans, Come get your Supper?" Well, that was a game that we used to play there. And what you used to do is, a person would go and hide a belt, and then everybody else would come and look for that belt. And while everybody would look for the belt, whoever found the belt wouldn't let nobody know.

KU: That they found it.

PS: And then you get to hit people with the belt. And so what you'd do is, they would see the belt. And see, there'd be the person that hid it sayin', "you're getting warmer, you're getting warmer, you're getting hot," but nobody would know who got hot until the person found the belt. And then he could hit anyone with the belt until they get back to the base. So that was called "Hot Bread and Butter Beans, Come get your Supper." And that was getting' your supper when you got whipped.

KU: Yea.

PS: But we had fun. It was a fun thing. There are so many memories in that town. I mean, I could talk all day about growing up as a kid. And I could say, at the age of 20 I had moved out. But still, I have so many memories there. We used to have our own track meet. With our own community, track meet right there. We ran sprints. And then had to run all the way around to Cleveland Avenue, North College Avenue, then come up Main Street, then come up New London; that was the distance race. We used to run sprints and stuff. Get people's trash cans and put boards on them and run hurdles. We used to do so much stuff. And had fun. We did things to occupy that

time that there was nothing to do. We did a lot of that stuff. Big track meets and stuff. We used to have fun out there running and racing at night. Played football in the streets at night and stuff. Even played wiffleball in the streets. We had fun.

KU: Was there a large group of kids in the community at that point?

PS: Well, like I say, the neighborhood wasn't that big.

KU: Right.

PS: You figure New London, Cleveland Avenue, Church Street, as a matter of fact, the kids on Corbit Street, they weren't part of us. Like when we played sports, we'd go play Corbit Street, or we'd go play School Hill, and we'd go play Ray Street. 'Cause back then we had enough kids that each street could have your own team. Like Church street had a team, Cleveland Avenue had a team, New London had a team, Corbit Street, School Hill had a team. So that's what we did. We had our own leagues right there. And you could say well, there can't be enough kids in this area. But there was enough.

KU: But there were

PS: Yea. And I can tell you, we used to have a lot of fun. A lot of people used to come out and watch us play, we used to have big games. The whole community would come out. That's one thing, they did support us as kids comin' up. The older guys would come out and watch us play and stuff. Did anyone ever tell you about that Newark had their own home town baseball team?

KU: No.

PS: When I was a kid growin' up, up at what we call the School Hill the New London School, they had a baseball field up there. And they had a hometown baseball team. And they would play games on Sundays, double headers on Sundays. And Mikesie Brown's father, Mr. William Brown was the coach. They were called the Newark Blue Devils. And, matter of fact I was talkin' to a guy from down Middletown and, this guy is like 80 years old, he remembers them 'cause he used to play against them. But they used to have their own hometown baseball team and couldn't wait for church to get out on Sunday and get to the baseball game. I'm serious. And back then Delaware didn't have any alcohol on Sundays so they had the bootleggers and stuff like that.

KU: Right.

PS: And they'd be sellin' beer, and liquor and stuff at the games, and hot dogs, hamburgers, barbequing chickens

KU: So these were really big games

PS: I'm tellin' you man. 'Cause like I say, women may want to stay in church on Sundays but the guys want to hurry up get out of there, 'cause they want to the ball game. Like I say, they got to drink beer on, cause like I said there was no place to buy beer in Delaware on Sundays, except if the bootlegger had it. So he had beer and liquor in the back of the trunk of his car. They had beer on ice, and liquor, they used to do a lot of bootlegging up there on Sundays. And then there was guys up there that would cook on the grill, and have chicken, hamburgers, hotdogs on the grill, and sell them and the games and stuff like that. And everybody went to the ball game. We used to have some fun, man. I used to love goin' to the ball games, watchin' them play on Sundays. And then sometimes they used when they'd have away games, I would just travel to where my cousin s were playin', and they would let me get in the car and go with them. We had a lot of fun back in the day. There was just so much stuff to do around here. And I enjoyed it, I really, and I see young kids now, and they don't do none of that kind of stuff, and it really upsets me.

KU: Play video games all day.

PS: Yea. And we used to love doin' that man, we couldn't wait until somebody brake a bat, and then we'd get the, they'd give us their bat and stuff like that. And we'd go out and watch football games and stuff, and come back and play on Sundays or Saturdays. And the guys that I emulated and like that like Marshall Saunders or Maynard Conkey you know, they run two three touchdowns on Saturday at the high school game and I'd come out on Sundays and I'm Marshall Saunders or Maynard Conkey, you know. Whoever scored the most touchdowns that's who I wanted to be. And that's the way I was, man, I'm Many today, 'cause his nickname was Many even though his real name was Maynard. I'm Many today or I'm Marshal today, or I'm Arnold, or I'm Charlie Hayman or somebody like that, guys that were ahead of us. So I enjoyed it. Like I said, a lot of them guys were really influential in me growin' up. The guys like Herman Hubbard, Lester White, and like I said Maynard Conkey and Marshall Saunders. These were guys that in my mind these were really good dudes. They kept their nose clean and they played sports and they were good guys. So that's what I would try to do, I would take the good guys that do the positive things and try to do things like they would do them. You have to ask me some questions.

KU: I know

PS: If you ask me the questions I can give you some answers.

KU: I know you can, I'm trying to think of what. So, what church did you go to?

PS: I belonged to Pilgrim Baptist.

KU: Okay.

PS: I belonged to Pilgrim Baptist. That's when it was on New London Road.

KU: Right, and where was it on New London Road?

PS: It was the first church comin' up, like if you cross the railroad tracks, it was your first church on your left.

KU: Okay.

PS: Somebody else uses it now.

KU: Right, 'cause it's moved from there.

PS: Yea. And then after that was St. John's.

KU: Right.

PS: And then after that was, Mt. Zion was down the hill from on the left. And then they built the new church up on the hill.

KU: Right

PS: And see, the reason why I joined Pilgrim Baptist was because my father belonged to Pilgrim Baptist. He was at Pilgrim Baptist. But my mother, belonged to Mt. Zion. And I just decided to go to Pilgrim Baptist because my father's side of the family was over there. It kind of caused some problems at first. But then they said look, as long as you're going church that's all that matters.

KU: Right.

PS: Because she made me go to Mt. Zion when I was real young, but then after I got about 12 or 13, I joined Pilgrim Baptist and I got baptized there, and got my right hand fellowship there. Because then I was like 13 then, but before that I had to go to Mt. Zion because that's where my mother wanted me to go. But then after I made my own decision when I got like 13

KU: Right

PS: And I went to Pilgrim Baptist because my father's side of the family was there.

KU: Okay. Did the churches have much interaction with each other?

PS: Oh yeah. Oh yeah. Oh yeah. They did a lot of things together. The biggest thing I remember was Sunrise Service. Sunrise Service which is Easter morning. And what we'd do is start at one church, it's like 5:30, 6 o'clock in the morning, start at one church. Stay there for a half an hour, go to the next church, and then go to the other church. So you'd hit all three churches on Sunrise Service. And then what they did was also in August they would take a trip to amusement park. And that was called Sunday School Picnic. So if you went to Sunday School and stuff like that, you could go to the picnic free. And all the churches made sure that they scheduled their Sunday School Picnics for the same day. So we used to go to Hershey Park, were else, Hershey Park, Clementon Park, we went to a lot of different parks. I remember going all the way up there, it's called Brandywine Picnic Park now, but I remember when that used to be called Lenape Park and they had amusement rides and stuff like that. A lot of amusement rides. We used to go there too. Like I said, we used to go to a lot of different amusement parks. And there was one over in Pennsville called Riverview Park, and we used to go over there too. So they always made, if you had a good attendance in Sunday School, so in August before we went back to school they had a Sunday School Picnic and you could get to go free, if you had good attendance. So we would try to keep our attendance pretty good, and we could go free. Yeah, but the churches pretty much interacted, and like I say, I know Mr. Bobby Saunders, he belonged to St. Johns. And Mr. Chambers belonged to St. Johns. St. Johns was probably, 'cause it was right in the center and a lot more people went to St. Johns church, right there. 'Cause most of my father's family went to Pilgrim Baptist, so I used to go there. And my grandmother's side and all them went to Mt. Zion, so up to 13 I went there. Then I started going to Pilgrim Baptist.

KU: Okay. When you moved, let's go back to school for a minute, when you moved from New London Avenue School, what happened with that building? Did it go right to being a community center? Or was your community using it for a while?

PS: No. You know what they did? They boarded that place up.

KU: Really?

PS: They boarded that place up. They didn't use it at all. It was boarded up. And then the City of Newark, I don't know if they bought the property or somehow they got the property and then they made a community center there.

KU: Right, I know that's what it was

PS: They went in there and renovated in stuff. As a matter of fact, during the summer, we used to go up there, and a lot of times we used to go in there and stuff at night. And see, there was an old story about the guy that used to be the janitor there, that he lived in there. And they used to say that he would come out at night. And so we would go up there and try to hide

KU: And try to

PS: And try to catch him comin' out at night. So one night we went in there and somebody said the janitor grabbed him and had scratch marks on his arm. (Laughs). Yeah, so I can't remember, what was his name? I can't remember what his name was. Was it something Lewis, it wasn't Mr. Dave Lewis. But there was a guy in there that everybody said the janitor lived in there, the guy that died. Or you could go up there at midnight and hear him cuttin' grass and stuff. So we used to go up there at nights and stuff and play and try to catch the janitor comin' out at night. But they boarded that building up, and then City of Newark bought it or something and then they remodeled it and made a community center and stuff in there. But I remember when I went to school there, we had lunch. And then if you ate your lunch, if they had more leftover, you could go back and get seconds. And I still remember Miss Bessie, Miss Bessie Lambert was our cook, and she could cook. So you didn't mind getting second when Miss Bessie was cookin' there. And I remember a lot of the teachers there. Because where I lived at, there was a teacher on the left of me, a teacher on the right of me, a teacher across the street. 'Cause Mr. Bobby Saunder's wife was a teacher too, Miss Dot. So I couldn't do too much wrong because usually they got home before I did if I did. I know across the street Mr. Bobby Saunders' brother's wife, Miss Cora Saunders, she taught. Then Miss Chambers lived on this side of me, and she taught there. And then there was another teacher there too, that lived across the street. Oh, Miss Riley. So, it was rough. If I got in trouble, they'd go home tell my mom I was in trouble. And I was kinda ornery, and Mr. Morgan, he was our principal. He was tough too. And back then they could paddle you. So he'd make you touch the ledge and put your feet on the line and he'd paddle you while you were there.

And then in 4th grade I went to Central, and it was all together different. 'Cause like, I guess there was a lot of racial tension then. And I think the principal there was a guy named was Mr. Sharkey, and I don't think, I don't think he appreciated the blacks comin' to school there. Because he was letting a lot of the whites say things to us that shouldn't have been said. And then he penalized us if we retaliated. And

there was this one kid, and I remember he called me nigger a lot. And he was bigger than me, but I wasn't afraid of him. And him and I get to fighting, and then the principal would make me stay after school for an hour because I hit him. And I said, "Well, he called me a name." "Well, names don't hurt you." "Yeah, but you don't understand, ain't nobody callin' you names," you know what I'm sayin. And he didn't understand it. And I get to fighting with the boy named David Widows, and then he would go back, and he would make me stay after school for an hour because I fought with David Widows, but yet, he never stopped David Widows from callin' me a name, you know. And I got in a lot of trouble, with this boy, but I told him, every time this boy calls me a nigger, I'll pop him. And so he did a lot, and we got to fighting a lot, and I had to stay after school a lot. So it was really bad. But like I said, it was an adjustment, but as I got to playing more sports like little league, and little league football, and stuff like that, I started meeting more kids and I started being liked by them and they were liked by me, and it got to the point where, now all the sudden their parents were inviting me to come over and spend the weekend with 'em and stuff like that. So things started changing, but it took a while it to change.

KU: Ah...

PS: I know. See, you should have had something prepared!

KU: Well, I have a list prepared, I do have one.

PS: Where's your list?

KU: It's written in my, in my

PS: Okay. Listen, I'm only kiddin' with you.

KU: I know, I know. I think I've gone through most of them though. Maybe we can just go a little bit towards the project that we're trying to do. What do you, how much were you involved in the other one? You just did an oral history interview? Or did you go to some of the meetings?

PS: No, I just mostly did the oral history.

KU: Okay.

PS: And stuff like that. I tell you what would really be good, you were talking about different places for putting monuments and stuff like that, maybe one day we could just ride through Newark and I could show you where we did certain things and stuff. And that could give you a little idea.

KU: Yeah.

PS: When you come up, I'll show you where the first Baptist Church was. I'll tell you what, the biggest thing that I remember was, somebody used to live next door to that church. And I don't know if he was the guy that used to clean it or took care of it, but I remember being real young, and there was a fire there, and it was burned up in the fire. And I can't remember what happened there, but I was scared to death because they said someone had burned up in the fire. But like where the Pilgrim Baptists Church was, there was like a little building or a little house right next to it, and I heard that somebody was livin' in there. I don't know if it was the guy that was takin' care of it. Like sometimes, like if they had a little house, or a little, I'm not sure how you would put it, it's like maybe a little, a room, a small room with maybe a kitchen sink or something like that and a little stove in to keep the room warm. But sometimes people would, like I say maybe he took care of the church, he did all the cleaning and any maintenance work, well they would let him live there in that little area right on the side of the church. But I remember there was a fire in there when I was about seven or eight years old, and the word was the guy that lived in there he burned up in there. I mean, I don't know if he burned up in there or if he died of smoke inhalation or what. And that's why I remember that. But then, if you turn right on to Church Street, when you get all the way to the end of it there's a brick house on the left, that was Inky's house. He used to live in. That was the first house he ever built as a matter of fact, the James are livin' there. 'Cause Inky had a little house over there that he lived in that he had a little, he lived over top but downstairs he had a pinball...

KU: Is that next to the Roy's house

PS: That's where the Roy's live at.

KU: Right, okay on the lot. They rebuilt it, right?

PS: Yeah, the remodeled it. The Roys live there. See you, you've

KU: Yeah, I interviewed them. They are one of the families I've talked to.

PS: Yeah. And see, Putti lived downstairs and up overtop was Miss... I wanna say, it was a relative of his, I can't think of the name. I know Dorothy was... no, not Dorothy. I can't remember her name though, Sadie, I think her name was Sadie, lived over top. But I remember that. But yea, but that's the first house that Inky ever built was that brick house. And then across the street from that house where Miss, what was her name, Miss Tucker lived. And then there's another house right there that Inky built there on Church Street. And then comin' back up there's a house where the

Words live at now, where David Word lives at, he built that house. I was pretty young then too. But like I say, Inky Wilson, he was probably the most influential person from our community. Because I remember when blacks weren't allowed in the Deer Park, but yet, all the employees were black there.

KU: I heard a little about that.

PS: But we weren't allowed to go in there, we weren't allowed to go in there to buy nothing to drink, we weren't allowed to go in there to buy nothing to eat, or nothing like that. But, you know, all the employees were black. And that's when Inky Wilson did the first sit-in in Newark. And you've probably heard about the sit-in, at the Deer Park?

KU: I've heard a little bit about it.

PS: And then, they arrested him for that first sit-in. And after that he became a councilman.

KU: Right.

PS: He ran for office and became a city councilman. And then of things began changing. And he became really good friends with Lenny Williams, who was a lawyer. And then with Louis L. Redding, who was a lawyer, and then they started getting a little more equality and stuff and then they realized that they just couldn't do what they used to do anymore. Like no longer could the Jim Crow Laws work up here. Because he had good lawyers workin' for him then. Next question.

KU: I'm wrappin' up. Unless you have any, any other thoughts about the people that you, learned a lot from when you were younger.

PS: Growin' up, the people in the community that we really influential in our community was the people that we kinda respected. Like I said, Inky Wilson. Because he did a lot for the community. He built housing, affordable housing. He tried to preserve the community, he wasn't gonna let anyone else come into the community, so he built houses that people could buy, and he tried to keep the community in tack. Then Mr. Bobby Saunders, very influential because like I say, he worked mostly dealt with young kids. I mean, he owned houses in Newark, and had affordable housing, and had stuff for people to rent, but the young kids, he would take us out to play sports against other kids from other areas. Well just say, Newark ain't the only thing, so see how kids in Hockessin live and do. He'd take us to Elkton. He'd take us to Wilmington. He'd take us to Middletown, Delaware City to play sports against other kids. And we enjoyed this, oh, we had great times. And then after

that, I kind of emulated a lot of the athletes in our neighborhood. Guys I really respected. I mean, guys that, they were good athletes but they weren't bad kids either. I mean the guys like, one of my best friends Norris Saunders, and Norris had some setbacks, but he was still a good athlete and he you know, he was a good friend of mine. And like I say Marshall, Marshall Saunders, Arnold Saunders. I thought Arnold Saunders was probably the greatest athlete to ever come out of our neighborhood but he never really got the opportunity to do it because for some reason there was always something set him back. But as far as playing sports, I thought he was the greatest athlete I ever saw. And then one of the guys I played with Bob Tucker, was a great athlete and Gary Hayman, I played with in high school. Charlie Hayman, probably one of the fastest guys to ever come out of our neighborhood. We did so many things. Halloween night we used to do things, we had fun. I won't talk about that because there might be some criminal stuff there, but. We had some fun, we had a lot of fun growing up in the neighborhood. And I tell you, I just wish my kids could have grew up in the same neighborhood. Because I lived in the country, so it wasn't the same type of environment. But, like I say, you got my number, and if any time you need to me call and ask me anything...

KU: Yeah, that would be perfect.

PS: Feel free to.

KU: Thank you. Okay, that's about an hour, that's pretty good.

Part 2

PS: On the left-hand side of the Deer Park, is Pfeder Ford. Okay. Pfeder put all his new cars in the back lot, alright, with an eight-foot fence around it, right. Well, they would leave the keys in the car. They would never take the keys out of the car. My brother and them jumped that fence on a Sunday morning, and they're in there playing bumper cars with brand-new cars. And somebody heard it, called the police, the police came. My brother Mitchell got away, but Mark got hung up on the barb-wire fence. Well, you know, quite naturally Mark was the younger of the three, he gonna tell who the other two guys is who got away. Well, I bet my brother hid out for, I bet almost two weeks, because it was during the summer and school hadn't started yet. My brother would hide but yet, my grandmother would notice that in the morning things that was in the refrigerator were missing. So what he was doing was sneaking in the house at maybe two or three in the morning and then going back out before the sun came up. Because he knew he was in trouble for what he did. So finally my grandfather told me, he says "Well, I think somebody's been sleeping in my car."

Because you knew nobody locked their cars in them days. So he told me he wanted me to go out and look, so I went out there about two o'clock in the morning, and I found my brother asleep on the back seat. So I went back and got my mom and she come out there and got him. And she turned him into the police, because they were lookin' for him. And he must have been hiding pretty good somewhere, I don't know where he was hiding at, but, anyway, they went to court. And, they went to court for it. Just so you know, cars were only worth three or four hundred dollars brand new back then, in the fifties, right. So, my brother and them had done \$2700 worth of damage. So the judge told my mother that she'd have to pay \$900, while the other boys, they were brothers, so their other mother had to pay \$1800 for the damage and for restitution. And my mother jumped on my brother right there in the court and started beating him. And the judge said, "Ms. Swann, Ms. Swann, you're gonna kill him!" And my mother said, "I borned him, I'll kill him." That's what she said. And then she got lucky, because Pfeder Ford said that because the cars were in the fence and they never left outside the fence that the home owners insurance covered them. So they didn't cost them nothing.

KU: Oh, that's good.

PS: But my mom was beating my brother in court, and the judge said, "Ms. Swann, you're gonna kill him." And she said, "I borned him, I'll kill him." That's what she said. So, I'm just gonna tell you.

KU: Yea.

PS: Because she said, "Nine-hundred dollars!" that was a lot of money back then. And she was puttin' hurtings on him then. But she never had to go that far with me. I mean she gave me a few whippings, because I deserved them, but. We had a lot of fun. We used to, like I say, I get to thinking about going sledding. And us kids were underage and stuff like that. But see, my grandfather, what he used to do was during summer, everybody, dandelions come up in their yard, and he would tell the people "Don't cut your grass. I'm gonna send my boys out there." So me and my brother and one of my cousins would go out there to people's houses and pick all their dandelions out of their yard, right, because my grandfather used to make dandelion wine that he would, that people would come around and drink for Christmas time. He would give them a drink of this dandelion wine, and it was really good. But the only problem that I had about it was, so, after we picked all the dandelions we had to go and cut all the people's yards. Because it's not fair that they let their grass grow and let their dandelions grow up high and then they had to go cut their grass. Because see, then they didn't have power mowers, they had the ones you had to push, with the blades on them.

KU: Right.

PS: So, you'd see me and my brother walking down the street with a push mower, not the gas powered ones but

KU: The push kind

PS: And a file in your pocket. Because when the blades got dull, you'd have to file them down again to make them sharp again. And when the grass gets high, it's hard to cut. But he used to make the best dandelion wine. So a couple times when we would go sleddin' on the hill, some guys would bring ginger-flavored brandy and stuff like that. Well, I would go down there and bring one of those bottles and open up those valves and get some wine, and take it up there. And it was good tasting wine. The only problem is that, you never got drunk until you threw up. Once you threw up man, you was drunk. But yea, I used to take it up there on the hills. We used to have some fun. There are so many memories. You wouldn't believe the memories that come out of there. We used to do a lot of stuff. And like I say, you know where the University of Delaware high rise is?

KU: Mm-hmm

PS: That place fed us. Because my grandfather, there was quail and pheasant. When I was going to school there in the New London School, I would sit in the window and look out there and see the pheasant in the bank on the street. That's how abundant it was. But when they started, the university started building up there, all the pheasants started going up to Pennsylvania. Deer, they are probably still deer in there.

KU: I would imagine.

PS: 'Cause see, 'cause when I used to work for the City of Newark operating the waterworks, they had a well right down there at that development, that first development after that Fairfield Crest, down in there, well there's a well station back in there at night and deer back in there. As a matter of fact they used to say they would run up across campus up there. But groundhogs, deer, coon, raccoons, all that stuff, they hunted all that stuff in there. My grandfather, we always had wild game every week on the table. And the only thing that wasn't wild was, my grandfather had a little shed in the back, he had a chicken house back there. And so, he would say, say Friday, he would tell me to go get to chickens, and bring two chickens and we would kill them ourselves. And then we'd have to pluck them, you know boil hot water and put them in there to pluck them, but you don't know anything about them do you.

KU: I mean, I haven't done it, but I know kinda how it works.

PS: No, you haven't done it. Well, actually you'd have to dip them in hot water to get the feathers off of them. And then he would gut 'em and take all the insides out, and then he'd cut them up and my grandmother would fry them up like. There's an old black saying, if you don't eat chicken on Sunday you've got a hole in your soul. You ever heard that?

KU: No.

PS: If you don't have chicken on Sunday you've got a hole in your soul. So every Sunday we had chicken. So I'd go out there maybe Friday or Saturday and get two chickens and my grandfather would kill em', and then we'd pluck them and stuff and cut 'em up and my grandmother would cook them for Sunday, Sunday dinner. But that's an old black saying, if you don't eat chicken on Sunday you've got a hole in your soul.

KU: I like that one.

PS: But I was, my son has a hitting facility in Middletown, and my little grandson is going down there and I'm supposed to be there at four o'clock.

KU: Okay.

PS: He wants me to come down and watch him hit. But it's okay, I'm cool with it. I've got plenty of time to get down there.

KU: Okay.

PS: That's my older son, he played professional baseball for seventeen and just retired this year. 38 years old and retired.

KU: Wow.

PS: But he has a hitting facility and his wife does personal training down there too.

KU: Okay.

PS: My little grandson lost today, he was so upset. They lost by three points. But the one thing I'll say, he hates to lose. (laughs)

KU: (laughs) Yeah.

PS: He takes after his grandfather.

KU: Yeah.

PS: But he was all upset, because he lost. And then I had my little granddaughter, and my youngest grandson, and they were down there. They sat with me today, they wouldn't sit with their mom. "I wanna sit with Pop-Pop." Why? Pop-pop takes them out to the, at half-time they got a little snack stand out there.

KU: Yeah.

PS: They got me for blueberry ices and Twizzlers today.

KU: When I used to go and watch my brother play baseball, that was always the best thing. I always like it when we were at the one field that had the snack shack. Otherwise it was like, I have to sit?

PS: I'll tell you, Middletown Little League. Every time somebody, like I say, I belong to what they call, I guess, I don't know if it's MLT or just Middletown Little League. But, I don't know what they do, but they have the best French fries. Every, I know a guy that comes over there every day just to get French fries.

KU: Really.

PS: Just to get French fries.

KU: Wow.

PS: Hey asked them, "Now, why's you all's French fries so good?" And I said, "Because they don't change the grease. They've got flavor in the grease now." (laughs) My grandkids, yea my granddaughter is the only granddaughter. My other son has two boys, and then my older son Pedro has two boys and a daughter, and that's five grandkids, right. But she's already told all her aunts, you can't have no more girls. You can have all the boys you want, but I want to be the only girl. And when she came in there today, because I got there before they did, she gave me a big hug and a kiss, and she said "I love you Pop-Pop." And it just makes me swell up, and tears come to my eyes and stuff.

KU: Yup

PS: And then she said, are you coming to see me? As a matter of fact, last Saturday, where was I last Saturday? I went somewhere Saturday. And then I went back over

there to her house, and just her and her mom and her little brother were there because Pedro was down the hitting facility. And I went back over there and I played with her for about an hour, and hour and a half. And then I told her I had to leave, because I was going someplace else. And she got to crying and she said, "Pop-Pop don't go, don't go Pop-Pop." Because see, her mom and dad, they don't do things with them like I do. You know, I get down with them and play with them and stuff. She got this little, it's called a little princess set, she had a pink dress with wings that you put on your sleeves, and this little tiara, and she went and dressed all up and put lipstick on and everything.

KU: (laughs)

PS: Yea. And then she wanted me to sit down and have tea with her and everything. And then when I told her I had to go and she cried, she said, "Pop-Pop, don't go." And I said, "Look, if I come back tomorrow, will you stop crying?" And she said "If you come back tomorrow, I'll stop crying." So I had to go back there the next day. I only stayed there for about 15 minutes, because I was going. What I try to do is like, every Sunday, I go by both my sons' houses and spend some time with my grandkids. Because that's the only time I get to see them is on the weekends.

KU: Right

PS: And so usually on Sunday and that way I'll get there, like 11 o'clock at one house and then the other house by about 1 o'clock, and then I'm back home by about 3. Because it's time for me to sit down and watch some football.

KU: Exactly. Are you an Eagles fan?

PS: No.

KU: NO!?

PS: St. Louis Rams.

KU: Aw

PS: I have been a Rams fan since.

KU: Aw!

PS: Let me tell you, I have been a Rams fan since 1960 when they were the Los Angeles Rams. I've never changed teams. Now, I've liked other players that played

for other teams, but I've never changed. Like, when I grew up as a kid, my favorite was Jim Brown. He played for the Cleveland Browns, but that wasn't my favorite team. In 1960, 1959 football season, my mother bought me a football uniform because she knew I was crazy about football. And the football uniform that I had, the helmet had John Arnet, he was the running back for the Rams then. And I had that Rams helmet and everything like that, and I've been a Rams fan ever since 19, well, 19 say '59 Christmas. When I got that football suit. I've always been a Rams fan ever since then, I've never changed. A lot of guys change, but I've never changed.

KU: A lot of people go back and forth and back and forth.

PS: No. Not me. Now, there's other players that I've liked. Like, I was a big Southern Cal for college football. And it wasn't, as a matter of fact I'll tell you the best player on the team was OJ Simpson. But that's not who I liked, I liked a guy, the other wide receiver, a guy named Earl McCullough. And that's why I like Southern Cal as a college. 'Cause I like Earl McCullough. And him and I wore the same number. Number 25. But that's right, you've gotta go somewhere tonight don't you?

KU: Yea, I probably need to get going.

APPENDIX D: WINSTON GREEN

Winston Green

3/17/09

Interviewed by Katelyn Uehling

Transcribed by Katelyn Uehling

This interview has been edited. It contains material that is very personal and of a sensitive nature. The audio file for this interview is accessible only with written permission from the interviewee.

Katelyn Uehling: Great. Okay, this is Katie Uehling and it is the 17th of March, 2009 and I'm here with Winston Green.

Winston Green: Right

KU: And...well, I guess just, could you, let's just start out very broad, could you just tell any thoughts at all about growing up in Newark?

WG: Well, I didn't come to Delaware until 1937.

KU: Okay.

WG: I was here the first day on a Sunday.

KU: Okay

WG: See, my home is in Georgia.

KU: Oh, Okay.

WG: Fort Gain, Georgia. So, when I came here all this was dirt roads and all. This was the Dump Hill. Well they down Main Street, Mr. Chris White, was the man that gathered all the garbage and stuff and they dumped it over here.

KU: Oh, that's why it's called Dump Hill. Okay

WG: That's why they call it Dump Hill.

KU: Okay.

WG: So this was the dump, from there all the way down to the next house down there. And down on them row houses down there, across from that, there was a mill house down there. Made barrels. And it burned down in 1906. That's when they built houses down there then. And across that, see, comin' up there that red light down to the, this bridge down there called the Boogie Run, it's the creek right around here, we call it the Boogie Run, on the other side of the Boogie Run Bridge was an ice house. That apartment house down there was the icehouse down there. And there wasn't no road through here, it was all dirt. Corbit Street was dirt. All the streets around here was dirt then, back in 1937.

KU: How long were they dirt for? Do you know about when they, when they paved them?

WG: They started, see I left and came up here in '37. In '38 I went down to the CC camp, down in Lifestick (?), Delaware. And I came back in '40, '42 I went in the army. And when I came back it was paved and the black top and it stayed on it, from the light down there, they just stayed on that road and made it cement. Cleveland Avenue was blacktop; it was dirt when I left.

KU: So, you went to school in Georgia. You grew up, you basically grew up,

WG: I went one year up here.

KU: One year up here, okay.

WG: New London School up here.

KU: Oh, okay.

WG: See, I went in, see, in 1937 when school closed, I came here. School closed that June. See, I went to school up there one year in 1938. In '39 I went to the CC Camp, down in Liftick, Delaware. And when I came out of the CC Camp I went in the army. Yea, all this was nothing but woods and green hills was back there. Green's farm. All of that was Green's farm.

KU: Can you tell me a little bit about the farm? I've heard that there were some, that people would hunt there and the children would sled.

GW: Well, they didn't hunt.

KU: Oh, they didn't hunt.

GW: They didn't hunt while the cows was down there. Because old man Green wouldn't have nobody shooting his cows.

KU: Right.

GW: But see, when old man Green died, then they grew up in woods, we used to go huntin' by the, down across this creek, wasn't no trees down there. We used to sled all down New London and down back them hill. See, that's the only place you could, it snowed really heavy then.

KU: Oh, okay.

GW: See snow, snow used to get 5 and 6 feet deep. See but, you might see a car about every three hours or four hours. There weren't any cars comin' through here then. Because when I was workin' over at the mill over there, we used to haul flour from Newark to Wilmington with a horse and buggy. A horse and wagon. And old man Morris down there, he had a chicken farm. He used to take a covered wagon like in the old western days and haul chickens up to Wilmington on market on Cain Street and sell 'em. There wasn't no dirt roads around there then, I mean, there wasn't pavement, it was all dirt roads. Cart trails and wagon trails, like back in the West Time. They didn't have all this here 'till the war broke out in '40, '41. Yeah, 1941. It's a particular little country town.

(Sound of door opening)

WG: See, my wife was born here.

GG: Good evening, good afternoon, good morning.

KU: Hi.

GG: I'm Gertrude.

KU: I'm Katie it's nice to meet you.

GG: Hi Katie.

WG: Yea, she was born here in Newark. Anything you wanna ask her about.

KU: Sure, if you have a minute. So, you grew up here and went to school at New London?

GG: Yea, I did that. And then I went to Howard High. And then I came here and I got married. Then I moved here. I was on Cleveland Avenue most of my days, and then I came here. Was there anything you wanted to ask me? (laughs)

KU: Can you tell me a little bit about what it was like going to the New London Road School? Just, there were how many classrooms? I've heard...

GG: Like four.

KU: Four, okay.

GG: First and second were together, third and fourth were together, fifth and sixth, seventh and eighth, and then in ninth grade you went to Howard by bus. We walked to school though.

KU: You walked to this school.

GG: Yeah.

KU: Because that's not, that's not very far.

GG: No, it's not very far. But in the winter time it was cold.

KU: Yea. How long did it take to get to Howard? How long was the busing.

GG: I'd would think, I would say 45 minutes. It was a cheese box. Square, no heat, no nothing.

WG: Pete Steele had the buses.

GG: And my uncle drove the buses, and he was always on me for doing things I shouldn't be doing. And he didn't cost me, he didn't give be no break. He would throw me off, but he didn't. And I came here and I went to work. You couldn't get a decent job here. I guess we didn't because you made a dollar a day. I worked for Dr. Musclemann up on West Main, then he left here and went to Florida. But you couldn't get a job here. It was mostly domestic work. Couldn't get in the stores. It was hard to get in there to buy because they were tailing you around. And one day I stopped at the

national five and dime and the man was following me and I asked him, "Do you want something?" And I said, "I'm in school and I learned that in five and dimes that everything is set out and if you wanted something I go to you, you don't go to me trying to sell, no because it was already out there." And they didn't bother me anymore. Then I went, I mean Newark was a small country town. We knew everybody.

WG: Small Jim Tool town.

GG: And we didn't

WG: We couldn't go in the restaurants and eat.

GG: We weren't bothered by anybody. And then we didn't know the difference between white and black 'cause they all came here together. All was poor in this area together. And it wasn't a problem. Now, you got that tape on?

KU: Yeah.

GG: You better take it off.

KU: Oh, I'm sorry!

GG: laughs (for a while as she leaves the room)

WG: No, you don't have to take it off. It's the truth. Because when I went over to work down at the mill in 1946 when I came out of the army, they had a white water fountain and a colored water fountain. White bathroom, colored bathroom. And so I said, well, how come you all got all this here? And I went oversea and fought in the war to make it safe back here for ya'll, and when I come back home I can't go in the restaurant down there and eat. And I said, I don't know how ya'll feel about that. And they, "It ain't me." No it ain't you, but you're part of it. So, it did like that about a year and then they did takin' those signs down and mingling with one another. But I couldn't understand how could you and me work in the same place and I couldn't go to the restaurant and eat there like you. Angie had a sub shop over there. You could go in there and buy a sub, but you couldn't go in there and sit down and have a spaghetti dinner. And when they desegregated it and when you could go in there, she closed it up. Angie's sub shop right over there on...

GG: (From a distance) On North Street.

WG: North Street over there. See, it was not so nice over here. It was hard.

GG: We had fun though. We had fun. Because we weren't afraid of anybody. When fear comes in then you can't do anything. But we played with the whites down on the other end of town. We got smart with 'em, they got smart with us, and then we left them alone for awhile.

WG: We used to play football against them.

GG: But I didn't have a problem with them. I didn't know anything else.

WG: Sandlot football, you know. When they had a football game over there, we used to climb over the wall and that's the railroad track. And by the time the cop got there, he'd try and be running us off this end, and some more of us on the other end. And by the time he go back down there we'd be back over here again, and so he just got tired and let us get up there on the wall and look at the football game. (laughs) He could run us all the way over there, but he was workin' himself to death. Well, we knewed that there was a boundary around here. But I just couldn't understand that. How come I went to war and I fought and come back and I couldn't even go in the little town I live in to the restaurant and eat. But I could work in it, but I couldn't even go in the front and eat. If I wanted to buy a sandwich I had to go around back .

GG: I never thought about going and getting' sandwich because there was plenty of food at home. I never had to eat out.

WG: No, I didn't eat out, but it's just the idea that if you had to go wanted a sandwich, you couldn't go in there and get it. You could go around back and get it. By aunt, my sister on my mother's side, she was workin' in the kitchen. And I couldn't understand, if you could trust them to cook your food, why can't you trust them to sit down at the table with you? See, that's the worst thing in the world. They could do anything they wanted to you in the kitchen.

KU: You never know.

WG: No! Because they're back there preparing your food, and you're talkin' about how good it was, but why couldn't they come out to the table and sit down and eat with you? I couldn't understand that. What they were thinkin' about.

(Sound of rustling papers)

In fact I was tellin', my grandmother near me down South. Man had slavery down there back in 20, 21. Slavery time. Now, I don't know where you're gonna let a man whoop you and then go to sleep at night. I'll burn his barn down! I'll burn his house

up! You ain't gonna whoop on me and then lay down and go to sleep! See back then, they kept me in town to the big house. And the man had 100 chickens. And I left the feed barrel open and the chickens got in there and some of them killed one of them. And he come around with me every day to get the eggs, and there was one egg missing because the hen was dead. And he got to cussing and going on and I said let me alone, and so I got to crying so we had to call a lady named Miss Mary workin' in the kitchen. When he went in the house to get him a drink of whiskey, she called me to the back window and said, "take this egg out there and hide it in the bushes and make like you found a nest." So I did. He came around with me the other day to count it. So when I gathered all the eggs, he went back in the house and I asked, well, I don't think you know what down South they call it potash, up here they called it lye. That's that devil, red devil in a can with a long tail. So I asked her for some potash and she said, "what you want with it?" And I said, "I'm gonna wash my clothes." She said, "No you ain't." She said, "I'll wash your clothes." I was gonna take that potash and put it in all the food, I was gonna kill everybody in the house. Yeah.

KU: Wow.

WG: Back then they wasn't embalmin' nobody. You die, it's called a wake, they sit with you overnight, sit with your family overnight and then put you in a giant box in the ground. They wouldn't have known how he died 'cause they wasn't embalmin' nobody. And that woman knowed,, she walked 20 miles that night to get my grandmother. And told her she better come up and get me because I was gonna get everybody killed down there. Yea, I was gonna kill everything in that house cat, dog everything that ate that food. And so my grandmother wrote up here and told my mother, she better come down and get me. As soon as I could get up here, my mother came down there and got me.

KU: And that's when you came up to Newark?

WG: That's when I came to Newark in 1937. I was here for the first time on a Sunday. This young man was gonna get everybody killed down there. I couldn't understand that. Nobody taught me nothing no different and I wanna know how can, he can beat on me, and I ain't did nothing, but didn't ever hit me 'cause I woulda burnt his house down with him in it and everything in there. You can say I'm crazy if you want to, but that's in my mind. I ain't gonna let nobody beat on me for nothing, not and live. Because if you gotta got to sleep, and if you hit me and beat me real bad, every time the wind blows that door you think it's me.

GG: Newark was a nice place though. When I think about it, we had Grant's, which is something like Kmart, we would go down there and get a bunch of junk. And the day after holidays we could go and get the food half, I mean the candies half price. And if

you go to Main Street, you get your ice cream cone, you walk home, you walk and then for awhile sit at the fountain. But, I don't have a problem with Newark. I knew everybody there and everybody knew me.

WG: I don't have no problem with 'em. But I was just tellin' her the way it was. All this was dirt. Woods. That's how that was, farm up there.

GG: Greenie's field. Back there. That's what attracted me to this house. There was nothing but field across there. And then the University came in and that was it.

KU: Yeah.

WG: They bought the Green's farm after old man Green died. They bought up Paper Mill Road, if you were goin' past Curtis Paper Mill. Well, they bought all that up there from old man Kelley. After old man Kelley died then they put that water tower up there. That's where you get your drinking water from up there.

GG: Did you know Juanita?

KU: I did not know her. I've heard about her, but I never had the chance to meet her.

GG: She had a lot of history. I mean, she knew a lot about me. She didn't have a family, I mean, she had a sister and she had nieces and nephews but, she spent a lot of her time delving into the past. Didn't bother me, because I lived here, I knew what was going. But she was educational, she wanted to know, and she just dug, dug, dug. Crystal, her sister, is not like her. They're so different. They're as different as night and day

WG: They just buried her last Saturday.

KU: Right, I heard about that.

GG: She was on the historic committee.

WG: Yup.

GG: What are you doing, writing a book?

KU: I'm actually working on a senior thesis project. And, so, kind of revisiting the project that they did a few years ago with the books. Originally my plan was to work with the monument, because I'm an art conservation major, and so I wanted to work on conservation. But we've kind of changed gears, we're trying to produce a few

pamphlets, education pamphlets about the community. We're applying for State Historical Markers. So, we have a couple side projects going instead of working with the monument.

WG: Did you ever see one of them books?

KU: I did. I actually have a copy of one of them, *People were close*.

WG: I have one too. Is he still here?

KU: Bernie?

WG: Yeah.

KU: No, he's not. He actually moved on to South Carolina and he's teaching down there now.

WG: Yea, 'cause I know, I think he was livin' in Quality Hill up there

KU: Yea, he did.

WG: Right across the railroad tracks up there. He used to walk to me up here and me and him used to talk all the time.

KU: He's a great guy.

WG: Yea.

KU: He still helps me out a lot. I send him e-mails a couple times a week and.

WG: He was supposed to write another book.

KU: He did the cookbook.

WG: Yea.

KU: He did that one. So there are those two that are out. I've seen the cookbook; I don't have a copy of it though. But, those are the two that they did complete.

WG: Yea, it's sad. See, a lot of them kids, their grandmother and mother and them left pictures and things of 'em, last Saturday or the Saturday before last. They had a lot of pictures of them and things around here.

KU: Was the service at Mt. Zion?

WG: Yeah.

KU: Okay.

WG: Yeah, that church right there

GW: But you know what I like and I think about it? When the kids come here to the University, they don't bother me. I have five kids and they don't bother me at all. If somebody gets smart with me, I get smart back with them. But, I know that in October they're gonna get down. They're not gonna be running around and drinking their beers and doing anything like that because their fun time is over. They're gonna start getting their lesson, they realize then where, they came here to get their education. They really will.

WG: Some of them will. Some of them just come here to get away from home and get drunk.

KU: Some people do unfortunately.

WG: Yeah that's right. There will be a whole lotta men goin' past. Spring Break, huh?

KU: Yea, it's funny. The University, just kinda the way it goes is, the beginning of the year is crazy. Homecoming, bad. This past weekend, I don't know if you had a lot of noise and problems, but it was St. Patty's Day.

GG: Yea, there was a lot

WG: But, they stole a couple of my chairs out there.

GG: I never hear any noise because once this door is closed, I don't hear anything out there.

KU: Oh, that's great.

GG: And it's good

WG: But I don't go to bed 'till 2:30 sometimes and I sit and look out the window and see 'em come by.

GG: I can't be bothered. I raised my kids. If they do something and I think they're gonna get hurt, I will call the police for 'em. Or I'll call them and say something to them and I won't call the police. But I don't have a problem with them.

WG: You go the University of Delaware?

KU: I do.

WG: You still go?

KU: Yea, this is my last semester. So I'll be finishing up my thesis project and graduating in May.

WG: You're not one of them alcoholic drinkers, huh?

KU: No. I have way too much work to be partying all the time.

WG: Do you live on the campus or off-campus?

KU: I live off campus. I lived on for two years and now I'm right now I'm up by Timothy's. I'm up Paper Mill.

GG: By Timothy's

WG: Up Paper Mill, yea.

KU: Yea I'm in those new, well, kind of new apartments up there. But I have a lot of friends on campus, some friends off-campus that are actually around here, so.

GG: It costs a lot to go to universities.

KU: It does.

GG: I don't know why the people would

WG: \$10,000 and most of them are living in the new

GG: that would take their parent's money. If they don't have it, they don't have it. But to take their parent's money and waste it

WG: They just wanna get away from home.

KU: A lot of people do.

WG: Yeah.

KU: And some people just get by. I mean, I understand that people want to have a good time and meet friends and all that I think that's great, I think it's important. But I'm just the kind of person that I can't validate not going to class. It's like, well how much money are you losing for each class you skip just to not go to class.

WG: And know how hard it is when your mother and father are scovin' to send you to school

KU: Exactly.

WG: And then you borrowed money from the government, but you only gotta realize that you've gotta pay that money back. And don't go around getting' a bad reputation. Because jobs are hard to find. And what makes it so bad, my grandchild graduated from the University of Delaware as a Civil Engineer.

KU: Oh that's a great major to graduate with.

WG: Yeah but so many graduated that year in his class that year that he had to go back and get another degree.

KU: Oh wow.

WG: Because every time he went to ask for a job, there were four or five more that had asked for the same job and they didn't know....

KU: With a master's degree

WG: And they didn't know who they are, you know. So he had to go back and get another degree before he could get another job. You know, in that horizon. But he got close up there, he lived up there with the boys in his sorority, but he came down here to eat every day.

KU: That's nice.

WG: Yeah, saved him a meal ticket.

KU: That's one of the most expensive things. If you live on campus it actually is more expensive because they you have to buy the meal plan. That's ten dollars just to eat breakfast.

WG: I wanted to ask you one thing.

KU: Yup

WG: That bus that picks them up and goin' around here and back, they have to pay for that, don't they?

KU: You don't have to pay for the bus, no.

WG: It's not added into your semester?

KU: They might figure in costs, but there's nothing written down in your tuition bill as bus fees.

WG: Yea, because I know the bus goes all around here. I'm surprised that, because they generally run every 25 minutes, 30 minutes.

KU: Yup. And they're helpful, to get around campus. They're really helpful.

WG: Yea, 'cause a lot of them had to go down to the Carpenter, from the dorms down there to the stadium.

KU: They also used to have, they actually just ended it, a safe ride system where you could call public safety and they would pick you up places and take you if it was late and you didn't want to walk alone, you didn't feel safe, that type of thing. But they're not really doing that anymore because I think people were abusing it, the same people that are out at the parties all the time and drinking and just want an easy ride home as opposed to walking.

WG: That's good. Because the buses run about until 1:00, 1:30 at night and pick those kids up at that lot up there. Because I know a lot of friends that drive them buses, they come by here and hollah at me. They say, "Mr. Green, if we pass you down town and you want a ride, wave your hand." And I said, "No, I ain't gettin' on there. I ain't gettin' on there with them kids." (laughs)

KU: (Laughs) Especially if it's late at night, they'll all probably be crazy.

WG: Yea. Most of 'em. I had one girl, she lived down in that row houses. And she'd come out and I'd be sittin' out in the yard in the summertime. And she'd come out and she'd look up and see me and she'd cross over the street. So I waited until she cut across the street and I walked over there. And she started and I said, "Excuse me miss." I said, "How would you feel if you stubbed your tow and fell down and bumped your head and I didn't call for help for you?" I said, "now if you're afraid to come, to walk up this street and see me sittin' in my yard, you call your mother and tell her you've got to find another place to stay." I said, "I've been here since 1961 and I'm intendin' to die in this house, I'm not goin nowhere. Now if you're that afraid," I said, "I'm 80 something years old and I can't even catch you and hold your hand. What am I gonna." I said, "You shouldn't be afraid of me. Ain't but two old people, ain't but two people on this street, me and Pepper. And Pepper's so big that he couldn't catch you if you was crawling." So she went home and told her mother what I said. So when they had parents day, her mother. And I seen them walking up the street, I was sitting in the yard. They walked up here. Her mother started laughing. I never said a word. She said, "I'm sorry that my daughter acted like that." And I said, "She only did what she was taught at home."

KU: That's true.

WG: I said, "Did she tell you what I told her?" And she said, "Well, I appreciate you tellin' her that." And I said, "Well, I'd have appreciated it if you told her that all blacks folks ain't bad. You've got some bad blacks, you've got some bad whites, you've got some bad of every race. But don't take one bad apple out of the basket and throw the rest of the apples away." So every day she'd come by, "How you doin' today?" And I'd say, "Same as I was yesterday." I ain't seen her since Christmas; she must have moved someplace else. I've got kids as old as her, I didn't want her...

One girl lived across the street there. Before she come here, she was scared to come by here. So I stopped and told her, I said, "Miss, you don't have to be afraid of me." I said, "I've got a white woman in the house there, I've been married to her..." I've been married for 59 years now. I think it was 57 years. She looked at me. I said, "Wait, I'll show her to you." So I called my wife. She looked at her. And I said, "You know one thing? When I said a white girl I said you turned out the lights and put her in a white sheet," I said, "You can't tell the difference then. The same color. You can't see her at night you can't see you at night with the lights out." I don't have any trouble with them now. Whoever took their place, I guess the other girl told the other one, "That man up there, if you don't walk past him he's gonna tell you something."

KU: (laughing) He's gonna come talk to you.

WG: So they come out, if they're on that side of the street they're waving away. I laugh, I can't help but laugh at them. I don't want you, hunnie. Don't be afraid of me, be afraid of them boys down there when you're goin' out and gettin' drunk. (laughs)

KU: (laughs) Be afraid of the boys that are right down the hill at the parties.

WG: Yea that's right, like I told Melissa, she lived down there. She's lives on Cleveland Avenue now. I said, I helped her move in, she didn't know how to move a trunk. She tried to get the dresser in the house. I said, "you gotta take them drawers out of that dresser, hunnie, and put the dresser..." Every time she leaned it back and they would come out.

KU: Yea, this way it won't work.

WG: Come out. I said it wouldn't work that way. So I helped her move in. So I said, "Didn't your mother rent this house?" And she said, "Yeah." And I said, "You're responsible for it." I said, "You've got these other kids comin' here, and they're tearin' up the, they tore the door down over there." Had nailed it up and had to go in the window. So I said, "You're wasting your mother's money." I said, "Are you gonna have a party?" And she said, "Yeah." And I said, "How many people did you invite?" And she said, "Thirty." And I said, "Well, it'll be 150. Because the 30 you invited, they invited some more to come there. And then after some time other people called them and said, 'Where's the party at tonight?'" And I said, "And they'll be tearing up your house and you're mother's got to have to pay for it." And I said "because you've got two bathrooms in that house. And you got 150 people down there. When the girls go to the bathroom and the boys wanna go, why aren't they goin' in there? They're gonna kick the door to try to get in, tell the girls to get out, and then come out in the yard and..." I said, "You shouldn't do that." And she said, "Here's my phone number if they make too much noise." And I said, "No. You're in the house, you know when they're makin' too much noise. I'm gonna call the police. Well, you're gonna have a party in a house with 150 people and you've got two bathrooms. And you're drinking beer. You don't have a place for the girls to go to the bathroom, let alone the boys. It don't make sense, you know?" She said, "Yeah you're right Mr. Green, I'm sorry." And I said, "Well, rent an outhouse." And she said, "What is an outhouse?" And I said, "One of those little houses they have on the job for people to go to the bathroom in." And she said, "Well, how much does that cost?" And I said, "Girl, you're mother didn't teach you nothing at home."

KU: laughs

WG: You know, they wouldn't put the trash out. City had to come up there and put a note on the door. And the man that rented the houses, the city told him if he didn't get

them to put the trash out, they were gonna put a fine on him. So, he would come up every Tuesday and Friday and put the trash out for them and charge 'em \$50.

KU: On, for which house? The same girls?

WG: All them houses down there. Look, see the one across the street there?

KU: Yeah.

WG: Them, and up 39 there, and all them down in that middle house.

KU: Oh, really

WG: Yeah. I told the man, I said, he lived up in Hockessin, I said, "You ain't gotta come down. For 50 dollars," I said, "I'll take the trash out and put the trash cans back in there." A man Jeff, owned the houses in there. And Kevin, he owned the other houses down there. And I said, "I don't mind the trash being there, but you've got all that trash stacked up outside the house there, and raccoons and groundhogs and everything else is gonna be running across there. And them crows come in and take the all the trash, how they put the, pieces of paper in there. And the wind comes and blows the trash all over my yard. Did you know he gets \$2200 a month for them houses?

KU: Yea, they get a lot.

WG: Get \$1800 and \$400 a month for cutting' the grass. I said, "Jeff, you know them kids ain't gonna buy no lawnmower and cut no grass." I said, "you've gotta charge them extra money for to get that grass cut." And so he told me, "if you have any problem out of them, call me." I said, "Jeff, I'm not gonna call you. You don't call me when you collect that rent." And I said, "you come by here every other day or every other week and then you can see what's goin on. I'm not policing for you." And he laughed and walked on his way. I ain't doin' no work for you. You don't tell me to collect that money, so why do I gotta call you and tell you...

Now, this year it ain't bad. These kids come in here and they know how to act. But the ones comin' in there next year, oh Lord have mercy! Some of them come up, some of 'em two years ago some of them come up and go to church with me. And some of 'em, they come up and say, "go to the beer join with me." But I don't go to the beer joint, see. I don't drink, smoke, or nothing . You get some good kids and some bad kids around here. Some of 'em ain't worth a quarter. They leave home just to work on how to drink. I tell all the young girls, "look, you're out here to have fun. But when you're goin' to a party where they're drinkin' at, get somebody that don't drink to go along with you. And when she says, 'I'm ready to go home,' you leave

with her.” They had a party over there and one girl didn’t go home with her buddy. And them boys, about 8 or 9 of them, pulled her there and went out there on the church yard and raped her.

KU: That’s awful.

WG: She was so drunk she didn’t know. She was just layin’ there. And them boys just used her as they want to. I said, that ain’t right. But I said, you don’t be scared because there ain’t no black young men up here. You’re getting’ raped downtown and robbed and everything. Every time you pick up the Newark Post. Do you get the Newark Post?

KU: No. We get the UD stuff about those

WG: You go to McDonalds every Thursday and get the Newark Post. It’s free. Now, UD don’t put all that trash out there, they like to keep that down. But you get that Newark Post. You’ll be scared to walk the streets.

KU: I don’t walk streets. I don’t like to walk alone. I know that it’s not a good idea.

WG: Young ladies ain’t got no business walking by themselves. Especially when you’re goin’ to party where they’re drinkin’ at.

KU: Yup.

WG: Because some boys goin’ there just to put stuff in your drinks and just to get you out there and you wake up. Police run by here, two of ‘em were layin’ on my lawn out there. Police had to lay a blanket over them, left ‘em there naked. I told the cop, I said. I called him. I said, “you better come up here and get ‘em ‘cause I don’t want nobody to say.” They were sittin’ right outside there by my step! He come up here and put two blankets over ‘em. They were so drunk they didn’t even know where they were. Some boys done used ‘em and dropped them off there. That’s what I can’t understand about the young girls. They don’t care nothin’ about themselves. They’ve got low self esteem, you know. You can have a good time. Like I told my daughter, I said “let me tell you one thing. Now you take some advice from your Daddy. Everybody that’ll see you will tell you how cute you are how they’d love to be with you and you look so good.” Yea, but I said but, don’t ask him what his name is, ask him for his pay stub. If he ain’t got no pay stub or ain’t got no job, he can’t help you because he can’t help himself. If you ain’t got no job, how in the world can you help me? And he lookin’ for a place to stay too. The first thing they want to know is “do you got a car baby. Where you workin’ at.” Not where I’m workin at, where are you workin’ at!? These boys around here promise a girl a freight train when they don’t

have an Amtrak to run it on. If she's a big enough fool to believe them. You ain't gotta get anybody to tell you to look good. Look in the mirror at yourself. You can see if you look good or not. You don't need me to tell you how good you look. Don't you look at yourself in the mirror every morning and comb your hair?

KU: Mm-hmm, try to see what's goin' on.

WG: Do you need anyone to tell you that you look good?

KU: NMS-hmm.

WG: My daughter sat there and looked at me. And I said, "I'm a man myself, and I'll tell you. I know how to get a woman good. Don't let them boys jive you out there. Get yourself a house full of babies, then nobody wants you." You don't need that. You sure don't. Yep.

Did you know there is supposed to be a road comin' ... See that bus up there? That red bus?

KU: Up by Mount Zion?

WG: Yeah. There is supposed to be a road goin' through there. It's on the map.

KU: Which way, oh there's supposed to be now?

WG: Yup, there's supposed to be joining over the Cleveland Avenue. I mean New London.

KU: Really.

WG: But they never developed it.

KU: Oh, okay.

GG: Did you ever talk to Marva Bond down here? And Myrtle?

KU: I've met them, I met them at the meeting but I actually still need to talk to them and get some pictures.

GG: You could get a whole lot from them.

KU: Yeah.

WG: I don't think Myrtle's memory's as good.

GG: Well, she can get it going.

WG: She's 90-something years old.

KU: Maybe if I can have a time to talk to both of them at the same time.

GG: Well they live together anyway.

WG: Well that's the mother and daughter. They live together.

KU: They're still living together, I thought they did.

GG: I see their car.

WG: They're down there now if her car's down there.

GG: And now's the time to do something because most of the people that have knowledge are dead or dying.

WG: She older than me and she was here before I got here.

KU: Was she here her whole life or did she move in here?

WG: Who?

KU: Myrtle.

WG: Did she what?

KU: Did she move here or did she grow, was she born

WG: No, she was born here. Born right here in Newark. Her daughter went here, she was a teacher. She's retired now. Her mother's... I'm 87. Her mother's five years older, she's 92, 93, somewhere around there. But you know, when I first came here, a lot of these old folks didn't want to talk to young kids. Everything was a secret to them. But most of the people around her that are related to one another, they stayed in this little town. Snuck out and done things and then turned around and had a kid, and then they're ashamed to tell the other kids, "that's your half-sister or that's your cousin or something." Like me, I'm the oldest one, the only family I've got here is my kids. I've ain't got no more relations here. But like, when I talk to people I be careful,

with people around here because you don't know whose people you're talking about. So I don't say much, I just sit here and listen to them. They don't speak about one another and then you come to find out, "oh, that was his cousin." The only time you come to find they was related is when they're dying and you read the obituary with their name in there, you know.

A lot of 'em, they got nicknames. A lot of people like me. Like last Saturday, Lindsey was telling me about so and so. And I said, so, they wanted to know what Pumpkin's name was. His name was Wilbert. Randolph and all them. But they don't go by their real names. They go by nicknames. That's why a lot of people don't know who they are. Especially young kids. So...

KU: That's been something that I've been trying to figure out exactly who, because like you said, everybody has their nicknames that they go by.

WG: Yeah.

KU: So when people talk about each other, I'm trying to think, now, is this actually your cousin that you're talking about, or your sister. So sometimes it's a little bit. And I recognize all the family names. I've met a lot of people. Some people I've talked to more than others.

WG: Well, the reason why that you don't know all the girl's names is because they get married and take their husbands' names.

KU: Right.

WG: But if you go back to 'em, they go back to their parent's names. Like the James's. The Heymans. The Watsons. They Lewis's. All them are related. All of 'em are related.

KU: James...

WG: Only thing that separates them about the girls, is when they're married in the Hayman family, but they belong to the Lane family and the Watson family.

KU: Right.

WG: So that's why, see, a man never changes his name, but a woman changes her name.

KU: So it adds another level of confusing.

WG: See, that's why you have to be awful careful around here. See, you go down there and Marva's name is Marva Bond. But her mother's name is Myrtle Lane. But that's mother and daughter, see.

KU: Oh, Marva...Oh, Lane-Bond.

WG: Yea, because Marva's father's name was Perry Bond.

KU: Okay

WG: And Myrtle's father's name was John Lane. So that's way Myrtle...

KU: Oh, I don't think I realized that she was... okay

WG: Yea, see, Myrtle Lane is the mother, and Marva Bond is the daughter.

KU: So Bradley and, okay. So Bradley is related to her, and BernaDette, because BernaDette Lane Wilmore.

WG: Yup, they're related, yea See, what's his name. The boy's name, why that little sweet boy. BernaDette and Bradley are sisters. See their father's name was Barmy Lane. That's Myrtle, that's Myrtle Bond's brother.

KU: Okay.

WG: But Myrtle married a man, Marva's father, his name was Perry Bond. That's why she goes by Marva Bond. But they're all related. BernaDette, Marva, Myrtle, Bradley, all them, all them related. But you wouldn't know it if you didn't know anybody because all of 'em got different last names. That's why you got. And the other girl, her name Betty Bassett. Tall, white-headed girl. Myrtle's sister was Betty's mother. So Myrtle is Betty's aunt. But her mother died. Her mother's name was Florence Bassett. But that's what confuses people. They don't realize, the girls change names, but the boys don't ever change names. And they look at me and I laugh. And they say, "what you laughin' about?" And I say, "why didn't you tell them that was your cousin?" "Oh, I didn't think about it." And I say, "Yes you did. You just ashamed of him." Like Bradley. Myrtle Bond's his aunt. But Bradley's a little sweetie, you know. He's a bag and a half of sugar, you know what I mean. But, they don't want to claim him. But he can't help what he is. Maybe he can, I don't know how God made him. Yup, this little town has a lot of history. But they ain't gonna tell you about it.

KU: So, if I, I'm not sure how much more time I'm going to have, you know, because I'm going to be graduating, to talk to other people. But do you think if I have time to talk to a few more Marva and Myrtle would be the best?

WG: Yup. Because Myrtle is the oldest thing in this town and next to her is me.

KU: Oh, okay.

WG: Myrtle is 92. Her memories may come back. Some people lose their memories at 70 and 50 and some got good memories at 100. So, Myrtle is the oldest one in this town and outside of her, then there's is me. All the rest, her sister was older, but she die. So ain't no more old people in this town, her and me are the oldest things in this town. Good colored people.

KU: Okay.

WG: Go down and talk to Marva. Is she down there now?

KU: Okay.

WG: It's that gray house right across the street there.

KU: The first house right, the first one on Terry Lane.

WG: Right across the red light. That's her and her mother. Marva Bond and Myrtle Lane.

KU: Okay. For the pamphlets that we're trying to produce, we're trying pinpoint the...

WG: Oh, (gives back consent form)

KU: Oh, thanks. The, different locations we want to talk about. And, you know, we've been talking about, like we were organizing at the meeting. And one suggestion was that we do a page on sports and some of the places where everybody used to play pick-up football and stuff like that. Do you think that would be good idea?

WG: Well, I got a paper there about a boy over here. See Bundoo, his name was Kenny Hall, but they all called him Bundoo. He played football and he was the coach at Howard High in Wilmington. Then Bobby Lewis' brother, he was a coach at Howard too, named Clifton Lewis. They was all born here. And then they got a lot of guys, turned out to be alright around here. James Lewis, he was a prize fighter. I got

his picture and papers in there. They called him Gator. I'll show you what I'm talkin' about (get's up,

....(skip about two minutes)

WG: That's the sports guy there.

KU: Okay

GG: Who is it?

WG: Brother of Nixon. James

GG: James Knowles.

WG: Yea, James Knowles. She wanted to know some of the sports guys around here. Like Kenny played football.

KU: Oh great.

GG: He played professional.

WG: Yeah, he was professional. You can open it up. (rustling of newspaper opening)

KU: It's on page 5. Oh, here we go.

GG: He died about... let me see. About

WG: He was coachin' over at Howard. And Bundoo was coachin' over at Howard. They've got some got athletes around here. Had 'em

GG: They had to run, because you couldn't do nothing else to. (Laughs)

KU: So everybody played sports lot.

GG: They had nothing else to do.

WG: Yeah, they played football a lot.

GG: They had nothing else to do. This field was all empty. And where this house is and that church is that was all empty, that was a field. Because when my mother, I

saw here down the street, and a lady was there. And she said, "Girdy came down here and I spoke to her and she didn't speak to me." And I said, "Mom, I spoke to Aunt Sis." I said, "I'm not going to talk to her three times if I walk there three times." And she said, "well, don't go there three times if you can't speak to her every time you go there, over to this field." I had to speak to her. I said, "hello," and that was it.

WG: Right there kids always used to help old folks cross the street.

GG: And there was no telephone, no nothing. How did they get the info? Talk to this one, talk to that one. And it finally got home.

KU: I've heard that if you, a lot of people would that if you did something wrong, your parents would know by the time you got home.

GG: And you got a beating from that person and when you got home you got one. They didn't mind beatin' ya.

WG: The teacher whooped you and by the time you got home you got another one, yea. My daughter went to St. Mark's School

KU: That's a good school.

WG: Yea, she graduated from there. Well she got, she was too big to go down to Newark High. She picked on all them little kids. And I got tired of going, every time I turned around I had to go in there and get her back to school. I had to pay \$100 for the bus to pick her up right at the bottom of the hill to take her to St. Mark's. If she played sports the bus didn't wait on her. So we had to go in and get her. So she played basketball, then the guy down the street there, his son went there too. So he would pick 'em up one week we would pick 'em up one week. It was a good school. One thing I liked about it, they're like a college. You had to buy all the books. Yea. So they told me if she kept the books real good, they'd give me credit for it. So I went down and I payed \$7 for the book cover. And when she got out of that grade to go in the next, they get all 87, not a worth of credit. Book cost \$165. I wanted to go in there to give my books back. But they said, "No, if you got out there, she won't get to go back to school." And my granddaughter went there the next year, and used the same book that Diane had with her name in it. My granddaughter got 'em, hell, I coulda saved 'em for her. St. Marks was a good school though. One thing about it was, if you missed a day, your parents had to go in there with you. You couldn't write, couldn't take no note there, like you signed a note for, no. That's one thing I like about it.

GG: My daughter was ready to go to Newark High, and she said to me, "Mom, can I go to St. Mark's?" And I said, "Go to St. Mark's?" And she said, "Yeah, I'll get a better education. And then too, I'll get in trouble." I knew I was game

KU: If I go there I'll probably get in trouble at that school.

WG: You gonna stop down and see that lady down there?

KU: Yeah, I think I'll try and do that.