

**LOWELL HISTORICAL SOCIETY  
ORAL HISTORY PROJECT II**

**INFORMANT: ALICE & DEIGHTON DOUGLIN**

**INTERVIEWER: MEHMED ALI**

**DATE: NOVEMBER 22, 2003**

**AL=ALICE**

**D=DEIGHTON**

**A=MEHMED ALI**

**Tape I, side A**

A: Okay, this is interview with Deighton Douglin on November 22, 2003. And thanks a lot for inviting us out here to South Hamilton in this lovely house. First a little bit of background information. Where and when were you born?

D: I was born in Boston in 1928.

A: And how long did you stay down in Boston?

D: We stayed there two years actually, and then mother returned to Lowell (A: Okay) in the 1930s.

A: Okay. And what brought your family to Lowell?

D: Actually mother was born in Lowell, and she was in Boston doing nurse's training at the hospital there, and met her husband at that particular point. (A: Okay) But then there was difficulty with the family, and my dad I think was more interested in sailing the seven seas than he was staying put in any one place. And that made difficulty for the family situation. So mother found it necessary to come back to Lowell. I was two at the time, and my sister was [unclear].

A: Gotcha. And tell us a little bit about your schooling in Lowell.

D: We did the normal school in the local area in Ayer City itself, because that was the sort of surrounding area of below where you were living. So I did Abraham Lincoln School over there

on Lincoln Street, and then I did the Butler Junior High School up on Gorham Street. And when I finished that of course went on to high school (A: Okay) in Lowell, the center of Lowell.

A: Great. And tell us a little bit about the neighborhood, Ayer City, where you grew up.

D: The neighborhood was a mixed neighborhood, but we felt very, very secure and friendly, and I had many friends among the young people that were of my own age group and so on. We hung out together as they say in these days. And of course as we went on to the new school that changed, because some went to different schools. And so we actually obtained friends in different, as we went to different schools.

A: Yah. Now you described Ayer City as mixed, and you mean essentially some black families.

D: Well we had, yes, some black families and other nationalities. Italian and Irish, and you know, you have it.

A: So mixed ethnically, as well as racially.

D: Mixed ethnically, right.

A: And no one group predominant in that area?

D: Well I think as I recall it, it seemed like there was a struggle between Italians and Irish (A: Okay) in that area. (A: Okay) We had the Zabos. The ah, I can't think of their right name now. Yah the Zabos were there. And then there was Maher, John Maher, the family there lived right next door to us. So we you know, rubbed shoulders with both, both nationalities, both ethnic groups.

A: Great. How about some German people down in that neighborhood?

D: Um, it seemed like there were some German people because we had a brewery up at the other end of the city, and from what I understand there were a lot of Germans working in that brewery. Now it doesn't mean that they were all living in Ayer City, but I believe there were several families if I recall correctly living in, in Ayer City and working at the brewery.

A: What do you remember about the brewery?

D: Not much but the smells as the hops were you know, aired and so on. But I don't recall having visited the brewery at all. It wasn't possible in those days, [unclear] wasn't much interest because we weren't into, involved in any drinking activities (A: Right) during that (--) You know, my grandmother, my grandmother was quite religious and my mother was very involved in church activities. So that's the direction in which we were guided in, away from some of these habits of drinking.

A: You talked about your grandmother. Tell us a little bit about your family history, and you know, the eventually coming to Lowell.

D: All right. The best I can under, from what I can understand is that grandmother grew up in the Pennsylvania area, around Pittsburgh. (A: Okay)

?: Can we add names as best we can?

D: Okay. Her name was Mary Alice Faulcon. And they had, her background was German and African. (A: Okay) And her mother was Mary Alice Jones, (A: Okay) right?

A: And her mother, being the black side of the family?

D: Her mother being the German side of the family actually (A: Okay) Now something happened in between that time that I'm not exactly sure what happened, because grandmother from what I can gather worked, had to work and support her family. She had my uncle in Pittsburgh itself. And at a particular moment, whether the family there in Pittsburgh eventually died off, or what, she moved to Lowell to relocate and to find work. This is the best of my knowledge. And from there of course she had to leave my Uncle, John Phynx, John A. Phynx behind, but brought my mother along with her, because of her being younger.

A: You got a photo there of?

D: This is Phynx.

AL: This is Phynx. That was the first one.

?: Just bring it right over. Bring it right over.

AL: The first marriage, I mean her first name was Phynx. Faulcon was her second marriage. (A: Okay)

D: Right. So Phynx was her first husband (A: Okay), and they had two children together. That was John Alfred, and then my mother Joyce [unclear] Phynx. So grandmother came to Lowell, settled in, and again I'm not sure whether she settled in initially on Main Street, but it seemed like that was one of the first places that she did manage to live, and did odd jobs working to support the family and taking care of two children that she had. Then, and remarried then (A: Okay) Faulcon at that particular point, and had children of course by Faulcon.

?: Can you spell the Faulcon name for us, just the last name?

D: Yes. It's F A U L C O N. [Unclear] And then (--)

A: Do you know why she came to Lowell?

D: Well I, I believe she came to Lowell looking for work. (A: Okay) Looking, and resettled to looking for work. She did a type of domestic work in Lowell, in the Lowell area. And I believe she may have done some of that as well prior to coming to Lowell. (A: Okay) She had to resettle for working purposes, and family situation.

A: And where was your mother born?

D: My mother was born in Lowell.

A: She was born in Lowell.

D: She was born in Lowell. (A: Okay)

?: An approximate year? The year?

D: 19, 1908? No 1898. Excuse me, 1898.

A: Okay. So if she was born in Lowell 1898, then that might have been, they might have lived somewhere else besides Main Street.

D: Yes I think so, because the pictures seem to indicate that they had that house in 1908. So she probably rented, lived in a rented quarters I suspect, until they were able to do something of that nature. And her first son Alfred of course, was, he was born in the Pittsburgh area I believe, or in Pennsylvania at least. (A: Okay) But she left him behind with friends because it was too difficult for her to be able to bring both the children, travel with both of the children at that time.

A: Yah, okay. Interesting. And now do you know how she met Faulcon?

D: No I don't.

A: And what was his first name?

D: Oh dear. There's a Robert, there are several Robert Lloyd Faulcons in the family. My uncle was named Robert Lloyd Faulcon. But I'm not sure. No, he's Theodore Faulcon was her husband's name. Theodore actually, yah.

A: Okay. And you don't know how they met. (D: No I don't) What did he do for work?

D: As I recall he worked, in Lowell they had the Leather Works, what they called the tannery. I always heard him talking about the tannery. And I believe, from what I understand, he worked there and he also got his son, or his stepson, who was my Uncle Alfred to work there when he finally came to Lowell to be with his mother after she lost her, you know, Fred, her husband Faulcon. (A: Okay) Theodore Faulcon.

A: All right. Tell us now about (--) That's all of your grandmother you're talking about, right?  
(D: Right, yah) Tell us more about her life. What did she do when she got older? Did she go into the work place after the kids were grown?

D: After the kids were grown she basically stayed home. She was ailing. She had quite a few ailments that made it difficult for her to get about. And the only time that I recall her getting out much to do anything was to travel with her son Alfred into surrounding areas, and that was usually during the summertime. But most of the time she stayed put. Her rheumatism got so bad that she was in pain and unable to move around.

A: Okay. What were her religious activities? You talked about her being very religious.

D: Well she was, in earlier years she was quite active in the church as far as worship is concerned. I'm not sure she sang in the choir. It was later on that both mother and her half sister Ellen Faulcon sang in the choir itself at different times. But grandmother actually pushed and encouraged us to be present and active in the church situation.

A: Now tell us which church your family attended?

D: We attended Emmanuel Baptist Church on Blossom Street. 53 Blossom [unclear]. That was from the time I was a baby. I can recall my mother having taken me as a baby in a bassinet to the church. So you know, to me it was a very early, early age.

A: Describe the church and the congregation.

D: Well the church was very simple. The church was basically Caucasian, and we were the only African-American family in the church. That is mother and I, and my sister, and I think my uncle who was a Deacon of the church at that particular time. So.

A: And you have a photo of him? Is that your uncle?

D: Yes, right. Umhm.

A: Okay. And what was his name? That would be?

D: His name was Fred Faulcon.

A: Alfred?

D: No, Alfred was the son, (A: Sorry) and his name was Fred. There were a lot of Frederick, or Freds in that family of Faulcons.

A: Okay. And do you remember any of your own relationships with the pastors over there, or any interesting stories about the church?

D: The, there were a number of stories that have been told to us, and I learned about, but my most recent one of course was memories with the Pastor they call [Melacon], who was, started out as youth Pastor, then became Pastor of the church. And we had a lot of activity, youth activity. We were basketball playing, and then of course I got involved in singing with the quartet of a number of other young men in the church itself. And we were active in connection with other churches in the, in the city.

A: Okay.

D: We were happy there because they taught the word of God and the bible. And it was a friendly church. People, we got to know the people and we didn't feel you know, like we were on the out. We felt we were definitely part of the membership in the church.

A: So everyone made you feel welcomed at that church.

D: Everyone made us feel welcomed in the church. I was baptized there. Umhm.

A: Yah. Now tell us a little bit now about your uncle and your mother, and their lives in Lowell as you know.

D: All right. My uncle, which is John, John [unclear], but we called him Alfred. (A: Gotcha) That was his middle name. He worked on a regular basis at this American Hyde and Leather Factory.

A: American Hyde and Leather.

D: And lived at home with, with my grandmother, whereas my mother of course lived in an apartment right down the street in 215 West Manchester Street.

A: Oh okay.

D: All right. And she, mother worked as well, doing the housework and helping, that type of thing. It wasn't until later years that she got involved, and was able to use her nurse's training. But uncle sort of kept an eye on us we believe, along with mother, because mother was out many times during the day and sort of, we were those initial home-alone kids, or latch door kids I guess that they talk about in this day and age. But mother worked very hard to keep us clothed and keep us fed. And uncle, every now and then, I'm sure he helped out a little bit with the family. He however took care, he was mainly concerned about his mother because she was, had nobody to really support her and care for her. (A: Yes) So he became her main source of care and support. In fact the homestead, from what I understand, was his purchase. He purchased that

house, and he purchased the house next to it. (A: Oh okay) So that he was really the major bread-winner for, for the family in that time.

A: So he's the one that purchased 85 Main Street?

D: As far as I understand. I mean you may, you may have to get further information on that (A: Sure, sure) from my sister. She would probably have a little bit more of that detail since it was a woman thing and it seemed like a lot of that. And I was one of these boys that they even remark now; I was always able and capable of getting out of work and jobs around the house. So as a result I probably didn't get in, in all the chatter of what went on and what was going on.

A: Sure. So he also purchased the house, or one of the family members purchased the house next door?

D: Yes, that I know for a fact. (A: Okay) And of course then his half brother, which is Lloyd Faulcon, lived and rented in that house. (A: Okay) And I'm not sure how that ended up, whether they eventually bought that house from him, and paid him it. I think that was the process [unclear].

A: All right. And how many half siblings did your mother and your uncle have?

D: Well with the two families what we have is this. We have, we have Joyce and Alfred, those are the, by Phynx, all right. (A: Yah) And then we have the Faulcon tribe, which was Lloyd. Well Lloyd was the youngest. Actually there was, I'm trying to recall. There was an Ida Faulcon, but she died at eighteen years of age. (A: Okay) Okay? Then there is Grace. Then there was Lloyd, okay. And those are the three, and so they would be three halves, (A: Gotcha) half brothers and sisters in the family.

A: Tell us about each one of them and what you know about them.

D: Okay. Um, let's see, where do I start?

A: We talked about Ida dying, dying young.

D: From what I've been able to gather over the years she died at eighteen years of age. So she was gone. Ellen, who was the second daughter, and I'm not too sure chronologically the order, but Ellen was next in line. She did a lot in schooling and education. (A: Um) She went to school in Boston, several schools there. I wish I could pull up the name of the school that she attended. Sorry, I should have probably noted those down. (A: Okay) But she graduated also from Tuft's, (A: Wow) and she was involved in another school that was an all-girls school there in the Boston area. And then went into teaching, and taught in the Boston School System until she retired actually.

A: Did she live down in Boston?

D: She finally moved in Boston, and somewhere along in that experience she married a man by the name of Sullivan, who didn't have any children. But they lived in Cambridge. And then she did school teaching for many years and then moved on up to be a supervisor of teachers, (A: Wow) where she went to visit them in classes and to give them advice, and pretty much just to their teaching techniques and you know, inspection and small like that. (A: Wow) Lloyd himself was more mechanically minded, and I'm not sure exactly how far he went in school. I imagine he finished high school. But he got involved in more in, not in mechanics, in the garage work, and did a lot of that in the city working in various garages as a mechanic, a very good one.

A: Did he stay in Lowell?

D: He stayed in Lowell right up until the later years I think he may have, because he lived there at 77 Main Street, which has been the house right next to 85 Main Street.

A: Yah. Do you know which garages he might have worked at? Do you remember?

D: Well I really don't remember. I know he did, and I was visiting him in his working garages, but those names have all slipped away, and it may be that those garages don't even exist anymore, because in some cases they were just privately owned. They weren't a big chain in terms of.

A: Sure. And then tell us about your Mom as well.

D: Okay. As I mentioned before, mother worked doing the various homes over in the highlands actually. She had to trek over there, either walk or she'd take a bus from over there [in the morning]

A: Do you know what families she worked for? Did she work for a family from the church?

D: She went to a Jewish family, but I don't know. I don't remember.

A: Jewish families, okay.

D: Well I remember one name, Cohen, (A: Okay) that she went to work for. And she worked for a number of years. And then what happened was when there was an opening for a nurse's assistant, because she had not finished her schooling in Boston to the place where she was able to get her RN. So she took some further courses on the, while working that made it possible for her to be a what do you call, LRN, um, Legal Nurse's, (? : LPN) LPN, yup. And then when the opening came in Tewksbury, at Tewksbury Hospital, she was able to get a job on that. And she retired from that particular position.

A: Great. And what was her other activities?

D: Well it was, basically was involved churches as I mentioned before, in the choir and then traveling with the women, and many of these various meetings that they would have. She enjoyed getting out and having a fellowship with the Christian ladies at the church, and of course she did that whenever she could. Otherwise she was pretty well tied down to the work and taking care of us as kids when we were growing up.

A: Sure. What did it mean to be black and grow up in Lowell?

D: That's an interesting question. When I was thinking about that some time ago, I didn't realize I was black until maybe someone came along and said, "Do you know you are not one of us?" But I found that we were basically, in the area that we were growing up in, in Ayer City and in the context we had outside that particular area, I didn't feel like I was discriminated against. It may have been there, but I guess I wasn't respecting it, and so I just went on and carried on until somebody maybe as I recall, reminded me that I was black. And it was in a situation perhaps I was trying to either get involved in some activities, but for sports, for education, for others, and of course as I mentioned being at the church and involved there, that it was very definitely, I had no problem with when it was time to go out with the gang, whether there was girls, or fellows, we'd go out in groups. (A: Umhm) And there was not, very little of anything mentioned about race. So I didn't, I never felt oppressed because I was black. It was, the things that came along that made it difficult for being black, was more in the publications of what was happening in other parts of the country. (A: Ah huh) You know, the types of things that took place. And I can remember on one occasion going to my Uncle Alfred and saying to him, "I wanted to join a group and go fight this racism down there." And so he says to me, "What do you think you can do as one person?" of course was his reply at the time. Tried to calm me down, because I was in my early teens when that happened.

A: So that would have been before the war? This experience?

D: Which war are you referring to?

A: World War II.

D: World War II, probably between World War (--). Gee, I recall (--). No, it probably would have been after, because you see in the 30s through in the late 30s, we had a lot of depression and problems with funding and problems with food and stuff like that. The great, the great [unclear] came along and we were involved in getting help and relief from the city. But this was basically after the war I would say, after the war had taken place.

A: Now you talked about an instance where you had a realization that people thought of you as somebody different. And would you remember that instance specifically?

D: No I don't. It's just sort of all faded now, back into history just enough to realize that there was a moment when I was, it brought up shock to realize that it was, quickly that I was black, and wasn't white, but it didn't seem to make any difference other than perhaps my relationship to

what was outside of the area that I grew up, because there they accepted me. Of course you know, the thing that happened in most cases, and the thing that was noticeable, was when it comes to dating and marriage. That's when, that's when, and it probably was on some sort of situation like that where it might have been interested in a white girl, and somebody reminded me, "Hey, you're not white." But that's probably the only time that that would come up. And I took it, I guess I took it seriously, because I didn't, I didn't proceed with dating any of the girls in and around Lowell at all.

A: Yah. So it must have been difficult to date in that environment then?

D: Ah, yah, if you were thinking of dating, but I kind of really think that basically in that situation I became more involved in church activity. And it would seem like whenever we were following girls, we were in groups and we'd go on hayrides together, (A: Umhm) and we'd do other things whether we'd go to youth group, or we'd go to sports events together. And so nobody looked at it as a date. (A: Right) You sat next to a white girl and so on and you chatted, but it was all part of a group activity and therefore kind of covered it up I guess.

A: Interesting. What about other black families in the city? There was none other really except your group at that church, but did you have interaction with other families around the city?

D: A few in the First Baptist Church in downtown Lowell, or what we called downtown, Lowell, (A: Yes) but we didn't have too much contact. The families immediately, or the Wingoods (A: Okay) right there on Waldo Street, and then of course the Faulcon Family, but I really didn't get to know too many other black families in Lowell itself, other than meeting up with them in church related activities from when our youth group would go to the youth group at First Baptist, and, or to another church. There was another church right here just over the river in, they call it Collinsville, but I've probably forgotten. But I don't recall that there was much black at too many of those churches either, because there weren't that many of us (A: Right) in Lowell.

A: How about your Mom. Did she have black friends that came to visit her, or other family members?

D: Not as I can recall. Family members, sure, (A: Right) but as far as the church is concerned they were basically white and they came on visitation, or she visited them. You're right. I remember on one occasion we were with, mother would take us up often on Sunday when she had free time, up to visit the Robinson Family who lived up on a sandy knoll, which was always interesting because that's because we grew up, we'd play in the sand and stuff like that. But those were, those were white kids we saw.

A: And where did they live, in Lowell?

D: They lived in, I would say, it was in Lowell, but it was up beyond Ayer City. We would go out beyond the Brewery and up a winding road, and almost an isolated spot actually. And I think

mother wanted to visit them more or less to try to encourage Ethel Robinson in her situation, because she had, she had a broken family. And I think it was sort of like missionary work for mother to go and try to encourage her, try to get her to come to church. She would take us along because we would play with the kids and so forth. There were many of them our age of course. That was our experience there. But otherwise we didn't have that much contact within other African families other than the Wingoods that were just down the street somewhere.

A: Yah. Now did you play with Ken? Was he contemporary in age with yours?

D: Yah we were, we were I believe in most cases were classmates actually. (A: Okay) But I, there again, it's kind of fallen through the cracks as far as [unclear] was concerned.

A: You talked about coming up with an awareness of issues outside of the Greater Lowell Area about African-American. What are your, some thoughts or memories regarding you know, the beginning of the civil rights movement and the post World War II era? How that impacted you or your family?

D: Yah. It was, as I mentioned, came through news factors and so on. I was not involved with the NAACP to get that direct information, although my uncle Fred Faulcon, was definitely involved. But he didn't share too much of that with me. I don't know whether he felt it might trouble me, or just what? So we would get information, or hear information on radio or that type of thing. And I would work it through in my mind and of course as I mentioned before, I'd go to my Uncle Alfred and tell him how upset I was about the situation and wanting to know what I could do. In fact, ready to do whatever I could do to help things and make things right. But that was about the extent of it. About that time I went off to Bible College. And again, I was just sort of taken in and surrounded by the concern and the interest of the people in the college and the students. Met up with another African American there who came from Roxbury and we shared a fellowship together when we had the opportunity. And then some other that were from New Jersey, but that subject didn't, didn't take up our time. We were there to study to prepare for ministerial service. So we didn't organize any particular marches that I can recall out there.

A: Yah. You talked about the NAACP, and now your uncle that kind of told you to calm down a little bit, that was also the same uncle that was involved?

D: No, that was, (A: Different, okay) this other one was Uncle Fred. No, Uncle Phynx was the one that told me to calm down and there wasn't anything that I could do. But Uncle Fred, he actually was the one that was a member, not only a member, at one time became the president, well the vice president I guess, and ended up with the Chapter in Lowell.

A: Yah, do you remember the guy Sam Payton? He was very instrumental in getting the NAACP up and running.

D: I don't know him personally. I, if the name came up, it came up through my uncle.

?: He lived on School Street for years. [473] School Street.

D: School Street ah?

A: In the Highland.

D: Oh okay, yah. No it doesn't ring a bell to me, but I'm sure my Uncle Fred knew him because he was involved with him.

A: Any other stories of acceptance over and above, or any other stories of discrimination over and above, for you or your family in Lowell?

?: Or another way of looking at it, did your mother share any concerns that she might have sensed from the community about racial tensions or issues, or discrimination?

D: Well the only thing I can recall, and this was perhaps handed down to my grandmother as well, and my mother, is that we were always encouraged to be at our best and do better because it was hard to be accepted. As black people we just had to (?: Do it better) do it better in order to be accepted. And that's about the extent of that input. So it wasn't (--) In one sense it could have been misconstrued as negative, because it made you feel like you were never good enough unless you were better. But I think in taking it in the proper sense just made us stay away from that which was evil and that which should any signs of laziness, and showed any indication that black people just couldn't measure up. So in a sense that was a good aspect for us. It challenged us to do the best we could, and were hoping that that (--)

?: [Unclear] to present yourself well, because if you know, it proved that you benefit from that.

D: Exactly, yah. And so that could be taken negative in the one respect, if you're feeling like why aren't we really accepted just for who we are. But the thing is, we want to be the best we can no matter who we are, whether accepted or not accepted.

?: I think that's her way of saying to her children, to keep them encouraged and let you know some of the realities of the world, that for all of them who might have color but yet if you work hard and do well, that's really what you need to do to succeed anyway.

D: Exactly. Well put.

A: Did you have a job before you went off to school?

D: I worked in, after school, this was when I was in high school.

A: In Lowell, yah.

D: In Lowell, and during the summers I worked in Kresge's Five and Ten Cents Store (A: Okay) after school and on Saturday. (A: Okay) And that relationship went well. I felt we had good goings, carryings on with the people, management as well. I remember one occasion when I was a stock boy, and the boss there was apparently horsing around doing something and so forth, and he made some remark that I didn't think was, well it wasn't a racial remark, it was some remark in connection with work and he tried to give me a boot to get me on my way. And I grabbed his, as he gave me the boot I was quick enough to get his foot. And he ended up having to, you know, back off, because here he was on one foot hopping around while I was holding the other foot. From that day on we understood each other quite well, and there wasn't any, any problems in that respect.

A: Who was the name of your supervisor?

D: Oh boy. Oh boy. That one I can't even remember, although I remember the incident, you know.

A: How did you, how did you get your job down there? Do you recall?

D: I applied.

A: And they had openings?

D: They were asking for help and they had openings, right. And we were able to work it out around my schooling. So that it didn't cause me any problem. And then during the summer I got a job in the mill, the textile mill.

A: Which one?

D: Actually, probably the last one that, that existed down there.

?: Can you tell us what you did, and that would help?

D: Well yah, I did (--)

A: Do you remember where it was?

?: What was around in the area?

D: It was over on, it was above Merrimack Street.

A: Was it close to Kresge's?

D: It was close to the river. No, no, no, it was, well Kresge's was downtown and this was out of town toward um, oh dear.

?: The university?

A: Going more?

D: Yah toward the university, over in that area, but right along the river of course. And I started first of all supplying the bobbins for the textile mill making the cloth and ribbing. We made lining. Actually from what I understand, that eventually went into overshoes with boots and stuff like that. (A: Okay) But I worked up. I started, as I mentioned before, supplying the cotton bobbins, and then they finally taught me how to weave on one of the machines. (A: Really) And I did the machines as well.

A: So how old were you when you first started at the mill?

D: I must have been out of high school, probably eighteen, seventeen, eighteen.

A: Okay. And how did you get your (--)

D: And I just worked there the summer. So I didn't you know, a long time.

A: How did you get your position there?

D: Again, looking for a job and they took me on.

A: It's not word of mouth then?

D: No. No, in this particular case I went. There may have been someone who told me the job was available (A: Right) so on, but (--)

?: The newspaper ads, responding to newspaper ads.

D: Sure, yah, umhm, and I went.

A: So how did you like working in the mills?

D: I didn't mind. It was kind of hard work I tell you, and you had to keep up with the machines especially. And if you didn't you would find that a real sheen in the cloth as it went up if you forget to put a bobbin in one of the places. You didn't keep up and that would be (--). You didn't do that too many times before you got scold and got reprimanded, because that would mean that whole section was wasted. It was like a seam, you know when I can get a run in a stocking? (A: Sure) It was because of that particular bobbin was missing. But we got on to the knack of it, and had to move quite quickly. I was happy when that experience was over, but it was a good experience for discipline and being on the job.

A: Yah, exactly. Um, you worked at Kresge's. How would you describe the downtown shopping and the life during that period?

?: [Unclear].

D: In as far as people is concerned, number of people coming?

A: Yes.

D: It was quite active, very active. And there was a lot of, you know, there was Kresge's and Woolworth. So there was competition. And of course Kresge's was always trying to get people into their door and there was Woolworth's trying across the street to get, to get into their, into their shop, store as well.

A: A lot of banks downtown during that time?

D: Yes, yah.

A: Do you remember Union National Bank?

D: Yes, I had my little account in there, a savings account in that bank.

A: Did you? Do you remember the president of that bank, Homer Bourgeois?

D: No. No.

A: How would you describe that bank?

D: Well I felt, found that it was friendly and very helpful. They handled my money for a long time after I was even out of Lowell. I kept my accounts, checking account as well in that bank, (A: You did) and finally decided to, because even when I went away to school I wanted to have a checking account basically because I knew that I would be coming home for visits. And it wasn't until I finally really got involved in going overseas to, to you know, change banks and we went to a more local bank that existed in Boston, and then here. (A: Gotcha) I can't remember the names of the banks that I (--)

A: Do remember the building itself, the Union building?

D: I remember the pillars in the front. I believe it looked a type of old colonial type structure, but that was solid right there, just around a couple of steps from Kresge's itself.

A: Right.

D: Can we stop this a minute? I need to use the facility.

A: Sure!

D: It's amazing how you know, there are some things like I did mention in high school, but it's not that vital.

?: [Unclear]

A: Oh no, no, no. Whatever, whatever you've got left in there. So before you went off to college, you worked at Kresge's and at the mills. Did you have any other employment?

D: No. No. That was basically, because once I graduated from high school I went on to school outside of Lowell.

A: Yah.

D: And I didn't come back. And I worked there and various places, but not back in Lowell.

A: Yah, when did you make the decision not to come back to Lowell, and was it a conscious decision?

D: Well it was part of this conscious decision, yes. It had to do with my preparation and where I was going, where I was headed with my goals. And my goal, well of course, was to be involved in ministerial service, and that would you know, leave me open then. We weren't looking necessarily back in Lowell for ministry, especially while at Bible College I got interested and was attracted to ministry outside the U.S. (A: Gotcha. Gotcha) So that was something (--)

A: Okay. We'll jump back to that, but let us hear any more stories about Lowell and growing up, or other ideas that you have.

D: One of my enjoyable experiences in Lowell was while I was at high school I was involved in ROTC, which was a type of a military, in this particular case, military programs. So I did a lot (-) That was one of my strongest extra-curricula activities [unclear] in high school. And that helped me get to know many of the students who were involved, (A: Ah huh) and basically fellows in the ROTC, but there was also connection with the ROTC and some of the cheerleaders and so forth. Because you know, girls were looking for boys, and boys were looking for girls. And so those who were dressed up in military uniforms looked a little bit more appetizing perhaps for the girls, and the cheerleaders, and you know. (A: Sure) I never got involved in football, or I didn't do any basketball, but I did when I went away to Bible College, I got involved. But those were my activities at the high school. (A: Okay) And they were enjoyable. In fact I still keep my cap from the day that I became Lieutenant, and Officer Lieutenant Douglin.

A: At the high school?

D: At the high school.

A: Do you have photo of you in your uniform?

D: I don't have a photo of me in my uniform, no. Unfortunately I don't.

A: That would be a great photo for the exhibit.

D: I just have my cap. I could put the cap on if you want.

?: Well maybe, maybe finding out what year you were in school, and we might be able to find it through the school records.

D: Oh yah. I graduated in '47. 1947. I went from whatever year through senior high, probably three years. Probably between 40, what 45, 46, 47. [Unclear].

A: If you have the cap maybe we might even use that for the exhibit. Put it in the display case.

D: Sure.

A: If you have it accessible.

D: Umhm.

A: Other stories about high school experience?

D: No. Basically that was it. Most of my time was taken up working, and I worked after school and on Saturdays. It would sort of help out with the family and with the needs that we had. So I didn't have too much, I didn't have too much extra time on my hands to go and get involved in sports in school. It would have been nice [unclear]

A: Yah. Okay. So you decided you wanted to go to college, and how did you end up going the route you took?

D: Well we got involved in, I got involved in Bible College, because at the time being involved in the church, and being challenged by Christians doing something for the work of, of the church, and for the Lord Jesus Christ, (?: And the people) and the people, it seemed likely that I, that getting involved in ministerial training would be the way to go. (A: Okay) In fact that's what I went to Bible College to prepare myself for. Not knowing exactly whether that would be in Lowell, or whether that would be elsewhere. We went and prepared ourselves to become a minister of the church. It was while of course in Bible College that that direction was, was guided elsewhere in the sense of ministerial work, but ministerial work that would involve international activities.

A: How did you come up with the thrust to end up going overseas?

D: Introduction. We, while at Bible College, there were visiting missionaries that would come and talk about what type of work needed to be done, and overseas, and what was needed. And that appeal challenged, and they challenged us and we responded, of course I responded to that challenge. There was also communication, letters that would come from various people who were working overseas, telling about the new, telling about the children, the young people, and individuals. And so that, and then of course my wife-to-be came from Africa.

**Side A ends,  
Side B begins.**

A: All right, you were talking about your interest in Central Africa.

D: [Coughs] Excuse me. Yes, as a kid growing up the family talked about different things in Africa. And my Uncle Alfred, who was much more adventurous than some of the other members of the family often had materials, booklets and things that would come and talk about Africa. And a lot of it of course had to do with hunting (A: Really) in Africa. So that I had one aspiration of thinking I was going to be a hunter in Africa. This is while I was still in, during my high school years, and looking forward to going to Africa to be a hunter. As it turned out when I got to Africa, just on the side, I had, I got a rifle and went hunting, and I was unable to shoot the tail off of a buffalo. So that was, my experience of hunting ended at that point.

A: You would have been hungry as a hunter, right?

D: I would have been hungry as a hunter. I probably would have, probably not been neither, if I had been, if my ability to down an animal if I had gone out full force for that. The animal may have gotten the better of me rather than me getting the better of the animal. So anyhow.

A: Just take us, take us back quickly to your family and their kind of thoughts about what Africa meant, if you can think that out.

D: Well some of them (--) My aunt Grace was very definitely opposed to my going to Africa.

A: Okay.

D: She felt that is was going to be my, my grave, and that I would be lost there, and that was, I was throwing my life away.

A: Hm. (D: Okay) Hm.

D: Mother was pleased that I would be interested in doing work for God. (A: Umhm) So she was, she released me. She didn't make me feel I couldn't go, or I had to stay and help with the

responsibilities of my sister and so forth. My uncle, his was more in the area of geography and what was going on, and the visit wasn't out of the question. But you know, give ones life to working in an area that was called at the time, the Dark Continent, you know, the dark effort. And then most people, a grave, it was considered the grave of the white people, because they were the ones who were numerous going there. Very few African-American went to work, although we discovered later on there had been Presbyterian missionaries, African American missionaries working not far from where we were in Congo itself.

A: Oh okay.

D: So that was an encouraging fact. As that interest grew and developed due to reporting on what was taking place in Africa, there seemed to be more and more concentration and focus on working in Africa. And then the day came when we were really exposed to the possibility of working with children in African, and that seemed, well that turned around my preparation. I completed my course for ministerial work, (A: Okay) and I was then directed and encouraged both by my wife to be as well as by others, that the way to go was to get prepared to be a teacher. (A: Gotcha) Okay. And so that led me on from Bible College and to Taylor University, and to work for my, my teacher's certificate.

A: Okay. Did you want to take a break now for just a minute, or do you want to continue with this?

?: Yah, let me get one question, did your wife to be you referenced a couple of times, did you meet here in the states, or?

D: Yes, we met in the states.

?: Was it at college?

D: Yes it was college.

?: Why don't I just tie that in and then we'll just take a break. And then we'll bring your wife back after, and then we'll get into the African experience.

D: Okay. African after.

A: And why you were at college you met a lot of friends there that you worked with from then on, or did you guys go your separate ways?

D: Well we, we worked with and we even have friends to the present time, and but we've gone different ways. Some have stayed state-side, others have gone other places in the world, or involved in missionary service. And my wife-to-be, Alice, of course preceded me. She had come from Africa. We met at the Bible College. (A: Okay) And when the concern and the interest and the desire to serve Africa came along, first question she asked is, wanted to, she

wanted to know whether I was interested in Africa, because she was from Africa. (A: Oh) I blatantly said, "No." I mean I was interested in Africa, because God told me, spoke to me about going and working in Africa. And that [helped her], and then she was able to give me some advice having come from there, and having known what some of the African wishes were. That they would prefer that I get educational training so that I could go back and teach, and help them to become developed so that they could do work in the churches where they would become pastor, or evangelist, or whether to become a teacher in the school programs there. And so we actively guided us to go on further for training in education and get our certificate for teaching. That was the beginning of moving out from Rhode Island onto Indiana. And getting our teacher certificate, [beginning of our teacher certificate there.]

A: In what year did you get your certificate and were ready to go overseas?

D: All right, we got our certificate in 1952, (A: Okay) because we were able to transfer the credit from the Bible College to Taylor University (A: Okay), and they gave us credit for two years. So I only had to do two years, having graduated from Bible College in 1950. Went on to Taylor University and did two years to meet the conditions for my teaching certificate.

A: What was the name of the Bible College in Rhode Island?

D: Providence. Providence, actually it was called Providence Bible Institute. It's changed names to Barrington College (A: Okay) in 1950, but it's you know, involved. Now it's connected with Gordon College.

A: Oh it is? Okay.

D: It's linked to Gordon College, and they're two, they've merged. Gordon College and Barrington College have merged and are here at Gordon.

A: Oh, so they closed the facility down in Rhode Island?

D: They closed their facility. Actually another group bought out the property and the material and so forth. They call themselves Barrington College at least as I recall. But Barrington College that we knew, the way we went to school, that is Alice and myself, merged with Gordon College here in [Lynn].

A: Okay. [Tape is turned off, then on again] And we've also invited Alice to join us, and thanks very much for the wonderful treats this morning. Now let's cut some chase and get right off to the romance. Tell us how that sparked, and how you folks came to be married.

D: Well I met Alice at Bible College. I was quite taken by her skill of being able to carry her books on her head, and run around the campus. In fact at times I tried to chase her and see if she would, make her drop them, but I couldn't succeed. And so bit by bit my heart was drawn to this

young lady, beautiful lady from Congo. She didn't look like she's was going to be a cannibal.  
[All laugh]

AL: Well I don't know.

D: And as I recall we dated a couple of times, but it was pretty hard to get, make contact. I'd come and ring the doorbell in front of the dormitory where she was living, and then I'd hear [thumping sound] down the back steps when her girlfriends would come and say, "Oh, she's not available." Oh okay.

?: I wonder what that means?

D: She'd instructed them I think.

AL: I wasn't going to be caught, and stay in this country when my country needed me. And I had other ideas.

D: She wanted to marry a rich man.

AL: Well.

D: I didn't qualify.

AL: I wanted to be sure to go back to Congo again.

A: You didn't hear he had a gold mine in Lowell you know.

AL: No, I didn't realize that [unclear].

A: Gold of the human spirit.

D: Well come graduation we had to make some sort of commitment, not a commitment, but at least a declaration. At least I had to let her know my interest. So I said to her, "Well, I'd like to go with you on the boat." That was how I'm proposing we could get together. And she says, "You know you've got to go on and get further education." And I said, "Well I can leave that until later, you know. Well will you at least wait for me?" Because I knew she was going to Belgian. She was going to study medical course there. And she agreed kind of feebly.

AL: Well I told him, I said, "Look, the people in Congo said, we can do our own preaching. We can do a better job preaching in our own country that you foreigners can. So you tell anyone who wants to come out here that we need teachers. We want to get caught up. We're behind." So that's what I told him. If you want to [out there] you will be appreciated as a teacher, not necessarily as a preacher. So that's how he prepared himself.

D: So she agreed that she'd wait, and I went off to the university for my certificate.

A: You went to Taylor.

D: Taylor, and in the meantime I sent her an engagement ring.

AL: If the Lord sends you, I'll still be.

D: And her friends put that engagement on her finger while she was in Belgium. We had an engagement for, it lasted three years huh?

AL: Umhm. But the guys at the Post Office were pretty fresh though. Opened up and wanted to see what this was in his box. And they looked at my engagement ring, which incidentally would you believe that everybody else goes to the Congo and they bring back diamonds, or they sneak it, or this or that, I lost my diamond in the Congo when I was doing a good deed helping someone. Well that's the way it goes!

D: So after the three year waiting period, cooling off I guess, I don't think we (--) I think that, I think the mailman in those days had hot hands [unclear] because we kept mail going back and forth.

AL: [Unclear] those letters before email, or faxing, or telephoning. (A: Yup)

D: In the interim, while I wasn't you know, idle, I was doing school work and I was also applying to a mission organization that actually sponsored the work that I was concerned about and wanted to be involved with. And I was finally appointed by that mission to go as a teacher. And they knew of course of a pending marriage, my involvement with a young lady, Congolese lady. So when I was appointed, the next thing I did, the quickest thing was I sent a telegram huh? (AL: Telegram [unclear]) And that was the speediest thing. "Come on home and get married! I've been appointed." Because that was one of the conditions, you've got to be appointed by a mission, and you got to finish your education in order to be a teacher. So we were on the way to do that.

AL: So the telegram arrived in Congo some time around March. And I let the nursing group know that I was leaving. A missionary nurse was sent to take my place. And I arrived here at the end of May 1953.

A: And where did you guys get married?

D: In Broomfield, New Jersey.

AL: We had a wonderful wedding.

D: First Baptist Church.

A: Okay.

AL: It was set up by my adopted parents. [Unclear] First Baptist Church. [Unclear] delightful thing and I had no idea. I could never have managed this on my own, but Mrs. Nutter [went] a big day, and we had great fun. His folk came from Lowell, and friends came from [unclear].

D: And just to make it useful, she had the wedding given in three languages, English, Lingala, and Swahili, (AL: So we could take a tape back to Congo to approve.) because she wanted to take back and let them hear it, because she, you know.

?: Do you still have that tape around?

A: Wow.

D: I think it vanished, gone.

AL: I think he's lost it someplace.

D: I think it's, it's one of the old types, the big reel tape, and I think (?: Oh reels) [unclear].

A: Sure.

?: Well we can dig it out.

D: I think, I think I lost it or something.

AL: Well I mean after all the marriage is still holding, tape or no tape.

D: Yup. Yup.

A: So how long after you folks got married did you return, did you go to Africa?

AL: The very next year to the day of our marriage we were on the boat taking off for Belgian. (A: Okay) Because he had to go to Belgian to learn French, take the colonial course in order to be accepted (D: Qualified) as a teacher (A: Oh) in the Belgian Colony, (A: Wow) because Belgian wanted Americans to be sure to do it the right way. So we spent a year in Belgian. And why we were in Belgian he was taking the course, and we took the course, where was it? The colonial course was in?

D: In Napoleon's old stables.

A: Where in?

D: In Brussels.

AL: In Brussels.

A: In Brussels, really?

D: The government set up, what they call the colonial room area, a school. And it became a real school, because all missionaries, not just Americans, Spanish and all of the rest had to go through and had to be qualified for whatever they were doing down in the Congo. Americans were the biggest group of course, but we all had to take the course.

AL: He had some tough teacher, didn't you?

D: We had a former military man teaching us. The funny thing of all is you know I am, I didn't succeed in German in high school, and now I'm in the French, coming in to learn French and they had so many candidates for that particular year that they couldn't divide them. They had a strong class of French, and a weak class for French; those who were the beginners, and those who were advanced. There were so many candidates that year that they just decided to cut the line down in the middle, and can you imagine where I was, what class I was thrown into?

A: In the advanced?

D: The advanced class. I'm grateful for that today, but at the time I thought, oh brother, this is bad.

AL: When he went to order chicken once, this is one of the funny stories in that part of the world, and poual, and poule are very much alike. (A: Umhm) So he's pointing at the poule, which is chicken, and he's asking for a frying pan.

D: And the girl, the people behind the counter cracked up. But we finally managed that course, and (--)

A: How long did you guys stay in Brussels?

D: For a year. We had to stay for a year. The course just took a year.

AL: And we went to Luxemburg and Switzerland, and Norway [unclear].

D: We did the normal thing, getting familiar with working our way down to Africa.

AL: By that time there were three of us though, because our son Jonathan was born while we were there.

A: Okay.

AL: But Belgian had a problem. I wanted him to have my adoptive parents name as a middle name, Wentworth.

A: Yah)

AL: And the Belgian said, "That's no first name. That's not a Christian name." Wentworth. He said, "Just put it in. It's American." That was one of the Wentworths that was born in Brussels.

A: And where did you guys go, how did you travel to Africa? Did you go down through Italy and cross over?

D: Well that was on the second time. The first time we took a flight.

AL: This is the first time, yes, we flew.

A: You took a flight, okay. And you went right to Leopoldville, or?

D: And we did drop in at Sudan and what have you. No, we went to the Eastern part of the country. At that time we didn't go into either area.

A: So Stanleyville?

AL: We stopped in, in Egypt if I remember. Jonathan was [deathly ill]. They gave us all the water and [unclear]. I still remember this. But we went by Sabina, Sabina Sobelir, {D: Sabina Sobelir] through Belgian Air Flight. The big one took you to Egypt, and then the little one took to us Belgian.

A: Okay. So where did you fly into?

AL: Iroomu.

D: Iroomu, and it was (--)

AL: Rats on the edge of the forest.

D: Here we're flying from Europe and we end up into a cow pasture. (A: Yup. Yup) And of course the telegram didn't get, the telegram didn't get there in time to notify any of our folks that we were coming. So nobody was there to meet us.

AL: Except, thank God, my former doctor, he's like my second father, or third father for that matter, he was there that day picking up a doctor from England, a leprosy specialist, who was arriving that day. So dear Dr. [Baker] was there with his car able to take us a long with the

doctor from England. And that's the way, otherwise we would have been stuck, the edge of the forest.

D: You can't even find that airport now if you were traveling in the area. It's all grown up with grass.

AL: You've seen elephant grass, haven't you?

A: Sure.

AL: It's almost like bamboo you know. You just get lost down there. He was looking around. He was really petrified for a while.

D: Looking at the wing of the plane and expecting to see a tarmac at least. No tarmac, and yet the plan keeps descending. It keeps coming. [All chuckle]

A: So where did you guys first kind of set up shop?

D: We went to a place called Noluma. It was about, well it was at elevation 8,000 feet high.

AL: A beautiful place up in the Highlands. Gorilla place.

A: Really.

D: Yah, mountains, gorilla forest, bamboo.

A: And you weren't from this immediate area.

AL: No. I wasn't from that area. It's one of the nicest parts of the Congo. That's where you can go and get fresh strawberries and all of that [unclear]. All European vegetables are grown there, artichoke and what have you. It was a very nice place. But that's where we went first. The mission was just building this area for children of mixed racial heritage.

A: Oh. Only for those?

AL: For those. It was a school especially for them. [Says something in foreign language]

D: It was for those, it was for those because they had, they had a regular program for the nationals, but these folks were brought in from here and there and everywhere, some were.

AL: Not accepted too well by either side.

?: Outcast in a sense.

D: Yah they were.

AL: Yes, [unclear]

D: And they were collected from various parts. There were no (--) It wasn't from one area, tribal area, or one region. Some came from south of where we were, others north, west, east, they were found. Some of them that were taken from places, their parents, or their mother was in prison and didn't know what to do with the child. And so she gave the child to the mission.

AL: Some had Greek fathers, Belgian fathers, Swiss, and Swedish, Americans, the works.

D: Any Italians?

AL: They were all mixed up.

D: No Italians?

AL: I don't think so. I think more Greek than anything else.

D: Yah, well that's because of the Greek merchants were out there.

A: A lot of Greeks?

D: Yes.

AL: Yes, a lot of Greeks.

D: They were the merchants and storekeepers.

AL: And Greeks weren't too happy about accepting their children of mixed racial heritage, because taking them back to Greece, they weren't necessarily accepted. Besides you know the old custom in Greece where the wife had to have what is it? A dowry. And of course these African women didn't have dowries. So the Greek who really loved his African wife stayed in Africa and that's that. But where to send his children to school was a problem. So in many instances that's how it happened.

?: So they lived segregation years ago.

AL: Oh segregation is nothing new!

D: Oh yah! Yah.

AL: We had it right there with our tribes.

?: Well now we know where it came from. It's not, it was not originated here.

AL: Oh no! Did anyone think that?

?: I think there's a tendency to believe that segregation kind of is an American thing.

AL: Do you know how I feel about this segregation thing? I feel be proud of what you have, what God has given you. God [unclear]. So I'm half white and I tell them that, to the shock of my poor doctor when he'd [turn it off]. [Unclear] I said, "No wait a minute." How can you be sure that just the colored part of me, the genes will work, whereas I am half and half. My father was Caucasian, and my mother was African. So how (--) Oh, he apologized [unclear].

A: So tell us about the mission where you were, and what was happening there, and the people, and how many people. Give a whole rundown.

D: Well we came on the scene in 1955, after we finished Belgian, right. And they had, they actually had two programs going simultaneously. They had one for the boys, and one for the girls, located in two different stations. (A: Okay) So the mission decided to put a, build a new location, get a new location and build a facility dormitories and all the rest to take care of all the children, which totaled up about 60 children. And it was a little bit more. It was a little easier to handle when they were all in one place and they have to have two locations. And the purpose was of course, was to make that work self-supporting. So as we moved into the scene, we came in as teachers, but there were some other missionaries with us as well.

AL: They built a beautiful red brick, two-story buildings on the hill. The other one (unclear) there, and the master and matron owned their house down there. It was a beautiful place. Trees, what have you. And then Deighton came along.

D: I came of course as the teacher, and before that time they hadn't had anything organized in the way of school. They would, the missionaries that were on the scene were not prepared in the area of education.

AL: Elderly spinster.

D: So they'd have, they'd have school maybe one day, and the next day they'd go hunting, and then you know, off and on. So it was our job to get organized and get them in a regular school program, and we did. And beyond that we also developed a dairy (A: Wow) so that they would have milk, and cattle so they would have meat.

AL: We had a good friend that sent us about a thousand dollars. That was just, you know, a good friend that we met in school [unclear].

A: Yes

D: Gave us cattle.

AL: So we went, Deighton went with a bunch of the boys and they bought eight cows from an experimental farm that the colony had, that the Belgian had. And all of these cows were expectant, and they also [unclear] wool, Red Swiss.

D: Swiss wool.

AL: And these others were the black and white ones. Holsteins and (--)

D: [Unclear] Holstein, yes.

AL: Something like that. Altogether ten cows he brought back, a couple of truckloads of them I guess. But he had planted all sorts of pasture land, etc, etc, so that the place would be self-supporting. We ordered machines to make milk and what have you. It was up in the highlands. There was no danger of this tick fever, or sleeping sickness that the animals get down lower in the Congo. But to see him, a Lowell city boy turning out to be a farmer, it was great! He loved it.

D: The funny thing is was this was not part of the job description.

A: Sure. Sure.

D: We were supposed to do anything involved in education. I ended up even having to deliver some of these animals.

?: Well it's teaching by example.

D: Yah!

AL: Well this is the thing though, many of those young men, the boys that he was teaching, French and so on, and trying to really organize, they ended up owning plantations when they were of a certain age, becoming big shots, big plantation rich guys!

A: Because they had been trained like that?

AL: They used to come because they had (--). So they'd speak of it. They called it the school of (--)

D: Well we say hard knocks.

AL: Debrueiller vous, make your way through it. Make your way through it.

A: Great. Tell us more stories about the mission, and the school.

D: All right. You want us to jump ahead, or?

A: Was the school associated with a town, right?

AL: Yes.

D: Well no. We were outside of a town. This was a hill, or right in the middle of the gorilla forest.

A: And how did they choose that location for a school?

D: What they usually do (--)

AL: You had to ask permission of the government.

D: You'd ask the government, or the chief in the area, because most of that land is already designated by chieftainship and so forth. And so you have to get the chief's permission, and then you got to go through the government to make sure that it's all written up and legal, and all of this.

A: Did the government own the land?

D: No, the government (--)

AL: The government gets it from the chief.

D: They get it from the chief, and then, and they get it on some of these terms like 99 years, and that type of thing. And so the chief agreed. Sometimes the chief agrees to some land that's unproductive and it won't, it won't do them any good as far as farming concern the people. And it gets settled, if you paid for it or not.

AL: They didn't really care for it, because it was up on the hill. (D: It was cold) It was hard to, to make anything, yah.

D: Forest, they'd have to cut the forest to be able to make farms and things like that.

AL: And sometimes there was frost up there.

A: It was that cold at night?

AL: Yes.

D: Yah, on the hill.

AL: And the workers would come to him. What did the workmen tell you when they came to you?

D: "The ground is biting our feet." That's how they described frost.

AL: "It was so cold it bit our feet." One of the children there was hunting for wild flowers, at ten year old, twelve year old girl, and she stepped into a hole, snake nest, got a terrible bite. And fortunately that hospital wasn't too far away. It was several miles. We weren't there that day. We were off on another errand. And one of the missionaries was able to get her quickly, drive her to the doctor, at this missionary doctor who is now retired in (D: Michigan) Michigan, got her there in time, otherwise she would have lost her whole leg. But he was able to do something with her, I don't know exactly what, saved her leg. But to this day when she gets tired, there's a limp because one of the, one of the nerves had to be cut. So that was, we were happy we weren't too far from the hospital for that circumstance.

?: As you mentioned the doctor, do you know his name? And I think you referenced someone else who sent you a thousand dollars? Do you remember the names of those?

AL: Yes, Carol Brown, a very lovely lady who has gone to her long rest, and she was most, most generous, and helped us so often. Wonderful, wonderful helper.

?: Now her home base location, where did she live?

D: Was in Maryland.

AL: Maryland. We met in [unclear]. [Unclear] related to the Morgan something, something, Bankers, etc., and she spent her money wisely. She was interested in, she had done her studies in France. So she was interested in overseas.

D: Doctor Dwight Slater was the one who operated on Katie's leg, the one that we (--)

AL: And this girl is the one who sort of adopted us more or less. And was always there to help take care of the young boys [unclear]. But one of the stories I liked when we lived there, the boys from the boys dormitory were suppose to go and milk the cows. We don't know what happened, but something happened and on their way back I think they saw a gorilla peering at them. And either they panicked and ran so fast that they dropped all of the milk buckets, but the story when they got there, they didn't want to admit that they would run or anything. They said, "When we got there the gorillas had already milked the cows."

?: Nice gorilla story.

AL: We had some, we had some strange stories there. But we saw a gorilla ourselves as we were driving off to the station one morning when Jonathan was just a little guy. The way he was

running across, it was a small gorilla. “Tiny funny monkey. Tiny funny monkey.” I’m afraid there are no more gorillas there because the people [unclear] later years. After Independence.

D: And as the forest (? : diminishes) diminishes, they move elsewhere to take refuge.

AL: It was after Independence [unclear].

D: Can you imagine for sport or for fun you go out into the forest as kids and you link your hands together and you stand there and you try to dare the gorilla to attack? This is what some of the kids would do when you know, when they didn’t have chores and stuff like that. (A: Really) School.

?: Yah, they needed something to do.

D: Umhm. Yup, that was it.

A: Now behind the scenes, the larger national and international politics are having an impact on the Congo. What does that mean for you folks?

D: Then, or now, or?

AL: Then, at that time.

A: I’m talking about during that period.

D: At that particular time that meant that we had to be on the move.

A: So I mean what? I mean maybe I should rephrase the question then. What was your first realization that there was political, bigger political happenings than usual?

D: Well we, the work we had with the children of course went up to 19 what, ’59, when we left. Independence came in ’60, and that’s when things broke. We were home on assignment during that time.

A: Okay, okay.

D: The work had to be closed for local reasons. When we got back then in the 60s, (AL: It was finished) they were already, that work had been closed, but we were involved then in high school work.

A: Okay.

D: And we had to then get, we had one graduating class take place before the rebel activity really spread to our area. You must remember that the Congo is the size of the United States east

of the Mississippi. Okay? So things that happened in Kinshasha with poor, for communications of means of travel, just don't get up to our area for quite sometime. It goes, people come up the river to [Kesenghani] and then down by [unclear] from Kesenghani into the [unclear] an area like that.

AL: But we began to hear of some.

D: We heard some rumors. We heard some rumors.

AL: We began to hear from 57, little bits, and then 58, and there was a sort of a resentment. You could feel a resentment. And there was a talking against, against the schools, against these children of mixed race. (A: Okay) And there was the cows, these beautiful cows that Deighton had brought to add to the few that were there before. You could just see the people drooling over them as they'd go past.

D: That particular tribe were, were hungry for meat.

AL: Yes, particular tribe has a meat hunger, there's even a word for it, [omeiro]. They just killed them. That we were not slaughtering these cows at the drop of a hat, that they were being (--) You could tell that there was a certain resentment, and the prices of vegetables that we bought from them began to be a little bit excessive. And we began to ask, "Hey, what's going on here? What's going on here?" But we could feel it. We could sense it. It wasn't out in the open, but the old happy, loving, friendliness was beginning to go.

D: Now they had their own school program. I mean the mission had schools for nationals all along, and this was new, a new investment and a new effort. But somehow or other they felt that these children were getting better treatment than they were getting in the local, their own local schools. And so they wanted to send their children there. And at one point we said, "Well we're willing to consider that, but you've got to pay."

AL: But pay what the fathers pay?

D: Because the fathers of these children were paying a sum to keep their children there. So.

AL: About \$15.00 a month.

A: Was it almost exclusively (AL: Yes) Caucasian (D: Fathers?) male?

AL: No, it was mixed Caucasians/Africans, straight, except for our two, our two Arab kids.

D: And what about Danny?

AL: Danny, he was Caucasian and African.

D: Yah, but he was from (--)

?: I think part of the question was, was it all white males, their children? The fathers were white?

D: It was majority.

?: Yah, well I think that was the point.

D: There was just a minority, one or two white women.

AL: Well we had a couple, a couple of white women too.

?: Okay, I think that was (--)

A: Yah, that's, that's what I wanted to ask.

AL: Yah, yah, yah.

A: So what happened with the school as time progressed with this new feeling around the area?

AL: Everything was still going as it should when we left.

D: When we left it.

AL: However, as we had children who should go now into higher say, into university or college age, some of them just went into an apprenticeship situation, didn't they?

D: Yah, well we actually had (AL: Local) some, we're talking about high school, because we didn't have up to high school. We couldn't handle. We didn't have enough staff. We just, we had to take them through the first six grades would be elementary school, and so on. And the way the system in Belgian was, the last six grades were all high school. We didn't talk about junior high [unclear]. And when we left the scene in late '59 it was our understanding they were going to try to negotiate and make it possible for some of the Africans who had funding, or who were well placed, to be able to pay and send their children to the school. Next thing you know, when we're at home they found they [unclear] that type of negotiation didn't go through and they finally decided they had to close the school and send the children back to the villages where they could find (AL: They were in danger) (A: Really) any biological parents, because they didn't want to keep them there. That was a, that was a you know, a pointer.

A: Concentration, huh?

AL: But our graduates, they went to the mission high schools. [Dickie], and the others went to mission high schools where they were accepted.

D: And one public one, Angola.

AL: Yes, in the public school as much as possible. And Victor I think went to Luanda.

A: What happened to the site after the civil war began?

D: Well a real rupture came and took place in the mission and the church. And it ended up that the people in the same area that were envious of what went on at the school in [Deluma], finally just grabbed the land, not just that spot, but all of the other stations that were involved in that northern area. And it was a matter of actually separation. So it no longer, even though that probably belong to us, was taken over by a group that was antagonistic to the mission, mission situation. And we just lost it all.

A: So this was (-)

AL: One certain tribe [unclear]. And then I said, "It's all ours."

D: Some of it they said, "We worked to build it. We weren't paid adequately. So this is payback."

AL: They were paid exactly according to government rules, and especially on that [unclear].

A: And what, what year did the school basically close?

AL: 60.

D: 60, end of 60 or 61? Once they got this we were able to distribute, return children. Because see, what happened is they sent some back to their villages where they could locate parents. Others, where they couldn't locate parents, the Belgian government stepped in, they said, "We will take them to Belgian," so that they won't be just put out into the village and wonder around and have no connection. (A: Yah) So some went to Belgian and some stayed in Congo.

AL: Belgian transported them in mass, the ones that have no real roots, to Belgian. And the one girl that, the snakebite girl, (D: Katie) she said, "I don't want to stay here. I want to go to Mom and Dad [Unclear] in America." So the mission asked, "Would you?" He said, "Of course we'll take her." So she came to us in Lowell. (A: Really)

D: Umhm.

AL: Yes.

?: Approximately what year was that?

D: 1961 huh.

AL: .61.

A: Now what happened to leading up to you guys leaving? Was it because of the political situation, or was it a personal move?

D: No, we were due for a home assignment.

A: Okay. And so.

D: We were due for a home assignment.

AL: We brought out babies to show their grandmother.

A: And what did you do for home assignment?

D: We came back to Lowell.

A: And you lived in Lowell?

D: And we lived in Lowell. We lived with mother Douglin, all right, (AL: For a few months) for a few months, and what did we do?

A: We also lived with my adopted (D: We were able to) family in New Jersey, and then we rented.

D: Was that that time when also we picked up the house?

AL: We rented in Revere.

A: In Revere?

AL: Yes.

D: In Westford.

AL: We picked up a house in Westford later. That was our next [unclear]. We rented in Revere.

A: Now you had one of your sons born in Belgian. How about the next?

AL: In the Congo.

A: Okay, and not all of them though.

D: No, no. Just, well he was born at [Greecher] where she did her medical work.

?: Give us the name and give us the birthplace.

AL: [Oicha] in the Ituri Forest. [Unclear] Ituri Forest.

D: Born December 14, 1956.

A: Very good.

D: So we have, two of our children were born out of (--) Well Katie is born in Congo as well, and David, Jonathan was born in Brussels. David was born in the Congo. And Dorice, the youngest, was born in New York. (A: Okay) Okay. So that's, that's the spread there.

A: So you stayed in Lowell. What did you do when you were back in Lowell?

D: Well our basic responsibility coming home on assignment was to then, once we got settled, got the kids in school, I or Alice and myself, would travel out to the various churches where they would request, and give them a report of what we've done, and tried to get them to be concerned and involved in the work that we've done. (A: Ah huh) Now one of the advantage of our family staying with my mother, was that we didn't have to worry about who was going to baby-sit them while we were gone. And I think the first time they were in preschool, weren't they?

AL: They were yah, they were just little guys at that time.

D: So they were only five and six, or five and four.

AL: So it's between New Jersey, my mom, and his mom. But I certainly met the first snowstorm. He got caught. I don't know where you were, but we were down shopping, or doing something, then snow came [unclear].

A: And the kids had never seen snow before?

D: No, no.

AL: The kids had never seen snow. And we got boots for them. I'll tell you these boots were really something great.

D: And when we got them clothed, and covered, and whatnot, then what did they do? Go out and play in the snow.

?: I'm not sure if you mentioned the church that sponsored the mission?

AL: Up on Blossom. It was on Blossom.

D: Right. Well there's the church, (AL: It was on Blossom Street) there's Blossom Street sponsored us. (? : Okay) And we had a number of churches actually sponsoring us. The mission itself was considered a Baptist mission, all right.

?: Okay.

D: But in our, in our traveling around in the states we would go back to some of these churches, like in Colorado, where Alice and I were, went to these churches to explain what God was doing and what he was telling us to do. They would support us. So from, we had churches supporting us from Portland, Oregon to Portland, Maine right across the state.

A: Wow. And so when you came back on your home duty, did you go to Emmanuel Baptist and do a presentation?

AL: Yah, he was supposed to.

D: Yes.

A: And you helped to raise some funds again?

D: Exactly, right. And we did, not only to Emmanuel, our home church, but we had to go to these other churches as well.

AL: We showed pictures.

A: Sure. Sure. I neglected to ask a question about when you first went to Africa. What did it mean to be an African-American guy going to Africa?

D: It meant (--) Well I had been well prepared by Alice as to what to sort of expect, but there's always these surprises of course. But I think the Africans had the biggest problem. They, they were trying to figure out how I couldn't, when I spoke [Swahili] for example, (AL: You had an accent) I had a New England accent. How can, if he's African how can he not have an accent just like the rest of us?

?: How can it be?

D: And then (--)

AL: He doesn't have any African language.

D: Then they couldn't quite understand that I didn't fit right into their social structure, where what's mine is mine and what's yours is mine, type of thing, mentality. See, I mean they expected since I came with an automobile that anytime they wanted, night or day, they could come up and say, "We need your automobile," and I would just say, "Okay, go ahead and take it." And I'd say, no, no, that's not working, this. And so there were times when I don't know, I think they thought I was mysterious, because I wasn't always vocal as much as they would like to know, because they felt when one is speaking a lot, he's explaining or showing forth where he is coming from, or what his philosophy is, or what he intends to do, and it wasn't always the case. I wasn't always revealing how, especially in the school program, it had to be in some cases, very discreet about what is said, because you wanted to make sure you got the program set up, would operate properly. So it was a learning experience for me, and for them, but I must say that they really, they really took me in as a brother, and went to my defense in some cases when I was misunderstood by my colleague, missionary colleague. So you know, you gain some and lose some, but I think overall, basically my own experience there was a very good experience. I had some high ideals for them, and at times I may have been a little bit disappointed because they didn't seem to have those same ideals. It was too hard to work for, and yet I wanted them to work for it to retain it, because you know, my mother and grandmother taught me, "You got to be better! You got to work harder!" And their society didn't necessarily insist on that. I mean they were all (--)

AL: Well you're a big man and you had everybody else doing [your chores].

A: So you stayed in the states for how long? One year?

D: One year. It depended on, it depended on, we had different targets. The first time we came we stayed a little longer, didn't we, because I went out and worked on my Masters Degree in Education to make it possible for me to then come back and be Principal of the Teacher Training Normal School.

AL: Besides the country was in such an uproar. They didn't know where we were going to go.

D: Yah, there was a holding.

AL: Our job was gone.

A: Yah, yah.

AL: So we came in '59 and we didn't go (--)

**Tape I ends.**

## Tape II, side A Begins

A: You were saying you went to (--) (D: We went) When you left the states you went to?

D: We went to Paris to study Advanced French, and had the Frenchmen try to tell me that my French was not good because it was Belgian French.

?: Never good enough.

AL: He didn't speak French.

D: Finally I said, "Look, just let me. I came to pick up certain things about French and to brush-up. Forget about trying to compare French, French, and Belgian French.

AL: So we rented a few months and [words unclear-coughing in background]

D: Then we still were not able to return. And at the same time we were doing that in Paris, missionaries were having to be evacuated from, [AL: And then he went back in February) from the Congo, from the Eastern Congo where we were. So it was, naturally they weren't going to agree that we could fly down while everybody is coming out. So they said, "Well you can go to Liberia." And we were then taken, went to Liberia, and (AL: A miserable country), and we had to opportunity of working in radio, radio that beamed Swahili messages down to the area where missionaries were being evacuated from.

A: Really?

D: Yah, and so that gave us opportunity to still have contact with the people there while other missionaries were moving on. Finally it cleared up somewhat, and we were able to fly.

AL: They called for you.

D: They called for us. The African leaders called for us to come, and we were able to fly then down to [Budgembora], which {AL: It's Magundi) Magundi, and get land travel. From there one of the missionaries was able to pick us up and bring us up to Congo. And shortly after that (-)

AL: But we had stopped in [words unclear] of Kinshasha on our way to (D: Yah, to [Budgembora]) to [Budgembora]. It was pitiful to see that once beautiful city look terrible! Garbage all over. Independence, hm!

?: Attitudes of people for sure.

AL: Who was going to pick up trash anymore? We're all equal now!

A: You never had any instances where you felt unsafe.

AL: Yes.

D: Oh, don't get her started on that.

AL: That's a story I'll tell you another time.

A: Well tell us. Tell us one or two of them.

D: Tell them one.

AL: Well I'll tell you the one. He went back to this place (A: Where?), our former place.

A: Where the school was?

D: School was, umhm.

AL: Yes, in '63. By this time he was already teaching in a teacher-training area, another station not too close to this area. It was about how many hours away? And the pastor, a very simple man, he says, he said, "Oh, Guana, Mister, my little church. We need help. We're trying to start a little school," and this and that. "Could you come and help us with school supplies?" So Deighton said, "Sure." It was vacation. All the students were gone. And Deighton collected a few things. [Speaks too softly, cannot comprehend] And we took our helpers, and the pastor, and we went off in our [Pugeot] station wagon and [unclear]. We came to a certain place. We dropped off our helper, because he was going to visit relatives, and we'd pick him up on our way back. We were gone all day. And when we came to a certain spot, just as we were beginning to make the climb around the escarpment up to the hill, there's an enormous tree fallen across, branches. Pastor had said, "There's a tree across the road so we [no access]." So Deighton and the pastor began to hack away at the branches. Well it's a hilly country and you know, echos? And he turned around. Four wild looking men came out of the mountain. They looked as though they were enraged. They said, "What are you doing here? Who called you?" Before going there thank God, we had gone and registered with the administrator, what we were doing. We were going to go visit our old home. We would like, in response to the invitation of this pastor. "Certainly, go right ahead! Do you want any soldiers to come with you?" [No, we didn't want any soldiers to come with us] "Yah, sure, welcomed to go, and it's nice of you to come back." But these men had other ideas. So he said, "We didn't call for you to come back, we don't want you here." And before we could say anything they began to try to push the car down the escarpment where the little boys are. Deighton [unclear].

A: Did they have rifles?

AL: No, they had machetes. They had machetes. So I said to Deighton, I said to them in Swahili, "What are you trying to do? Why are you trying to hurt the little boys for?" They said, "Kill you and we'll kill your husband too. We didn't call you here. I'll kill you all." I said, "Deighton, they're going to hurt the boys!" You know, mother gets a little bit (--) He stopped to swing, and that's what they'd been waiting for. Grabbed him, dropped him down. And they're getting ready with their machetes, heaven knows what. [Speaking too softly, cannot comprehend comment]. I said, "Oh God, did we make a mistake to come here? What will I tell his mother? He came to help in my country and my people killed him." I was just, it seemed like all of a sudden all of the green, all of the [graphics] began to shine, and there was something, something special there, and I heard this voice say, "[Unclear]. No matter what happens here, it's going to be perfectly all right, because I am here." When I heard that I [unclear]. I said, "Hey you guys, be careful how you treat that man. I went a long way to get him!" They jumped up, but one of them had the good sense to grab his bags. He had to act quickly. They ran away.

A: Really?

AL: I still don't [unclear]. Because a woman's life isn't anything to make you guys [unclear]. I remember we got into the car, there was nowhere we could go. Deighton was able to bring the branch down. You couldn't turn there because it was right on the escarpment. We had to drive down to where our house was, around that [unclear]. And when we got there, bless me, there's another bunch of characters coming out of the (--) [Unclear] Another takes the pastor and beats him a good one, and they got blood on him, and he had blood on him. And we had the keys to open the old house, and walk in and see what was what. Somebody tried to grab the key. And finally our boys are about nine at that time. He grabbed the key from them and he said, "Hey, look at that. Even their kids have a mind of their own." [Cannot comprehend comment]. "Since when did the Congo become so saddened? This is not the way we receive people who have come to visit you? This is not the way you treat your pastor." Not a hand was laid on me. Not a hand. I'm a mother of sons, and do I have to be, you had to be respectful to a mother of sons. All right. That's the way in that culture. But they could beat him up. Anyway, they said, "Well get out of here. We don't want you here, and leave your car too." And I said, "Now be reasonable." By this time I had opened the door, shoved him and the boys in the house and closed the door. And I'm standing there, "Be reasonable, make up your mind. You take our car, we stay. You let us go, we leave, and that's that." And so someone with a little bit of sense came around the corner and said, "Just forget it. Let them just leave." So I said, "You swear you won't touch my husband and my sons if I open this door?" "I will not allow them to touch." So I said to [Jonathan], "Get into the car, don't say a word, start, go." He had to go around and up the escarpment, and [makes sounds]. I'm telling you the cars always used to stall there. But this one day I said, "Dear God, don't let this car stall for anything, because just as we were going up there were a whole bunch of them coming. They've got maces, you know, home-made maces with nails that big through wooden blocks. And I don't know what else. And a whole bunch of [some] kids are coming down and they're trying to hold the car back. But that Peugeot, I'm telling you, [was really reliable]. [Speaking too softly, cannot comprehend comment.] And all of a sudden (--)

D: Trying to make it go faster.

AL: All of a sudden we're on, and we're on our way and the pastor isn't with us. They've dragged him away. We don't know where he is!

A: Really.

AL: So here we're going around and we just said, "What are we going to do about pastor?"  
[Speaks too softly cannot transcribe sentence]

A: He was an African man?

AL: Yes. He was one of their own tribe. And just as we turned the curve to go and report to the headquarters, to the administrator what had happened.

D: You see we had gone to them first of all to get authorization.

AL: I told them. (D: Okay) I told them, umhm. Out of the bushes, real bamboo this time, two men stepped one on each side of the pastor [unclear] and so on, step out, here's the pastor. And I said to Deighton, [Unclear]. I jumped out of the car. I went and grabbed the pastor from them, shoved him into the car, closed the car door, and these guys are kind of, for a few minutes they don't know what's happening, and we started off.

A: Well they, they weren't initially going to let him go?

AL: No! They were taking him off, I don't know where. Then they began to throw stones at us.

D: At the vehicle you mean.

AL: We're on our way. We're safe. [Makes a funny sound].

A: How old was, how many kids did you have, three?

AL: We had two. (A: Two) We had two, we had two little boys.

D: Just the two boys.

AL: The two little boys.

D: They must have been seven and eight.

A: Do they remember that story?

D: Well the oldest one does.

AL: Very vaguely. Very vaguely, because they [unclear]. But the wonderful thing is they didn't see. They were sitting in the car and it sank to the position they couldn't see where their father was down on the ground with these guys. So anyhow.

A: Did you ever make it actually up to the school to look at the place?

D: We made it up to this one residence that was up on top of the hill. We made it up there, but (--)

AL: Just (--). No, we didn't get to the dormitories.

D: We didn't get to the dormitories, no.

AL: We didn't bother with the dormitories at that point. We had been to the dormitories before. That's another story. But this was the one dangerous time when I expected him to really be killed by [unclear]. So that was (--). But he had been in prison. He's an old jailbird.

D: The interesting thing to finish that story on our escape (--)

?: He has to finish up in about five minutes.

A: Sure.

?: I'm going to run out of tape in about [fifteen or so.]

A: Okay.

D: To get, to get our escape we got away from the folk who were throwing stone. And we'd drive in to the local area of Lubeiro, which is the administration is in the [unclear] town of Lubeiro, and when we head out we had our punctures and our tire went flat on, but we were in safe. We were safe from (--)

A: How many tires were flat?

D: Just the, just the one. If it had gone flat up there, or anywhere in the area we would have had it. You would have heard a casualty, or something.

AL: But then coming back, away from that, a couple of days later, a few days later, we saw, they had set a trap for us. They had bells, and what [unclear] they were going to scalp us. I don't know what they were going to do to us. And right along the edge of the road, going up to the station, etc, etc, they were looking for us. The good Lord sent [a storm] such as you haven't seen, except in those days. Big [unclear] of rain. And we had another African with us at that

time, and he knew what was going on. They had been relayed the news by drum (A: Really) that we were on the road.

A: Really. And they were waiting for you.

AL: They were waiting for us. [Speaking too softly, cannot transcribe comment]. As we drove past [rest of sentence unclear]. They are having fits, because what can they do now? They could just see us.

A: You had already driven past?

AL: We had already driven past.

A: They couldn't see you guys, or couldn't hear you come in.

D: Well they weren't expecting this. I mean they didn't know what time we were coming. They were out there waiting, but the rain came, you know, so they had to take shelter on the side. And by the time that they saw car approaching, which they recognized as our car, get out to the road, we'd already gone by. Woop!

AL: Like we [unclear] had gone around how many bends, and once again we had car trouble.

D: Yah, I think we got stuck in the mud down the road a way, because I was on a dirt road [unclear].

A: Now Alice said you were in prison.

AL: Well that's, that's another thing.

D: Oh that's another story.

A: What happened in that instance?

D: In prison? Well I was under house arrest actually. They wanted to put me in prison.

A: Was this in Congo?

D: Umhm, in the city of [Roma] itself, where we had relocated to.

A: What, what happened?

AL: It's the same, same group of people. They're trying now to take our other things

D: They're trying to take our property, church, in town.

AL: In town. (A: Okay) They're still following us.

?: So their conscience effort here is to (--)

D: Yah, yah, it was a continued effort

AL: Oh definitely, continued effort to grab everything.

D: And I, we fought them off, a couple of the, with a couple of Deacons. They, what they did is lock the church doors. So when we planned, made a plan on morning that we would get up early, and we had these big snips that would cut the locks open. We cut the lock off and put our own lock on. And the authorities (--)

AL: Plus it was our church. We had built it.

D: The authorities came on the scene of course, because there was always spies, somebody spying on what we were doing. They went to the police station, and so the police came up and arrested us and took us off to prison, and took us off to the police station and was trying to put us in prison. But I said, I had said to the man who was the governor at the time, "But you can't do that. This property belongs to the mission." You know, I got (--)

AL: He dared to say it to an [unclear] Governor.

D: Like I'm in America, and you can speak up.

AL: You had no right!

D: Says, "I can't do this? I'll show you what I can do." And so therefore he says to the policeman, "Take him up and put him in." But at the same time a military man came from the camp outside of [Gomer], who knew me.

AL: He was a friend of ours.

D: And he said, "You don't want to put your teacher, your professor, your director of the secondary school in prison." So he made a proposition I'd be put under house arrest, and that the military would guard. They were agreed. But they said, we have to have a policeman there because the military, the policemen didn't trust the military. (AL: The military didn't trust the police.) So as it turned out, for five days I was under house arrest with military in the front door, and the police is at the back door.

AL: But there was third door they didn't know about.

D: Third door that I could have snuck out at night, and they wouldn't have even known. But anyhow, we didn't want to. And finally they got it all straightened out, and they sent us, they sent another person along, not the governor, to tell me I was free to go. I said, "I'm not leaving this place until the governor himself, or his [unclear] comes and gives me an authorization, because if I go out only on the hearsay of one person, somebody is going to grab me and give me a hard time and start beating up on me, because they said, "Who let you free? You're not free. You're still under arrest."

A: Sure.

D: So they finally had to send someone.

?: [Comment unclear]

AL: They had to send a correct [unclear].

?: [Unclear]

A: Sure. Okay. Well any final thoughts about your time with the mission and your work for the church?

D: Yes. The type of work we were doing, education, results come slowly, because we began teaching many of our students at ground zero almost as it was. And then to bring into their lives and their experience, information and training that would help them be productive later on in life. And it's now that we're beginning to see the results of our work. We have one fellow who may be on his way to be a candidate for president of the country. We have another young man who is a medical doctor, who went on to England and studied in medicine, and then returned.

?: Just give us the names if you recall the names.

D: Oh, all right. Yah. The one fellow that's looking at candidate for presidency in his political party is Victor [Gazile]. All right. And the other fellow that's a doctor, who had been working very hard and successfully in Africa, was Jonathan [Lucy], or Jo Lucy as they called him. He is now been (--)

AL: [Unclear]

D: Chosen to be a representative in government, in Kinshasha, along with another person, a Dr. Marini, who I taught together within another theological seminary to the north of us, also in government. So it's been a slow process, but many of those young people are in places where they can make a good contribution to the development of the country, and this is one thing we prayed all along. That our efforts wouldn't be just, just in vane, but that they would have some benefit for the development for the good of the country as well as the individual involved.

A: Can we talk briefly about your own children, and where they are, and what they're doing for schooling and work, etc.?

D: All right. We have four children, and six grandchildren. The oldest, Katie [Dwyer], married and living in Nairobi. She gets involved in women's work in connection with the church, and is doing quite a bit in helping the women to develop their gifts and their spiritual life. Our second is the oldest boy, Jonathan, who has been, who had a career in the Air Force where he's retired from forty years, forty years? Twenty years, I'm the forty year, in the Air Force, and now is working on a second career in electronics, trying to be able to work programming, and also helping people who have difficulty with their situation. He's living here in Beverly. (A: Okay) He was from Arizona, but has come out to Massachusetts, because he feels he can get a better start in that area, field, than he could in Arizona. Our third child is David Douglin, (AL: Doctor) has, has finished his studies at Cornell University as a Doctor in Economics and (AL: Agricultural) Agricultural Development. (A: Wow) He's been spending a lot of time outside of the country. He's been in Luanda, and was there during that time they had a rebellion, and had to flee from there. Then he's been assigned the last three to four years, maybe five years, in the Philippines, in Manila, working with the Nationals and help them develop their agriculture and economic procedure. He will be coming home in May, and probably taking on another assignment in due time. And our youngest daughter Dorice, she's living in New Jersey, but is involved in volunteer work. She's enthralled in the fact that doing literacy, helping people who are coming to this country, and who have been in the country, some of them who can't manage to read, and as a result is they have to at least read to get driver's license in some cases, and the other areas of being able to become a citizen if they need to take the oath. So she's very excited about doing that, and keeps quite busy traveling back and forth. And we have had opportunity to visit all of them at different time, both in the Philippines, and of course in [Grobey], Kenya. And just last July, this year, we were together to celebrate our 50<sup>th</sup> Wedding Anniversary. So we were happy to have that opportunity.

A: Why don't you show us some of the photos and talk about them briefly, and what you remember.

D: This is a picture of the old homestead of 85 Main Street. It's listed as of 1908, and assumed that it was obtained at that particular time. And this is where both I grew up, and my sister, as well as our two boys when we came home on assignment from overseas, we spent time in this home here. It's changed considerably since that particular time. My Uncle Fred, who was also involved in Boy Scouts, is here on I guess the far, is it right? Left?

A: Far left.

D: Far left, as a member of the board, and he's involved, been involved in church activities, Deacon of the church. He's also been involved in NAACP. And he has, he was a very inspiring, encouraging me in connection with Christian ministry.

A: That's Fred Faulcon?

D: That's Fred Faulcon, yup. These other pictures are a bit small. I don't know that you want to do anything about them. You wouldn't be able to see them on the video.

?: Oh possibly. [Unclear]. Maybe not all of it, but a few of them that would be more significant.

D: Let's see.

?: I'll wait and get the [unclear].

D: Here's a picture of my sister and my mother, and her child and our child, first child. Mary Alice is my sister, and my mother is Joyce, and then these are the children. Here's a picture of yours truly and his sister, Deighton and Mary Alice, taken back in 1932.

A: And so you were about three years old?

D: Yes. See, 28, 32, 4.

A: Four years old.

D: This is a picture of our boys. Jonathan at the top, David, and Dorice, our daughter here, in our home in Nabnasset where we resided back in about 1960, late 60's or so forth. Is that enough?

?: Well is you got one more, because we're going to have just about a minute to maybe get some [unclear] shots.

A: Do you have a picture of one of your grandmothers?

D: Yah, here's a picture of grandmother. I'm not sure which one is the best one for photoing. That (--)

A: Okay.

?: Put it out.

D: Here's a grandmother.

A: What's her full name?

D: Yah, it's Mary Alice Faulcon.

?: In the rocking chair?

D: Yes, she's in the rocking chair in her home there at 85 Main Street. Okay.

A: All right.

D: Well call us.

A: Thanks very much for your time today. I really appreciate it.

D: You're welcome. We were happy to do that, and trust that it will be encouraging to some of the folk that witness the presentation.

A: Absolutely.

**Interview ends**