

YOUNGSTOWN STATE UNIVERSITY

ORAL HISTORY PROGRAM

YSU St John's Episcopal Church Project

St John's Episcopal Church

O H 1357

MARGARET KINDER

Interviewed

by

Jane Butterworth

on

November 19, 1990

MARGARET KINDER

Margaret Blackford Beardsley was born on December 12, 1893, in Findlay, Ohio. Her parents were Minor and Mary Abigail Beardsley, and they were, as she proudly recalls, Agrarians. She graduated from Findlay High School, and then went on to Ohio State University. She graduated with a degree in Education and Liberal Arts, and was named as a member of the Mortar Board.

The main purpose of this interview was to have Mrs. Kinder recall St. John's Episcopal Church as it was during the time her husband was the Rector. She laughingly admits that she was difficult to catch, but she married William Randall Kinder on October 1, 1921. They had two children, Margaret Abigail and William Randall. When Dr. Kinder left Michigan to accept the post at St. John's in the Fall of 1942, he brought Mrs. Kinder and the two young children with him.

Although ill health prevented Dr. Kinder from continuing at St. John's, he was so beloved by the Parish that they did not hire a permanent replacement for him until after his death in 1949. In his five or six active years, he made enormous contributions of energy and ideas. One of the most admirable of his efforts was his calling in person upon every member of the congregation. Some of his ideas, like the church renovations and the placements of statues in the redondo behind the altar, were not realized until after his death.

In this interview, Mrs. Kinder speaks about her first impressions of St. John's, and her connection with it ever since. Although she does not often attend church, she has continued to live in Youngstown since her husband's death, and many of the parishioners at the church have reached out to her. Her opinions regarding the function of a church family are poignant. Although St. John's was to be the main topic of this interview, her memories of growing up at the turn of the Century in rural Ohio provide strong historical material. Her recollections are vivid and appealing, and her

opinions are witty and positive. At any age, this interviewee would have been articulate and entertaining. That she could manage this at the age of ninety-seven is a real source of delight.

YOUNGSTOWN STATE UNIVERSITY
ORAL HISTORY PROGRAM

YSU St John's Episcopal Church Project

INTERVIEWEE MARGARET KINDER
INTERVIEWER Jane Butterworth
SUBJECT St. John's Episcopal Church
DATE November 19, 1990

B This is an interview with Margaret Kinder for the Youngstown State University Oral History Program, on St John's Episcopal Church, by Jane Butterworth, at 1867 Coronado Avenue, Youngstown, Ohio, on November 19, 1990, at 1 30 p m. with interjections by Mrs Beverly Lindsay

Mrs Kinder, what I would like to start with first is your childhood, if you could tell me how many brothers and sisters you had and where you grew up?

K Say that again

B Where did you grow up?

K. Oh, I am a product of Northwestern Ohio, Findlay I was born there, and I lived a very protected existence in not only a family but a clan. [I had] very strong grandparents on my mother's side We grew up in a group of ten There were eight females and two males It was an imbalance and it stayed that way for the rest of our existence

My grandfather migrated from the place where I now live, Columbiana [He] took his young brothers and sisters to the West and made that first settlement in Hancock County They lived a contented, protected existence From the very start of

their life in Northeastern Ohio, they lived a life protected from man, beast, and any dangers and so I was a part of that kind of existence. I think I surprised a grandson of mine, thirty or so many years old, when I asked him if he were glad his birth had been in the kind of existence that it was, after thinking a bit he felt that it was a very cruel time in which to have been born. Now that surprised me, but I can see what he means. I never had enemies in the world, in my life, and to the time when education called me away. It was from my education at Ohio State University and later in the University of New York that I got my education. Any questions?

B Did you have any brothers and sisters?

K I had one brother. He was eighteen months older than I. There was very little friction. My mother would stand for nothing of that kind. If she saw anything coming she would quietly say, "Little children, love one another." Now I don't know if we did love each other very much. He put up with me. I thought he was wonderful. He had a friend whom I thought was wonderful, who endured me, I endured him. I always took for granted I was going to marry him and I did.

B Was your family Episcopalian?

K No. This is horse and buggy stage for me. We were Agrarians as I said. Even in the earliest times they bought land. They not only settled that land, but they sold it, and traded it with friends and whoever wanted to come and live near them. Over in Hancock County they did the same thing. My grandfather bought land that he did not occupy himself. He had the tenants who came, younger men, there with their families, who came and settled. He kept growing in that way. We ate good food. All of it was stuffed down by us, because in having to ride horses you needed to use the strength of the horses rather than the strength of man.

B So how old were you when you met your future husband then?

K We were in baby carriages with he in one and I in another. We lived as neighbors, just a few blocks apart and our mothers pushed us. Then it was true of all of our other connections, they married people. We were a community unto itself, which is very secure and then it wasn't like today like everybody runs miles to get to their families, to have their Thanksgiving dinners together. They were all there. This is the furniture that I've got today. You won't get anything strikingly unusual about us. We were there, we were kings and queens of the road, and to the true granted. We had a great barn on the property in town where we kept horses, carriages, and my brother and his friends went hunting and brought the game back and tied it up in a harness room.

B When did Dr. Kinder decide to go into the ministry?

K When he went to college, I think. They came from professional people They were lawyers and educated as lawyers. My grandfather went to the county seat to his classes, because he rode horseback Our pictures of him show him to be Lincoln-esque in his bearing and in his clothing He didn't do it because of Lincoln, but that is the way the men dressed, see There was a strong bar, a legal bar because they were organizing their country It was their country you see, and the law suits were big law suits They were law suits of big owners, ownership property had produced and it became an oil and gas country, you see, and it still is, if you know anything about that part and resting on its laurels now. That is where Marathon Oil originated

B: So when were you married then?

K That was always a problem because it got to the place where women needed to be educated, and I wanted to be educated My brother married Various children of his were married They were given a tract of the land by their grandfather. There was either a house being built or one that would be satisfactory as a house They were made to work through with my grandfather He didn't carry a horse whip but he saw to it that his children and grandchildren knew how to work with their hands and with their heads too We were a favored lot, and never knew it

L The question, Margaret, is when were you and your husband married?

K Oh, well I guess my family was scared that I was never going to get married because I was having such a good time I taught school and lived with my father and mother right in Findlay and just lived on the fat of the lands and never paid a dime touch by anything. I wasn't unusual If anything the cousins were more waited upon than I was Finally my husband said to me, "When are we going to get married?" and I said, "I don't know, but I don't want to leave my mother " So I don't think that I was very practical I don't know if we should fix all of this up or not

B I think that I will be able to fill in the chinks if it doesn't

K We were spoiled though because I have a letter that was written when a sister of my mother, when she was a young lady, and she told how she went out and dug potatoes for the family and it was hard digging I remember also that a maiden aunt wanted to buy some clothes and there was a peach orchard So, all of us were called I mean you just went in and helped Aunt Gail because she wanted some clothes to buy with the peaches, and apples It was a lush country, not only with oil, but with land

B So you finally decided to?

K Then, oh yes

- B: To get married?
- K Yes
- B And was Dr Kinder already a minister by that time?
- K No, he had to go save the world for democracy Definitely, and they did. You girls were in heaven then
- L He was in World War I first?
- K Well, the Kinders were educated My parents went to Ohio Wesleyan My father was a country boy raised by a neighbor, who was a widow, and he helped her My father and mother were in the same class from about the middle elementary grades Mrs. Bigelow saw to it that my father, because she thought he was a bright boy in addition to bringing wood in and being pleasant, polite. He was nice to have around And my father and mother went through school together. You see, we were together people My father and mother went through school and even graduated college in the same class, in 1884 down in Ohio Wesleyan. He wouldn't send me to Ohio Wesleyan College because he went down--they were going to send me Ohio Wesleyan because it had been their college--and they still burned the same gas lights in this hall There is a hall and it is still the main hall down there in Ohio Wesleyan; and he said he wouldn't send a daughter to a school that was still using the same lights that were used when he was in school
- B So after Dr Kinder saved the world for democracy and he went through the ministry and you were finally married, what was his first church? Where was his first church?
- K In the army He became a chaplain. He wouldn't carry a gun He had two brothers They were four children in the Kinder family and in my brother's generation He had made up his mind that he was going to be a clergyman He wasn't going to be in the Methodist church His families were Presbyterian way back They all went to church They sat there, Uncle Hiram, Aunt Betty and the kids Mrs Kinder was in the choir and she had a beautiful voice Graduated from Oberlin, and their father was a lawyer, picked hard, and became a very conservative lawyer acting in the making of the law to govern that country, and not only that he started before he helped to set to write the law of the state of Mexico, the country of Mexico I had boxes that he carried to and fro He died very young of an illness he contracted in the brave service to the country He died a very young man, which men did in those days Am I telling you the right thing?
- B I am interested in all of it, it's fine So, he got out of the army Now, were you

married when he was in the army? Were you married at that point, or did you wait until after the war?

K: Oh, we wouldn't have waited. We wouldn't have waited. It was in the days when you didn't want a child alone. You just didn't and it was no slur, you just didn't go out looking for that kind of responsibility and I realize now that we had a majority of feminine births. We had in our ten grandchildren: eight girls, two boys and it wasn't a male population. I think that they always thought it was going to be the stronger population. You see, I go over some of these ideas. I was nurtured in all things and at one time my husband told me when I said I would marry him, I would go in to the ministry, or into his ministry. I didn't want to go into the Methodist church because it ran so calmly. One man came around and looked at what it, and we fed his family on homing. He didn't preach the gospel or homily, they had to earn something, people couldn't pay it. We did get married. I was teaching school, but wouldn't have thought of teaching Bill. He was getting the same more or less pay that I got. It was around Lake St. Clair up near Detroit. He went up into the land of Detroit because there was a great man, a Bishop, Bishop Williams, who taught any who were Anglican school graduates. He talked and instructed his helpers in the justice to all people which had never been broken before. We had our slaves. We did take care of them. Some of them cruelly, of course we know that, but it was in the preaching of this social gospel. Preachers were brought from England to preach in our great city churches. Do you know Detroit?

B. A little bit. I have been there. I haven't lived there.

K Did you realize what a beautiful lot they have, of Cathedral Churches, big churches, beautiful churches and that it is the Golden Age. I didn't think of those days as the Golden Days, but I have lived alone the last two years in single blessedness. And that's what it was.

L: Were you married in 1923?

K 1923, or 1921 I think. I think it was October 1, 1921. I don't know. You probably know as well as I do.

L I don't know.

K I never got caught up on dates, I guess. Well, I had to in some ways. My husband was an unusual man. He wanted an unusual wife. I can see now, I can see why he wanted to marry me. I was educated, as educated women went in those days, nothing great. But I had a fairly good head on. I couldn't argue with him in his sermons. I could translate his languages. I could cook. I bore him two children and I worked like hell. I did. I never worked so hard in my life. And I did it with great willing, when I saw

what he was doing They brought English preachers from Great Britain to preach in some of those Cathedrals and they spoke in terms of social language that I had never heard of before. My grandfather was a very kind person, not only to the family, but to the servants he had to have They weren't servants, they were our friends. It is a very fine distinction and I am glad even though I have to live it alone, and see it. Some of my family understands, my son does He wouldn't have gone into ministry for anything He didn't want to and it was very much of a decision if the boy was going to make a change Now, in my husband's family, they had their law suits They got into politics. They cleaned up the government and they made the country an honest, decent place to live By that time it had been necessary to develop law and order because we were becoming a great nation It is tremendous I feel now that maybe it isn't what you want I don't know

B· Well, maybe it isn't what I want in this project all the way, but I am so interested because my thesis is about Arthur St Clair and so all these other things that you are telling me--even though they are a little bit later, you know the making of the laws and the shaping of the nation--are all very interesting to me

K That is right Not too long ago somebody rapped on my door and I said, "No, I don't want any of that." Well, I don't know what he wanted. Our Bishop here in Ohio had a he is just a kind of a little man, he had been a minister in an Episcopal church here, I didn't know him, but he was going around trying to see if his clergy were being cared for properly, provided for Well, I can say nothing against the people in the church. They are remarkably rewarded So most things happen through their own efforts. That is kind of getting off on another point

B Well, where did you come from right before St John's? Where were you?

K· Detroit

B You were in Detroit?

K· You won't believe this either, but this strong Bishop in Detroit had attracted many young men to him, who had gone into the church, in to being ministers, not because their fathers were, but because they felt the urge of living Just by the way my grandson feels this as part of the cruelty of living, and I see what he means. He has gone off in his profession He is an electrical engineer He has gone fast, almost too fast It is a scary thing They work hard doing the work that boys do, the hours he puts in Almost cruel And the same is true of his wife who is a nurse, and how those two kids found each other I don't know yet I haven't asked them. I wonder where they met, people with such devotion to their calling She is a nurse I have asked her how she happened to be a nurse and she said, "Because I adored my grandmother, she was so kind " It leads back to very strong people sometimes

B Definitely

K. And the Kinder men all went to Kenyon Do you know where Kenyon is?

B: Yes

K. Have you ever been down there?

B No, I haven't I know of it I need to go.

K. It is a garden spot Now you see it was just a man's college and Bexley was part of it, Bexley Theological Seminary Then, when my husband was ready for that he did part of his work right there on Gambier Hill and part of it was done down in colleges in the country until he became a part of the American Army, and ready to serve The armistice was signed I have lived through all of the wars, and lived closely to them

B Well, I wanted to know what your first impressions of St. John's were when you first came and looked at it?

K When my husband's father was told that we were to be married, it was no surprise to either family because we had always been friends and neighbors, but Mr Kinder said--and I always called him Mr Kinder or Judge because he was part of the Circuit Boards in Ohio, where they lived down in there--"Margaret, [this is a good] decision that you have made," and I felt so too I did, I felt it It was a terrific responsibility I took it personally and he said, "You'll have to learn to keep quiet in twenty-seven different languages " I have always taken it is a true, it is a safe, close bond with people which you must not let go It is a great discipline Your husband has to be able to tell the truth to you in making his decisions It is still a matter of decision It comes up, not every week but nearly every week, did I hear something that I must not let pass my lips

B I can't imagine Did you see Youngstown for the first time when you came to look at St John's Episcopal Church?

K Yes, I did Youngstown is more, in its surroundings and all, like Pennsylvania So it looked like Pennsylvania to me. It had plants, and the growth of the trees, the beginning of the hills and the mountains that Ohio never had Ohio was just plain oil, wheat, waving corn My husbands mother said to me, "Margaret, if William goes to look, he'll change jobs She said, "you go with him, and you offer to go with him, and you offer the same to whomever you feel in very frank terms about your family She was so particular that I told the absolute truth It was the Episcopalians who were always a little superior, and by rights some ways, I was told I never saw it that way, and I didn't feel that way. But, we came into this life William and I came to

Youngstown in the summertime. The Judge (Ford) was living on the main street down there. His house has been torn down

L. Where the Dana School is now

K. And he was inhabiting it alone He had, of course, his place to live; a room. Oh, it was about a third as big as this It looked like a monk's room And his family was all up on the mainland People from here went to the Great Lakes for summer and so the Fords were all up there, family And we spent the time there. There was no decent hotel to send us to, and we just stayed a brief time He was taken on as assistant here

L May I add something?

B. Sure.

L: It was one day in July that you and your husband came to look at St. John's, and they were with Judge Ford "Who are you with, the Judge?"

K What?

L Was the Judge with you or was it William Hitchcock?

K. Say that again?

B Was the judge with you or William Hitchcock?

K. Oh, the judge was here

L Okay

K Yes, he was here

L We were standing in the hall outside of my office you know where that window is, and I was looking down and Mrs Kinder and Dr Kinder--and who ever was with them, I think William Hitchcock--and the judges were looking down and me without even having met this man and kind of talking to myself I said, "Here comes your next rector " And the judge said, "Oh, my God Beverly, how do you know that?" I said, "I don't know that, he just looks like he is going to be the next one " He asked, "Well, how do you know?" I said, "I don't know The ones that you had in here before didn't look like they knew anything This one looks like he knows something "

K Well, I will tell you the background of that whole thing is this. these young men

whom I speak of in Ohio, who are attractions to the man in Michigan, had taken parishes where the work was heavy. And they got tired, they were tired as young men, though the energy that people don't often think that a minister works hard, but he does. It is a terrific drag, terrific. And it accounts for a great many reasons why they do as they do. They got to the point that they wanted to live alone, because they wanted to live at home with their families away from the church. We were taught that you should live next to the church where you could be present at all time. It was something that changed.

L We didn't do that.

K [It was] some reaction to the beauty. My husband had a very great reaction.

B To the beauty of St. John's?

K Yes, he had taken a course in architecture in Kenyon College, which was very practical and had taught me some. Neither one of us travelled during our early life the way they do now. If we would have been apart of the modern views we would have been across waters several times. I had no doubt of that because the Kinders were not exempt from the desire to be of the world. They were that way, they couldn't help it. I still was held to my land and I am today, too.

B: Well, I understand from Miss Lindsay that the first time you saw the rectory that was with St. John's before you came, but you had a rather negative reaction?

K Yes, very.

L It was terrible. It was a mess.

K Treatment of the clerical and, of course, the Methodist Church, the Presbyterian Church, United Brethren, great Christian Churches were called there great units of strength. And we got that feeling in Detroit because now my husband was the youngest of the ministers in the church to whom attention was paid in Detroit. He sensed the greatness of a calling, and took it in with great seriousness.

B I know one of the things that he did to exhibit his sense of calling was to visit every parishioner? He went and visited every single parishioner at St. John's.

K. Yes, he did.

B Did you go with him or he just went by himself?

L She is talking about his calling.

B. Calling on the parish

K: Oh, he believed in calling

L Calling on the parish regardless of whether you were there or not there, and if you were not there he left a calling card. He made a call. If you were there you opened the door to him and invited him in. This was a great thing he had done. One woman who no longer lives here said right in my office to him--she thanked him again for coming--said, "I had belonged to this parish, Dr. Kinder, for twenty years. My children were born and baptized here." She had two sons, one of them is still here. And she said, "It is the first time a clergyman has set foot in my home, our home." Now Dr. Stryker had a following and this is off the record, but it was a small group that he favored and they favored him, and they did everything together and they spent Saturday nights at each others, somewhere in one another's houses. He didn't expand on it. He would go and call on the sick. I had a little sister who died when she was six years old--and I do remember very distinctly because she died on Decoration Day of 1926--and I do remember that Dr. Stryker came to see my parents who had lost this child, and knew they were going to lose her. We children didn't know this, but my parents and the other members of the family, the adults did. He did come and he did. He didn't call or make a fuss over, if you don't mind, the little folk, and they felt terribly neglected. And when they found that here was a man that was beginning to call they simply couldn't believe that he would do this. And believe me they were devoted to him from that day on, and I am here to tell you when we had his service there was barely standing room in that church. They came from all walks of life. All over. He was known. He wrote editorials in the bulletin. He started that bulletin and editorials, and Mr. Maag, who is now gone, asked him if they could publish them and he could write editorials for the Vindicator, which he did. People began to read them and he got letters and calls. I mean he was something. He was a very unique, unusual person. Pardon me Margaret.

K Well, of course, I thought I surely was

L He was a very unusual

K I think that he learned that you were a part of this great organization

L He was a very formal type of man. He thought of me as Beverly, but he never called me Beverly until the day he died. I was Miss Lindsay, wasn't I? That is the way it was and I accepted it. That is the way that he was.

K I think that these younger men had gone to the churches where they used their preaching and their work as the great social work of the church, and the church and your work in the church and that had to be done. I think that I had that feeling about

the church.

L He was a great teacher and he might have gone over some of their heads but he gave them something to think about And I will tell you something, he was a friend among some of the greatest clergy this country saw Edgar Dewitt Johns, did you ever hear about him? You ask your mother who he is I mean some of these outstanding men in years past I was young, but I got to meet these people, these great men of the country and here was little me I mean this was something, this was a tremendous experience for me

K It was a sacredness of the human soul.

L Yes

K It was born in and it still is here.

L Oh yes

K I feel it in many cases I don't talk about it

L No, I know that I have had people.

K And if he saw injustice

L He did something about it Boy, he didn't stand still for two minutes.

K Maybe you have other things

L I am sure she does

B Okay, so then you looked for the new rectory, so that is where we were?

K And it was hard to find because building hadn't been done on account of the war, but the house was found and it cost \$17, 500, which was a terrific price to pay in those days, and the Kinders were thought it was very extravagant Now, of course, it is no comparison

B No, not at all

K There were seven bathrooms because there had been millionaires that had lived and built homes here, who had died or who were older and didn't want change We entertained the Bishop, the Bishops wife, I mean it was just done

- B. They would stay with you then?
- K: That is right.
- L. They needed a big house. I can show you the house.
- K As Beverly says, she had the privilege of meeting those men. She would come into the office and the Bishops would stand up.
- B Oh my, that must have been wonderful
- K· It was backed up by the living of the times and they were changing social Gospel that had caught on People had been touched by this new look at the world.
- L Bishop Tucker, Beverly Dandridge Tucker, was the Bishop and Dr Kinder had great respect for him and Bishop Tucker's brother, what was his name, he was the presiding Bishop. The Tucker family was a very well known family down in Virginia and Dr Cary was one of our rectors who was under Bishop Tucker.
- B. Mrs Kinder you said that you feel like you have actively lived through all of the wars. You were at St John's during most of World War II?
- K. Yes.
- B· Do you recall doing anything special or being involved in any efforts?
- K No, we were a part of it Our son was growing up and more and more toward that age and he had prepared to go into the navy, but I can remember putting him on the train one night and somebody asked me where he was going and I said, "I don't know exactly where he is going, but he is going someplace " Where he wasn't.. if he got there and I think that he had about one hour, an hour and a half grace, he wouldn't be taken if he got there and so he did get into the navy where he wanted to be on the Mine-sweeper, and he had to serve his military terms in order to get his membership you see in the service So he had to go through those things himself And I could hardly wait until I got him to wherever he did go. I forget where we were I just barely gave him a shoving and said, "I don't want to see you anymore for a long time."
- B What groups did you have a special interest in at the church, or what groups did you have a link to?
- K Not any one I think that my husband was more interested in the preaching of the gospel, and the people in St John's listened They were good listeners and they are

intelligent people, you know, and I think that he required close looking, I mean close listening. He read voraciously, never without books at his bedside and buying the new books and all, as the men do now. We were of the age where some of the best things had not yet been given to the clergy and their wives. I mention that because I feel that now they are very generous to me in financial pension funds. They have one of the most remarkable pension funds of any business in this community and they share their support. You see, my husband died in 1949, so while, I don't get a large pension, I get enough. I had some estate of my own. You see I was fortunate. I am fortunate that among the vicissitudes that we live through today, there should be no vicissitude of the support that a widow gets, and I don't have a chance to say that often. Do you know the girl, who is one of the secretaries down at the church, whose husband has just died?

B. Yes, [her name is] Julie

K. I think of her often, but I am sure that help is being given to her, because her husband's place where he worked supported his pension and they are helping her now. They should. It is necessary. They didn't believe that this corn fodder that was given out in the early days to the minister's wives was sufficient. The children deserve the support, which is the way it should be. I don't think that my husband considered that.

B. Sure. I know St. John's from everything that I have read and heard from other people, and the church as a whole agreed with you wholeheartedly that they missed him terribly. I am wondering if you would mind, and if you do I'll understand. I realize that you may have some bias, but I was wondering if you could share recollections of the clergy that followed your husband at St. John's?

K. Yes. They finally got John Burt. There weren't so many clergy in those days. His father, John Burt's father, and my husband were friends. John Burt was just enough younger than John Burt's father was the eldest, of course, and then my husband, then John Burt Jr. and he was an easy man to follow. He didn't take glory unto himself. They were gentlemen. I mean they treated each other as gentlemen and with affection. And we never whispered behind of his back. Some way you just didn't. There wasn't time in this world. After his death, it left me much fear in living, because I didn't go around pretending that I still belonged, I didn't. But I was treated with great affection. No, not affection, with great regard. I could come and go with those that I wanted to. And there was a freedom--and I think that it is the freedom--I think that it was partly the freedom in thinking and in action that attracted my husband to the whole church. It was there. My mother told me--I thought that it was very interesting--she said, "When you find that William is going to make a change in that church, he will change somebody's thinking and in taking them into your church, you just ought to say, 'I wish you would ask me freely all the questions

that you want to." She said, "Don't hold anything against them." And I think that I was going to say this. My grandfather bought this land and there were little ponds, gushing ponds, where we would go on Sundays for a family gatherings. And one Sunday morning--and I liked to go to Sunday School--they didn't let me go to Sunday School. I liked to sing with Mr. Moyer, who ever Mr. Moyer was. And my grandfather and grandmother were there in the front seat and I was sitting in the back. And I said, "I wish I could stay in town and go to Sunday School like the other children do." And my grandmother--they kept quiet for awhile--my grandmother finally said, "Do you see those lovely forests along the side of road?" she asked, "The trees can be our temple " That did take care of it, and that day, I'll never forgot it, but there was that other honest feeling and we did. Our families were there. These units of father and mother and two or three children, grandfathers, grandmothers. We could go swimming together We were a unit of strength. And I think that I still go back and can pick out something that goes back to this ancestor, Uncle Somebody or Uncle Jason, or Uncle this or that, and Aunt Mary. They are all in there and that makes for strength Don't you feel the strength?

B· Oh yes, I think so

K· You look as if you were a person well born

L She is.

B Thank you

L. Do you have some other questions, Janie?

B Let's see here, I wondered if you had any thoughts about the fact that you have been free to come and go and be a part of some things and not be a part of other things and I wonder if you have any thoughts on the changes in the last forty or so years at St John's Episcopal Church?

K. Fundamentally, they are the same. I mean there is something underneath there that connects you with another family You don't acknowledge it exactly, but you realize that strength is there. There was a man--I can't think of his name now--but he was an assistant janitor of the church and he has as much a place in the minds of the other people as anybody else in that whole church. And after my husband died he kept coming to sweep out the porches in the house and did this and that

L That was Arthur Sparks

K He came in the afternoon He rang the front door bell and I'd let him in He had told me that he had liked to come visit us So, with all the days to the end of the world,

he was my fellow church man and he remained that. Then they would invite me down there and his wife and daughter would be there. They would put you on a certain pedestal, but not a selfish pedestal. I don't know how many years you have been at St. John's, whether you feel the undergirding of some of the families. Take the Hughe's family. They have been here for just years and years. Anyhow Judge Ford is gone His family is gone Beverly belongs to a family that has undergirded the feeling of the whole lot When one of us is wounded, the other one if wounded. When one of us is wounded by carelessness, [the person who wounded them] is responsible for that carelessness for that part of that person. And the church is made by, let's see how can I put that? 'Tis brick and stone, but that brick and stone is molded by the answers we give to the life that we live. I am responsible if some of the people in St John's don't behave just the way that they should. I can't go to them and say it, but in some way I can live. So when the time comes I will have helped them through. That is what a church building expresses, you see? We had a Pauline Jones who was the epitome, of several generations, of the strength that we give to our fellow church members and that for instance, is what you can give, is what I should give We do it with great willingness. We recognize them as a fellow man, fellow woman

B· So, would you say then that your connection with St John's Episcopal Church has been a positive one for you?

K Has been a what?

B A positive connection?

K Oh yes. They don't come here to see me particularly I would love to have them and I don't go to church very much either, and I don't feel that I did it I was quite attentive when my husband was speaking as a rector and when he was a rector in Detroit, because I wanted him to be a good preacher and he believed in it. Now some men don't believe in it and they would rather write than they would speak And I believe thoroughly in what my husband taught. I have also heard him belittle people when he thought that they deserved that too, and he could be cruel because he felt it. In it there were a peculiar situations We had a very good janitor He had twin sons They were like to peas, you couldn't tell them apart One of them was a devil, the other was an angel And to deal, one of them was a devil to the extent that he was kept in a prison for several years His sin was so bad in society I have even thought of him, and I don't know what really happened to him I never heard the end of it, but those are struggles that the Almighty, The Almighty has to come into that one

B· Oh no, I can see

K I look back and I think that I had a terrific life Just a terrific life and I believe in so

much of what memory can do and when you get one strain of memory you begin to follow it back. Now for instance, my brother and I did it the last few years of his life. We became awfully good friends. He lived in Findlay in those years and I was here, but we would visit back and forth and we would talk about something. I remember I invited him to my birthday party and I must have been five or six. The chocolate cup had one short leg and he was upset. One afternoon we began talking about that and what he remembered about the little chocolate cup that upset because it had one short leg and upset on my mother's linen cloth you see. Oh, what you remember about all of those. Do you have brothers and sisters?

B Yes, I have three brothers and a sister.

K You probably haven't gotten far enough along so that you can do this or maybe you have and I don't know, but those are God-given privileges that we can learn more, that we can serve in our world the way we should. I wish that I had known that long before I did learn, because when we went down to Findlay, Dick was so busy earning a living and I was so busy visiting with mother that we didn't continue that relationship as close as we might have. You won't remember this, but is there a brother that you see eye to eye more than another brother?

B. Yes, I have one that I am closer to

K: Do you?

B Yes

K Does he know when you are in a fix?

B Sometimes

K Can you go to him?

B I am probably a little closer to my sister, even though we are the farthest apart. She is the youngest and I am the oldest, but I would say that Richard knows sometimes

K Are there four of you?

B Five total

K Well, the family is a terrific unit, strong and meant to be obeyed, and I think that is one good thing about society now. They shout aloud about the family. They should help us and give us the strength to go to another and see if we can help not the one who is the weakest, but the one who needs something at home. I don't read books on

them or behavior. I can look around and see an awful lot of behavior that is very good, maybe some not so good

B. [There is] always some of each Well, I think that basically that concludes most of the questions that I wanted to ask you today I have really enjoyed this. Thank you very much

K Well, I do a lot of thinking I love to come in here and sit in a quiet house and I wonder if what I know about my dining room chairs is true. I have never seen a picture of any of them in any book. They have marks on the bottom of them and that means something, but I never found out from where they have come. There were eight of them to begin with I have four and a cousin has four and we know they came from the east to the west and she has a son I forget the town down in central Ohio where he lives, and he went out to dinner one night and he saw these four chairs that were like his mothers, and it was a terrific surprise. Where had they come from? And those people didn't know any more than the original people did. I don't know anything more

END OF INTERVIEW