

Interview with Reverend L. A. McIntyre

Interviewer: Dr. Darrel Bigham

June 19, 1973

The following is an interview with the Rev. L.A. McIntyre of Evansville, conducted on June 19th, 1973 by Darrel E. Bigham, of Indiana State University –Evansville. Rev. McIntyre is pastor emeritus of McFarlane Baptist Church of Evansville, which he had served for many years before his retirement in the late 1960s. McIntyre arrived in Evansville in 1918 as pastor of that church, became pastor of that church, left Evansville in 1931 to become pastor in Fort Worth, returned to the city in 1940, and also returned to McFarlane Baptist. Rev. McIntyre is in his 90s; he is one of the most knowledgeable, not only by virtue of age, but also because of his position through the years, one of the most knowledgeable of the members of the black community. Both sides of this tape represent an interview with him on June 19th.

Q: You were born when, 1880, is that right? You're 90 years old now.

A: Yes.

Q: Can you tell me a little bit about your parents, they were from Kentucky you said, weren't they?

A: Yes. Is that where you want me to begin?

Q: Yeah.

A: My parents were both born in Scott County, Kentucky. My father's name was Andrew McIntyre. He never had an opportunity for an education because he was born in slave times. My mother had great opportunities because her father was supposed to have been the son of the slaveholder.

Q: She was also from Kentucky, is that right?

A: Who?

Q: Your mother?

A: Yes, I said both. They're both from Kentucky. She had the privilege of going to school and then colored school all through college. She attended the [Beria] College in the mountains of Kentucky. Born to this family were twelve children, eleven boys and one girl. Nine of these boys were born before the war. The girl was the tenth child and two other boys were born after her birth. My father was very industrious during our childhood days. He worked for a race horse man, who was also a farmer. This man owned some three thousand acres of Kentucky land and my father's job was to ride a horse and go ride all over the farm and see that the stock fences were cared for and the stock was looked after and so forth. This gentleman permitted my father to raise tobacco, corn, and potatoes on his farm, one half of which went to the owner, the other to my father. At the death of this white man, who was a millionaire, in his will, my father was have took two hundred acres of his farm without cost, which my father received. Then having taken over this farm and with us children, we attended to two hundred acres until we came [married] and so forth. When my father died, he left this land to his children.

Q: You said your father was born in slavery?

A: Yes.

Q: When was he born, what year?

A: I don't know.

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Q: How was he freed? Was he freed, emancipated as a result...?

A: Emancipation. Abraham Lincoln's [doing], yes. One thing that happened to my father was in the marrying of my mother, because she was really related to the manager of the slaveholder, because her father was the son of the slaveholder. You understand how that goes, don't you?

Q: Yeah.

A: I have my mother's picture here someplace. She's real fair. Our father was greatly respected by the white people, because he was considered next to the boss man of this millionaire, and the service he rendered. Then having gotten this two hundred acres of land, we worked, eleven boys were too many, to work on what cultivated in this land. We would work part-time for my father, and for white people who were around us. Anything else you want to know about it?

Q: You remember the name of the millionaire, the man...

A: Frank Pence.

Q: Pence?

A: Frank Daniel Pence.

Q: Pence?

A: Was the name of the millionaire. P-e-n...Frank Daniel Pence. P-e-n-c-e, Pence. Oh yes, and in giving my father this land, Mr. Pence, had agreement with my father that they travel through, up to a highway, through my father's place, when they desired, as a privilege [they gave him that]. So we were reared, and we were reared on the farm, and we worked. Then the eleven boys were considered with the white people around to be the best workers among the colored people and trusted their honesty. You know, back there, a lot of colored people weren't very honest, as well as other folks, you know. They'd steal hogs, and steal chickens, and rob your meat house, of course then it was a smoke house. Of course you don't know nothing about that. (Laughter) We were considered along the leading Negroes of that section, the leading black of that section. Is there anything else you want me to do?

Q: No, not right now. I'll probably think some other questions later on. If I do, I'll raise them. Now, you were born then in...

A: Scott County, Kentucky.

Q: In the year 1880, is that right?

A: Yeah. 1880.

Q: 1880. And you had...

A: Now, wait a minute now, wait a minute now.

Q: You're 90 now.

A: Yeah, but it wouldn't in 18 in '08, would it?

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Q: [1880]

A: 1880, now you're right. I'm getting right. See I came to college there, when I was, in 1908. 1880. See, I came to college there when I was...in 1908.

(Phone ringing in background)

Q: Is that your phone? Do you want to get it?

A: No, it's fine.

Q: I'll go ahead and shut this off.

A: It might be my daughter or somebody.

(Interruption in tape)

Q: Let me see, I have it on right now.

A: My father, when we became twenty-one years of age, why he allowed us to remain home if we wanted to, but to obey as if we're not twenty-one, to obey as usual. But we could stay at home at night, and work where ever we wanted to without any costs. So when I became twenty-one, before I became twenty-one years of age, I acknowledged that I was called to preach. I was a member of same church of which my father was a deacon in the Baptist church. I decided to go where I could prepare for the ministry and that's why I went to Louisville, Kentucky.

Q: The University was called the State University?

A: That's right. That's the name of it, State University.

Q: In Louisville?

A: In Louisville, Kentucky.

Q: How many of your brothers and you have one sister, but how many of your brothers and sister went to college? Did all of them go?

A: Only one brother went to college. The others bought land, and remained farmers, and are farmers, those who are living, are farmers yet today. There isn't but four others living.

Q: Now in your case, you went to college to prepare to the ministry.

A: That's right.

Q: This was...you took, a theological course there at the State University?

A: That's right. I took, my first two years, I took the straight forward literary course, and finished that course. Then I took the ministerial course. I was in that four years.

Q: And you graduated, 1914?

A: With honor.

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Q: Yeah, tell me a little bit about the University you went to, was the faculty of that University all black?

A: Oh yes.

Q: And the students, it was an all black university too?

A: No, there were some white students who attended there too, males, no females. White students who attended there had the privilege if they wanted to.

Q: You might not be able to remember this. Can you remember off hand, anything about the faculty there? I mean, where did they come from? Where they from primarily in Kentucky? Did they go to black Universities before hand or what?

A: I don't know. I heard the president of State University speak at what is known as [Howard's] Creek District Association in Kentucky. I never understood anything he said, and yet the folks praised him. But he was beyond my knowledge. He was then president of State University, Dr. J.R.L.J Diggs.

Q: Diggs?

A: Diggs. I went to him and asked him could I attend his school. He told me yes. That was in August. I asked him when it opened, and he told me in September, the first of September. I asked him what it'd cost me to come to that school, and he said, "Well, you're a young preacher, you're a minister?" "Yes sir." "Well, I'll help you. We don't charge preachers what we charge other folks because we have some fund, some associational funds, that's given every year for young ministers." And he told me to come on there. I raised a garden that year because I was man, twenty-one years of age of that time. I raised six acres of garden. I had to finish selling my vegetables and all, which I did, and save my money. I had me three suits of clothes made, tailor made. When I sold the last row of the corn that I had, that got hard before I could sell it, I went to Georgetown and got two suits of clothes I had made, tailor made, and bought the trunk. That trunk's out there in my garage now. Cost me eight dollars.

Q: And this was when? 1908?

A: 19 and 8.

Q: Yeah

A: I had never told my mother or anybody I was going to leave home the next day to go to college, go to school in Louisville. I came out with the trunk and my clothes, and I said, "Well, I'm going to have my brother run me over to [Midway] tomorrow morning. I'm to go State University." My mother [inaudible], prayed, and cried. She [wept bitterly] the day that I go. My baby brother loved me and he hung on to me when I went to get in the spring wagon with this trunk and my brothers. He tried keeping me from getting in and going away from home. When I got to Louisville, I went out the school and Dr. Diggs had gone to [Howard] University of Washington D.C. and had been called to church. As a professor of that school, he could go; they just had one of the teachers acting as president. Finally the president who they elected came from Pennsylvania named W.T. [Advager]. I was there when he came.

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Q: Did he come from Lincoln University?

A: Yes, Lincoln, that's right. That's the University he came from. They put me in a room with a fellow named Roger [Carol]. He died this year; he run this drug store in Henderson, Kentucky. We stayed and roomed together for three years, in that same room. I finished there in '14, when I'd been pastor of [End] Street Baptist Church in Louisville for four years.

Q: What's the name of the street? The [End] street?

A: That's a church now. [End] Street Baptist Church.

Q: [End] Street Baptist.

A: I get a book, you want to see it?

Q: Well, I want to see it later.

A: Well, I got the book. It's yet existing now.

Q: Let's see. When you graduated from college, you were...

A: I wasn't graduated, I was yet a student.

Q: You were a pastor for four years then while you were...

A: While a student. Yes. I was a pastor four years while I was a student. And I was a singer.

Q: Tenor?

A: Singer. S-i-n-g-e-r.

Q: Yeah, you sang tenor, I bet. Didn't you?

A: No, I sang, I don't know what you want to call it, but folks would come miles to hear me to sing; even up until I quite pasturing here. So, when I got married, I had intended to conduct...I preached in Henderson, Kentucky just before marrying, First Baptist Church in Henderson. [Inaudible] five weeks in revival, right here in Henderson [inaudible]. I had white people, hundreds of them, attended that meeting. [Inaudible] And so, I got that married that Christmas. My meeting ran up to Thanksgiving, and then I was engaged to this wife I have now. I had an engagement down in Kentucky, to run a meeting for one who graduated in the same class, he and his wife both. She graduated from one department; he and I from theological department. I had this [inaudible] to conduct his meeting first of the year at Elizabethtown, Kentucky, and having married, I carried my wife with me down there. Preached at night and spent my honeymoon there, Elizabethtown, Kentucky. [Doctor Hayes] had been called to Leavenworth, Kansas and [Pueblo], Colorado. He said to me, "You're not gonna get along well in Louisville now, as you've been, because those young people are gonna leave you, since you've married, I'm called to Leavenworth and [Pueblo], Colorado; and whichever one of those invitations I don't take, I'm gonna recommend you to the church." So he went to both the churches after the revival there closed. When he went to [Pueblo], Colorado, after he had Leavenworth, he wired me from [Pueblo], Colorado: "You come right out here, I'm going to stay here until you get here. We'll let you run a revival meeting and I'm gonna recommend you to take that this church at [Pueblo], Colorado." I went there,

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and I ran a revival with him being present. At the close of the meeting, he said this: "I've accepted a call in Leavenworth, Kansas; and this is the man I want you all to take. [You're in my prayers]." They called me. That's the second church.

Q: What year was that? Do you remember the year?

A: '15.

Q: 1915.

A: Yeah.

Q: So it's [Pueblo], Colorado?

A: [Pueblo], Colorado. So, they called me, and sent back to Kentucky after my wife. Our first baby...[Well you know] there's a picture in there, there's a picture of her as a baby in there. That first baby of mine was born out there. So the ministers in Kentucky, head Mt. Zion, where you saw all those folks standing before the church I'd baptized. Two ministers of Kentucky, Drs. [Whiteside] and Fox, wrote me a letter says, "We want you to come back to Kentucky. Church at [Earlington], Mt. Zion Baptist Church, had a preacher there that he done carried the church down to the devil. They'd put him out. We told we were gonna write you. If they get you, you'll bring them back to a religious program." And I wrote and told them I was coming on my vacation the second week in September. They wrote me, "We've made arrangements with you." No they sent me a telegram says, "We've made arrangements for you to preach on the second Sunday at Mt. Zion in [Earlington]. If you can, leave in time to get here." So I did. Wife and I with one baby, and then she was pregnant with the other one. (Laughter) So, I went on to Louisville where I helped people. My mother was living was in Louisville. I left the baby up there, wife and baby. I got on the train and went down to [Earlington]. I preached there on a Sunday morning and a Sunday night. They said, "We want you to preach tomorrow night." I preached that Monday night, and they dismissed me; and I went to my stopping place, just one block from the church. I'd been there about twenty minutes and they came and got me, carried me back to church.

Q: This was [Earlington]?

A: [Earlington]. There was a brother who came, two of them, and got me said, "We'll call you the pastor." I never did go back [Pueblo].

Q: Is this how Baptist pastors were normally called? You know, they would requested by church officials? Who were the people who called you? Were they elders of the church?

A: No...the church congregation. They say, "We gonna call the preacher."

Q: Would they vote on this?

A: Yes.

Q: This would be a congregational vote.

A: Well, yes.

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Q: You weren't assigned by a bishop or anything?

A: No, no, no...congregation in the Baptist church. A preacher can...I can recommend somebody to them, who I think would help them, but it's up to them whether they want to take them or not. It's the congregation; the deacons, the trustees, don't do any calling. The congregation...so, I stopped [in Earlington]. So, [Earlington] was the headquarters of the largest coal mining company in Western Kentucky, known then as St. Bernard Mining Company, and they controlled [affairs] in a way. So they when they heard they'd called a man from Colorado and they want to find out just more about him. So they come into services and sit down and listen to me preach.

Q: Well, that was about the time that there was labor trouble in Colorado, wasn't there?

A: Oh, yes. I was out there in that labor trouble. I had one deacon to get his thumb shot off. I have a picture here of John D. Rockefeller, Jr. taken with him, after that thing...

Q: I'd like to see it.

A: I was out there at that time. And then, you don't remember because you're not old enough, you know, when Villa raided New Mexico. Do you remember that?

Q: Yeah.

A: I was preaching at Trinidad, Colorado in a revival in the top of the mountains, [inaudible] that was in the top of mountain, when Villa did that.

Q: Poncho Villa, yeah, yeah. That was 1916.

A: Yes, that was '16. And young Rockefeller, I have pass [from him], after that ride was over. I'm the only colored preacher, who was given a pass by young John D. Rockefeller. I got his picture here someplace; had my picture taken at [Walsenburg]. [Walsenburg], Colorado.

Q: So I can understand why the coal people in Kentucky would want to listen to you; because there was all sorts of labor trouble out there just before you came back here.

A: That's right. That's right. That was quite heated. (Laughter) And so...

Q: Let you just ask you this while I'm thinkin about it. When you were in [Pueblo], you had an all black congregation, is that right?

A: No.

Q: You didn't?

A: I had one white man that owned the biggest drug store, belonged to my church, he and his wife. And Indians, I had Indians who belonged there. Full blooded Indians, and I had half-breed Indians that belonged to my church.

Q: Now, this was...which part of the Baptist church was this?

A: This is the part that I'm in now. That is what it is.

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Q: American Baptist?

A: Uh?

Q: This was the American Baptist?

A: No, this was known, National Baptist.

Q: Oh, National Baptist.

A: See, it's National. We have what's known as National. I'll show you some things here from the National. Let's see. Yeah, this is from...you see this? Educational Board, National Baptist Convention, see? ...Re. L.A. McIntyre and so forth... I have honors from...there's another one in here and that big one in there. You see that big one? That big one in there is one of the latest I've gotten. I got that last year. They mailed me that. See here: Educational Campaign, L.A. McIntyre, here. This is certified that L.A. McIntyre, city of Evansville, Indiana, is duly authorized agent of the above named institution, and is [doth] by the same to raise funds for the completion of the two hundred thousand dollars Educational Drive and work, so forth. See now that's signed by the President of the Convention. You know, White Baptists conviction is the largest group, religious group, in the world.

Q: That's the American Baptists?

A: No, that's the Southern Baptists.

Q: Oh, the Southern Baptists, yeah.

A: See, I've been with all of them. I can give you, Dr. [Mullins], who taught me. I've got...

Q: You studied under E.Y. [Mullins]?

A: Yeah, E.Y. [Mullins], I've got some of his work here.

Q: Oh.

A: I've got his...he wrote text books. I've got some of them here.

Q: Now, you studied under him in Louisville?

A: Well, you see, the Colored College Fellowship with the Southern Baptist Educational Institute, which was then known as Southern Baptist Theological Seminary in Louisville, now they've moved out and bought a lot of land out.

Q: Now, I've read a great deal of [Mullins].

A: Well, now he taught me. Dr. E.Y. [Mullins] taught me in my theological work. Oh yes.

Q: That's very interesting. I didn't know that.

A: Well, I'll tell you, I've been preaching since...I've preached in 35 states in the union. I've travelled; I'm living; I'm a man a begging nobody. I bought this house in '18 – '19, and I've lived in other places. I've preached in the best, largest churches colored people have in the world. I've got pictures of them, got a history her eto show too, by the way. I'm the only man really...in Kentucky every year, in

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Louisville, they have what's known as a pastor's conference. I have been the guest speaker at that conference twice; no other Kentucky preacher ever had that honor. I'm the oldest member in the Kentucky Baptist General Association. I'm the oldest member today living; I'm a life member, and they honor me. I'm just...I'm a preacher that never did put on. I never worried...I bought this house in '19, tell you, and remodeled it myself. See, I built church you know. I took [training] at Tuskegee. Why, before, I went into pasturing.

Q: Oh, you were at Tuskegee, too?

A: Yes.

Q: That was before...

A: And this daughter of mine that you show come in hand me that, she finished Tuskegee.

Q: So you went to Tuskegee before you went to the State University?

A: After I went there.

Q: Oh, after.

A: I went there after, because my church permitted to do it. You see what I mean?

Q: Yeah, and Booker T. Washington was dead then?

A: Dr. Washington and the Peanut Man.

Q: Oh, Carver?

A: (Laughter) Dr. Carver wouldn't dress up, if he did dress up times. Dr. Carver, I knew all of them personally, yeah.

Q: Was Booker T. Washington, was he still alive?

A: No, no. He died when I was pasturing in Colorado.

Q: But you went after that? You were at Tuskegee after he died?

A: Yes. Well now, I met him. Of course, he spoke in Lexington, Kentucky, used to have a covered fair there. One time he spoke at that fair. I was on the fairground...on the race track where the race horses were [inaudible].

Q: What were your impressions of him? What do you remember about Booker T. Washington?

A: Well, I tell you. My impression of Washington was that he stood where he could open a door for the underprivileged. Open the door and get financial from white people. White people, those southern, never knew he was going to do all he did.

Q: You don't remember, but you do...when you were at Tuskegee Carver was still there, is that right?

A: Oh, Dr. Carver, yeah. I was in Nashville one time, attending (pause) oh I'm trying to think...real estate...[Hugo] Real Estate Association for Coloreds. And I went there with a real estate man; he had a

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colored name no one understood, who owned around fifty houses around here in town. He carried me there with him. And a white man came up looking for at Dr. Carver. Dr. Carver had all of his productions there, you know. White man said to Dr. Carver, "I'm looking for Dr. Carver," (Laughter) "Have you seen him?" And he was talking to Dr. Carver. This white man said Dr. Carver had he seen him; Carver didn't have on twenty dollars worth of clothes.

Q: And he always dressed that way?

A: Unless, he was on some great big [inaudible] or something. He had on shoes they'd worn on the farm. Shoes worn on the farm, and pants looked like they weren't worth a dollar and a half. This white man says, "I'm looking for Dr. Carver, have you seen him? I see his products here." He says, "Yes, I've seen him. Have you seen him now? Cause I'm him." (Laughter) That white man liked to jump out of him skin. He was in short sleeves, had his collar open, didn't have on no tie neck. He didn't have on twenty dollars worth of clothes, I tell you. He tell him, "Yes, I've seen him and you looking at him now, cause I'm him." That's way he talks, you know.

Q: Can I go back to Colorado, just for a minute. If I remember correctly, you went to [Pueblo] when? 1915?

A: '15.

Q: You said that some of your congregation were Indians, and you had a druggist, a white druggist. The black people in your congregation, were they miners, primarily?

A: With exception, yes. But you know, Rockefeller had his gold mines and so forth around [Pueblo], and then they made steel there, you know, and all that stuff. Lot of colored people worked there, but the majority of them worked in the mines.

Q: And they didn't belong to any unions did they?

A: No, there was no such thing as unions then. No. Then I had some members that lived in dugouts. You ever hear of that?

Q: Dugouts?

A: Yeah.

Q: I knew some white settlers did that. I didn't know that...

A: I had one brother...my dad went out there long before I born and one of my bothers was born in a dugout. They just dug a hole in the ground and put limbs and brush and grass, some kind of grass out there is that long, you know?

Q: Yeah, its prairie grass.

A: And the kind of fix it up, put it right on the roof. It wouldn't [let] rain in there. Dugout. I had man, belonged to the church, would only come back to town about three times a year. He had dogs, lived in the dugout. His wife lived in town. Well, I think he did come town about four times a year. He'd bring

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in skins of different things out there, you know. You see, you know, when I pastured at Fort Worth, Texas, I had some mixed Indians and Mexicans that belonged to my church there.

Q: Well, you went...when you were talking about [Earlington], you said when you went there, you had some people...I can't remember the coal mining company you mentioned?

A: St. Bernard.

Q: Some of their officials sat in the audience and listened to you talk?

A: Yes. And they said that you going to have...you don't need to ask these folks [inaudible]. (Laughter) Said everybody works here that's Baptist gonna have to pay you to [save their sins]. We had that understanding, [because we couldn't do it with that other preacher they had.] We're gonna give you a book to be put up in the office. Every time a man comes here that's a sinner, and I ask him what's his faith, religious faith; if he's Baptists, up his name on your book. When we pay off, we take your money off of it. When I go up there, I didn't have to ask [inaudible] for the money. I was the highest paid preacher in Kentucky.

Q: And you were being paid...

A: Up at the office. They had my book. I'd go up there once a [month] to get my book and get my money.

Q: So you were being paid by the company?

A: The folks were paying me, and the company was taking the money to pay me. You understand?

Q: Oh, they were talking it out of their salary?

A: Out of their salary, that's right. That's right. I just say to people, "Are you [inaudible] work in the mines?" And if you say...what's your religious faith...Baptist...put his name on my book. That's right.

Q: Now when you were in Kentucky again, the people who were in your church were not union people, were they? They didn't belong to United Mine Workers, did they?

A: No, they weren't union. No, no. Now when they joined the United Mine Workers, the company didn't know it. I didn't know it. I missed my men on Sunday night at the General Association. I can show you a picture where I preached. I've got the picture in there, where I preached in Kentucky to the General Association that Thursday night. On a Sunday night, I preached and there wasn't but four or five men at the church; and I got on the train that night to head to Louisville. Kentucky Baptists were meeting in Louisville, in August. I preached that Thursday night at this convention. I've got a big picture. Oh you ought to see it; you'd be surprised. I hadn't been back from Colorado long then, you know, and I had pastured at the [End] Street. Folks came there, hundreds of them, to see me. They hadn't seen me in a while.

Q: Do you remember what year that was? What year it was? That you, you said...

A: '18.

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Q: 1918?

A: No, no.

Q: '19?

A: I came here in '18. I didn't stay down in [Earlington] but a year. That was '17.

Q: '17. So that would have been during the war?

A: That was during the war. World War, yes, because I can show you letters here I have. Governor [McCleary] was governor of Kentucky then; and he assigned me to do certain things under the offices of the state of Kentucky in two counties. I've got the letters; I've got the letters [inaudible]. Governor [McCleary] was governor then. So, a woman came from here, who was teaching school. They didn't pay teachers then, unless it was during the school months, school days. She had two boys and a girl. She came to [Earlington] to work in the colored department of the hospital. She attended my church, which was a big building. You can see there, it's a big building. She said to me, "My pastor died. His name was Dr. W.H. [Anderson]. And we don't have no pastor. I'm going to go over there and recommend you. You're the man we need." And she did that. That's how I come in here.

Q: You came to McFarlane then?

A: I came from Mt. Zion to McFarlane.

Q: Oh Mt. Zion was where?

A: At [Earlington].

Q: Oh Mt. Zion in [Earlington].

A: You saw the picture in there, great church. I saw an opportunity in this big town to do a work.

Q: Now, you were pastor then at McFarlane from 1919 until 1963, is that right?

A: No.

Q: It was forty four years wasn't it?

A: [I don't know] but I'll give it to you. I came here in '18.

Q: Yeah, you came here in '18.

A: I built that church.

Q: Yeah.

A: Now, that church, every window fame in that church, and every...all those things were made in Louisville. The white folks couldn't trust me here; [Learning] Lumber Company and [Reagan's] they wouldn't do it. Claimed they couldn't do it. Said they didn't make those circles. I had built a church in Louisville as pastor of [End] Street, while I was student. At the Kentucky Lumber Company, and I went up there and carried my plan, and they agreed to make all those, and ship them on a boat. They shipped down here on a boat.

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Q: The windows?

A: The window frames and door frames. [Yes sir!] You see those windows [horizontal] up and down on the first floor? [Horizontal] up and down on the main auditorium? That was a [cangues de center] first built among Negroes in this country. [Cangues de center] This first floor was known as a [cangues de center floor], all below that line. The boys, crane boys, right here in town, lumber boys, used to play in this building, when they were boys. They're right here in business now. I put in a bath, up here, for women on this side, and a bath for men on that side. It was said there wasn't but five colored in town that had a bathroom. I put bathes in this house in '19. I had a man rooming over here, the custodian, stayed in, slept, and lived in there. Kitchen way back over on that side, next to the furnace room, where he could cook. If anybody was hungry, I kept stuff there that would feed them. Used to be people that would come through here hungry. The third story floor, up here, my pipe organ was on that, and chimes. Now, this man, my custodian, lived in the building. Women...Fifth street was an underworld party in this town. Wasn't no such thing as Baptist Hospital there. [Sumner] Street, Baptist Hospital took up all of [Sumner] Street and now they got one side of Sixth Street. I'm the man that came here. I'm the man. [When I regarded] to build this church, I never asked a white man to lay a brick. I went to Tuskegee, Alabama; Memphis, Tennessee; and Nashville, and brought colored folks here that laid every brick in that building.

Q: During what years was this build, the church?

A: '19.

Q: It was built in the year '19?

A: Completed. No...

Q: Completed?

A: No, it begun. I didn't have no money. (Laughter) It was begun in '19 and I completed it in '24; five years. A white lady in Indianapolis loaned me the money to finish it, twenty two hundred dollars, named [Ms. Arla A. Day].

Q: [Day]?

A: You ever here of that? Well she's gone now.

Q: Now where was your congregation meeting before the church was completed?

A: Well, I just showed you. I just showed you.

Q: Now the new building was at 5th and Cherry Streets.

A: I know, but I showed you.

Q: Yeah, I remember this.

A: This is the old church. Just as long as mine was...I built wide. This is reception given to three bricklayers I brought from the south, in the old church. That's not an electric light, that's a gas light. I

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put the first gas light in a colored church in this town. That was one of those...that had one of those things you had to touch; if you hit them wrong you'd break them.

Q: Well, are you in this picture?

A: Sure!

Q: Where? I'm trying to find you.

A: Well, I'll show it to you.

Q: Where was the old church locate?

A: Right on Fifth Street, on Cherry Street.

Q: Oh, so the old one was at the same...

A: They owned the ground I built the new church on, but the other one faced Cherry Street.

Q: Now, this old church faced Cherry Street, and the new one faced Fifth Street.

A: That's right. The new one was just as wide as the old one was long. But the old one you can see was kind of wide, but disheveled. I tore that down; I build first this church. There had been a two story building on the corner that the pastor bought, on the corner of Fifth and Cherry. That had burnt down, see. That was a rubbish spot when I came here.

Q: I notice this newspaper...was this published by your church?

A: No. That was published by somebody else. I didn't do that. There was a fellow here that every now and then published one of those papers.

Q: Do you know about how...This was the way your church...oh this is the same picture then?

A: Oh yes.

Q: This is the way it looked in 1929.

A: Let me see it. This is the way it looked when it was completed in '24. That's the way it looked in '24 when I completed it, see. You can see what side it was, looked at this how its side of it.

Q: This is...

A: That's the [Gerlike] house beside it.

Q: This is Fifth Side, here then.

A: That's right.

Q: And that's Cherry.

A: That's Cherry.

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Q: Now would this newspaper, it's called *Just Us Folks*, was this published in Evansville?

A: That was printed here in Evansville.

Q: Do you remember how many years that was published?

A: Oh, they didn't run long. This didn't run very long. Saturday, this is the 29th, you see, January the 29th. Let's see who did that?

Q: It says National...No wait; it says the weekly newspaper of special interest to colored people.

A: But it didn't last long.

Q: No.

A: It didn't last long. But I saved a copy of it I've got.

Q: That's interesting because they have been very few newspapers in this city.

A: That's my family. Five daughters.

Q: You had five daughters?

A: That's right. One's teaching in California, one's teaching in Detroit, one's teaching in Fort Worth, Texas, and one is the head here at the Recorder's office. That's her that came in here. That's my baby, and she lives at my house down where the turn is. You know where the turn down on [Canal] Street?

Q: I'll notice the next time. You have a house there too?

A: Yes. And [downtown]. Let's see, oh, now you can see this crowd that I had there when I was building this church.

Q: This was '19. Oh that's before the windows are put in.

A: Yeah, it isn't completed.

Q: These are the people who helped you, who were building the church?

A: That's right.

Q: The roofing's being put on. Now this, you were pastor in Fort Worth, weren't you? You said for a while. That came later.

A: Let me give you a little history on that, see how you can catch it. I was invited to Norfolk, Virginia to conduct a revival meeting. Let me see if I have that picture, picture of that [inaudible] pastor. See if I have that picture. Yes, here it is. That's the largest church in the state of Virginia, owned by black folks. You look on the back of it, and read that.

Q: 1930, three week revival.

A: I preached in Cleveland, Ohio to our National Convention, The National Sunday school in [BTU] Congress in June. And this minister is the pastor of that church, largest church that any black people own in Virginia now. They light up that church every night; you can see it all over Norfolk. I went there

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and preached two weeks. The pastor said to me, "The white folks said and the colored folks said, keep that preacher here another week and we'll pay him." There was a woman in this town that was the leading woman of the Federated Club of Black Women and she didn't like me. She belonged to McFarlane Baptist Church. She did some crooked work there and the church threw her out. They used to do that. Don't do it no more. They don't have enough religion. I'm in Norfolk. She went to the bank and told the president of the bank that I had gone off with the money because I was supposed to make a payment. I hadn't done nothing of the kind. [Inaudible] and we were behind in our payments. Said if you get rid of him, she carried three other folks, [renters] up to the bank, and told the president of the bank, Mr. [Slegman], "If you get rid of McIntyre," she said, "I'll see that the church is paid for." Then a man named [Ed Higgins], the bank called him, and said, "You all haven't paid," and he said "Well, our money's in the bank." He said, "The woman said your pastor went off with it." He said, "No, he didn't do nothing of the kind. We put the money in the bank and he don't write no checks on the bank." "Well, you know, [Sally's] husband left her a lot of property of his," and he says, "I kind of think, he would pay for it." So [Higgins] wired me in North Virginia to come home, said they put the bank against me. I got in my car, my wife was with me, and [Higgins's] wife; they were on vacation. I got in my car and drove home up to the bank. I met [Mr. Higgins] first and he says go up the bank and get the secret. I went up there and Mr. [Slegman] told me, "Yes, I think she'll do it." Well I said, "If you think she'd pay for it, tell you what I'll do: I'll resign." Now that was in '30. You know how the Depression...you're not old enough to about the Depression. So I wrote in the paper that I'm resigning. I wrote in the paper. Two days after that, I got a letter from Nashville. A church down there said, "We're without a pastor and you resigned there. We want you." We got a letter from a church at Evanston, Illinois. This is part of Chicago, of course.

Q: Evanston?

A: Yeah, Evanston. This church is close to a school there.

Q: North Western.

A: North Western, yes sir. [inaudible]

Q: Excuse me. I'm going to turn this over; I've reached the end of this side.

Tape One, Side Two

Q: Okay, I think we can go ahead.

A: You can't find a preacher from around here that can give you the history, I can. So, I wrote in the paper, I'm resigning. Then come letters from two churches, one from around Chicago, other from Nashville. My daughters were just finishing high school here, two of them. I said, "Well, we'll pray about it." The Lord [wanted] me to go Nashville. So I went up to Evanston, and preached, and told them I had five daughters and I didn't want to bring them to Chicago. I went to Nashville. My oldest one has a degree from [Frisk] University. My second girl, who's in Detroit, I got a letter [the other] from there. I was elected president of the state convention of Tennessee; I hadn't been there but six months and I was elected president of state convention. September that year, National Baptist Convention meet in Chicago, and I went. I came through here, and picked up the same man's wife, [Mrs. Higgins],

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Ed's wife, and my wife was with me and one of my members there. I carried them to the convention. A man up there said, "We heard about you, great evangelist, great pastor, and we want you to come to Oklahoma [inaudible]. "What's the name of the place [inaudible] down there? I can't ever think of it. I had accepted a church in Nashville, and you see, I had a church without a pastor, and I went on a preached to them in Muskogee, Oklahoma.

Q: Muskogee. I've been there.

A: That was a great big church. I've got a picture of it in there. And they called me, and I accepted both churches. I put an assistant pastor in Oklahoma, and an assistant in Nashville. I [was] president of Tennessee Baptists in Tennessee. I preached in Muskogee two Sundays, and then come to Nashville to preach two Sundays. So I was invited to come to Fort Worth, to Dallas, Texas to teach in an evangelistic service for five days. I accepted that invitation to go over there and teach. I've been teaching in different places in this congress and Lexington. I went to Dallas, and the first day I spoke there, gave a lesson to a group of preachers. That church was awful hot on [Sumner] Street in Nashville...in...

Q: Dallas

A: In Dallas, Texas, [Sumner] Street. It was a brick church. I went outside the church, and sitting out there fanning, and a young preacher from Fort Worth and said, "Dr. McIntyre," said, "We've got your picture with a group of worker at the Sunday School Congress." Well, I said, "I've been to the conference now ten years, every year, ten different states." And they said, "Well, we've got one of those big placards, great big one, with your picture on it. Our pastor died about six weeks ago, and our church don't have no pastor. We have a good church and I believe you the man for it." Now this is Fort Worth...Dallas. This young man name [Green], Jimmy [Green]. He said, "I'm going to go over to [inaudible] home tonight. It's just over thirty miles from there to Fort Worth, you know. And I'm going to tell them I've seen the man that we need." And he came back the next morning and said, "They want you to preach Sunday." I said, "I can't do it. I've got to go back to Oklahoma to my church, and the next week I've got to go to Oklahoma City and teach at an institute there. But I'll tell you what I'll do: that institute is over in Oklahoma City. I am going from there to, which would be the 22nd, and I'll come preach for them on the 22nd." So they wrote me back and accept that accept that agreement. So I went so back to my church in Oklahoma, and then over to Oklahoma City the next week and taught that week in an institute. They used to keep me busy all over the country. Then I drove from there to Fort Worth, and I preached for them that Sunday morning and that Sunday night. They said, "We want everybody to call a member," and they had a crowd, "All the members of this church be here tomorrow night, we're gonna call a pastor." And they said, "Dr. McIntyre, we don't want you to leave. You stay here." I said, "No, I got to leave here because I got to go back the church in Nashville." So I left in my car, you see, and I left that night. So I got a telegram on Tuesday morning, "We've called you at Fort Worth." Now, I gave up my other two churches because this church had a crowd. They had a crowd. I kept that church for seven years.

Q: That would have been what...until 1937, is that right? Or later? You said seven years, so that would...

A: Yes, I kept it seven years. I loved it and I had in it at that time, some of the millionaire white people on the string, one of them [Mobil Oil]. I went the side door one time and she had called me to come

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over there. She was a multi-millionaire, oil woman. I went to the side door and her nurse went and said, "Dr. McIntyre's back there." "Where is he?" He's back at the back door." "You tell him to come to my front door; I'll have no man like him going to my back door." Read that. That'll let you how and why I came back and what happened.

Q: Well, that was 1940.

A: When is that? When is that written?

Q: This was in 1940.

A: Alright, what does it say?

Q: Very sorry you have been misinformed. Church and office board are expecting you as was agreed in the beginning. All plans being carried out as suggested. Failure to come at set date will greatly handicap drive. Answer at once without expense. McFarlan e Official Board and Church, Banks [Hamilton]. Who's that?

A: Banks [Hamilton].

Q: Oh Banks [Hamilton].

A: Yeah.

Q: 413 Canal Street. This was Oct. 13th, 1940.

A: Well, you see here. You see, this is the trustee of the church I left, begging me to come back here, see. Alright, can you read that?

Q: Yeah. This is a solicitation permit.

A: I know it, but where's it from?

Q: Fort Worth.

A: Read it and see what it says.

Q: This was no time limit.

A: I know, what is its purpose?

Q: To allow you to solicit for charity. Is that right? Dated 24th of August, 1938.

A: Well now let me tell you what that is. I had a blind school. I had developed a blind school. I went over to the state of Texas and gathered twenty eight blind. There's a doctor, a minister, named Dr. [Picket], who could read brail, the brail system, as fast as you can do with your eyes. There was woman there who could, had one eye, and she taught [me]. I've got some at that door there that they made. I've got some things...I got all those folks together. I got the [young heiress] millionaire white women and two other white ladies on my string; and they went and got me this for solicitation from the city of Forth Worth, Texas. We put out literature showing that, see if I've got any of it here. Let me see here. Yeah, here it is. The Greater [Minority] Community Center, corner of [Hayden] and [Corpus] Streets.

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Rev. L.A. McIntyre, director, phone and so forth, Fort Worth, Texas. This institution is the home to Fort Worth [and Tan County] Negro Blind School. It contributes to the welfare of underprivileged Negro children and adults. It is furnishing housing for a nursery school with five rooms. Five, WPA paid teachers, and it is carrying on such other community activities as are necessary to the uplift of the Negro race. Therefore I wrote that see. This gives me privilege, I carry that with me all over Fort Worth, to rich men, millionaires, and then they'd help me.

Q: And you had some people from the WPA working for you then?

A: That's right. That's right. Sure. They were teachers of WPA; he's teaching the brail system. Then they meet five days a week at my church. I have another, you'd love the pastor. He was a pastor next door. I have material, like that you were having me read there, about feeding folks and along like that. I had seven folks being paid by the government. They weren't paying them much then, but they was paying them more than they getting around other places.

Q: Well, I notice, you developed a community center at McFarlane.

A: That's right.

Q: Did you develop the one there too?

A: This one too. I was right there.

Q: This is a very interesting kind of development at that period of time because did you have this particular interest because of your training in college?

A: Yes, yes, and the needs of the people.

Q: You were encouraged to develop community centers.

A: Yes, you see the need for it. Now, here the first one I develop, the first one in America among colored people, white folks didn't need nothing like that, in a church. I was told when I came here there wasn't but five people had a bathroom among colored folks, they said. Wasn't a church had an inside toilet. Great big liberty, right, you see that. Then I had them in there not too many more years. I put the first inside toilet in a church in this city. I put electric lights in a, I'm talking about colored folks, church in this city.

Q: And you did a lot of that yourself?

A: Sure. See, I'm the contractor. (Laughter) I didn't have no contractor build that church. It would have cost.

Q: I have no idea.

A: A hundred and five thousand dollars back there. You see they offered Ray Alexander...Ray...what you call it?

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Q: Anderson?

A: Anderson offered them seventy four thousand dollars for it and about twenty five thousand for moving, but they'd do the moving. That was Ray offered them. They wouldn't take that. They said, "You going to offer us twenty five thousand for moving, and seventy four thousand for the building, we'll ask," this is what the folks did over my head, "we'll ask them a hundred thousand dollars and we'll move ourselves." Ray wouldn't give it to them. Then Ray sued us. You knew that didn't you?

Q: No, I didn't. No.

A: Oh, I beat Ray in court. (Laughter) I beat his head off. The judge slipped around [in the middle of the day]. That's what time I'll be in my office, I told him. He slipped around there, and came, they didn't know it, and looked my business through, and said, "This is the finest church house, most complete, any of the colored folks have in the state of Indiana." Then he wrote to the paper and said it was the finest, most beautiful building between here and Indianapolis. I've got that clipping here someplace. I mean the judge said that, and he voted against Ray.

Q: Against moving it, correct?

A: Yes. You know they moved it, don't you?

Q: I didn't. I've not been in Evansville long. I've been here three years.

A: Well they just moved it. They moved it since you've been here.

Q: Oh.

A: Out on [Gardena].

Q: Since 1970?

A: Well, they moved it the same year you came here. And didn't get nothing for it. They went against this preacher, that crowd there. You know, this church crowd, folks have changed. You see, when I left here, a preacher they had came from Louisiana here. He cursed them out and called them McIntyre Negroes, a lot of them. Sixty three got their letters, and went to [Livingston] Baptist Church. They called. I was gone. This old guy they got from [Homer], Louisiana, was fake. I was gone nine years, and they had four preachers. They begged me to come back. I had the best church I've ever had, and God got on me, and brought me back. I knew they needed me.

Q: You were then, then you served from 1938, or no, 1940, the second time you were here, from 1940. When did you retire?

A: Now here's what...Mr. C.B. Enlow, of course you don't know him, C.B. Enlow.

Q: I know the name.

A: C.B. Enlow was president of the National City Bank. Mr. [Bussing] was the head of the newspapers. They knew that to these folks, when they would pay me, [wouldn't be] what I've been getting in Texas. Now World War II. They had to build a place for all the war workers here to live. They bought seventy five trailers near here. Twenty five of them was expansions; you know what I mean by that?

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Q: Yeah, I think so.

A: You know a trailer; you what a trailer is? Well the expansion could be opened out.

Q: Oh yeah.

A: And made room for three, I mean three apartments. So Mr. [Bussing] and Mr. C.B. Enlow, who are millionaires, who thought so much of me, because I started trading at that bank, along with a man, Joseph Francis Reitz, who gave this Catholic school out here.

Q: Memorial.

A: I know all about that, see. Old man Joseph was a Catholic, but he gave me money every time I asked him. (Laughter) I had to get the money from white folks, because they were only paying colored folks thirty five cents an hour. Brick men wouldn't get by a dollar and a quarter an hour. That's all. So now, we're going have to go in the other room because here com here come my wife, [inaudible]. She's visiting with [the doctor]. Honey, I ain't going to be long.

[Interruption in tape].

Q: So you attend McFarlane anymore?

A: No, [I'm here]. Then, there's a crowd over there that didn't care for Rev. McIntyre. There was a crowd got in while I was away from here, under those other preachers. One preacher they had there, they had to wake him up. Used to be a house at the corner of Seventh and Cherry, used for YMCA for colors, and that went down. Then they used it for rent places for sleep. They preachers they brought in here, to McFarlane, would sleep; Sunday mornings at eleven o'clock they'd have to go down and wake him up to come to church. The reason was that he danced all night out here, out here on [Mortimer and Shoal], good time place out there. He'd go there and dance with folks and drink until in the morning, Sunday morning. That's the type of folks he got in that church, that he could drink with. I don't drink, never did, never was in a rough crowd in my life, never went to but one movie picture show in my life. [Inaudible] and some other girls from Oklahoma stopped at my hotel in St. Louis and they wanted us to go someplace, and begged me to go with them to a movie picture. I never was in a rough crowd in my life; and now, let's go back this. So you see here don't you? This telegram I showed you, didn't I? Now, let me see, I ought to have something else here. I want to show you a letter from that bank. The bank said to me these people paid for it. They wrote me a letter. I'd tell you, show you, how much they said they'd give me. What did I do with that? There, let's see if this is it. (Laughter) I hope this is it. Rev. L.A. McIntyre...Yeah, this is it: "I have your letter from the 26th, and I'm very, very glad to hear from you and to know that you are coming back to take charge of the McFarlane Chapel affair. As the matter now stands, you have an [inaudible] with Mrs. [Day]." This woman had [loaned me] twenty two thousand five hundred dollars. "In the amount of six thousand dollars, beg to state that our agreement with you was..." See he had written me and this was after I had answer his letter, see. "Our agreement with you was to get [paid]. That if you paid two thousand dollars, Mrs. Day would release six thousand dollars obligation. (Laughter) According, to our understanding, there is now one thousand five hundred seventy five dollars of four thousand dollars deemed the amount credited on the note. Two thousand dollars donated by the writer." That's by the bank; he's the guy that told me they'd pay for it if I leave here, now he's giving two thousand dollars. (Laughter) "According to our understanding there is now

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one thousand five hundred seventy five dollars. Four thousand dollars deemed the amount credited on the note. Two hundred dollars donated by the writer." That's Mr. [Slegman]. "Fifty dollars donated by Mr. [Pitsdale]." Bless his heart. He got killed, out here on Washington Ave in a car. If you want to know what happened to him about two years ago. There a blue ribbon there. He was my friend, Mr. [Pitsdale]. "Together with one hundred seventy five dollars paid in cash, leaving the total, as stated before, one thousand five hundred seventy five dollars. When the amount is paid, the transaction will be closed and the note cancelled. Trusting that you will find this satisfactory, with kindest personal regard, I beg remain very truly yours, Frank [Slegman]."

Q: What's the date? This is 1940.

A: (Laughter) I want you see that. Now, here's the way they used to do me, this was before I left. Look at that. I was going to Louisville because...

Q: 1928.

A: That's before I left, see. That's the banker. He's dead now.

Q: Oh, I see. So you had a \$1000 mortgage and Marcus [Sontag] pledged a hundred; and James T. Walker pledged another hundred; and J.S. Hopkins, that's John Steward Hopkins, right, pledged a hundred. Herbert Males pledged hundred.

A: He was the mayor, Mayor of the city.

Q: Erneset G. [Tidrington] pledged...

A: He's a colored politician. See ain't no preachers living around can show you what this preacher can show you. See, I got a whole lot more here. You see, I'm not begging anybody for anything now but for kindness. I ran thirteen nights, I preached in Cincinnati. I was supposed to have been there earlier, but something happened and I couldn't get there. They waited for me. Six churches got together and had a big hall in Cincinnati. I'm the preacher for it. I went there and preached thirteen nights and they gave me a new suit of clothes, new overcoat, new shoes, several shirts, neckties, and so much such for my children I couldn't bring. I had to ship it in here. Gave me five hundred and ninety five dollars for five nights...I mean for thirteen nights. I preached to some of the largest churches that colored folks anywhere. Now, is there anything else you want me to tell you.

Q: Oh, I've got all kinds of questions. I noticed, well, I'm very interested in the development of your church. Let's see. I'm not that familiar with the town yet. You had, approximately, how many members in McFarlane? Before you left McFarlane?

A: About three hundred and sixty, all together.

Q: Is that the largest church in town, at that time?

A: No, no. That wasn't at all. That church split out of the oldest church in town, [Livingston] Baptist.

Q: Do you know why...the split...when did the split occur? Do you know?

A: Oh, well when I came here, this church was thirty six and half years old.

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Q: That would make it...1870.

A: I came here in '18.

Q: '18 so...

A: The pastor, whom I succeeded, pastured the church, the [Livingston] Baptist Church, the oldest church. You might run into another preacher, who would tell you the West End Church is the oldest, but it wasn't in Evansville. Close, but the other side. [Interruption in tape]. You see, here's how this church came into existence. There is a preacher that pastured [Livingston] Baptist Church, the oldest church in Evansville, and their pastor that died was named McFarlane.

Q: McFarlane.

A: McFarlane.

Q: Was that...was he...what was his first name? [Green] McFarlane.

A: Yes.

Q: I've heard a little bit about him but not too much.

A: When they got ready to call a preacher to succeed him, the educated folk of the [Livingston] Baptist Church wanted an educated preacher. But they were the minority. The other crowd in there, the majority of those members, they wanted a man who could make their souls feel good with sweet music. So they put up a preacher named [Roush] J.D. [Roush]. And put up the Rev. McFarlane. There was two preachers, and ran them the same night. The folks who wanted the hopper, didn't care about education, just wanted the hooper, they were the majority and outvoted the crowd, the educated crowd. [Roush] became the pastor. He was the pastor when I came here. Alright, sixty three of the members of [Livingston] Baptist Church then called for their letters and stated that they, on their letters, that they were going to organize another church. They were given their letters, and they organized a church and named it after the good pastor that died, McFarlane. Then the man that [Roush] defeated was Dr. J.H. Anderson. Then this new church, organized, called on Dr. J.H. Anderson. He pastured them thirty six and a half years.

Q: And he...you were his successor.

A: He passed. Then they called me.

Q: You were pastor then from 1919 until 1930, is that right?

A: Yes.

Q: Then you came back in 1940?

A: '31. I left them in '31.

Q: And then you returned in 1940?

A: I mean, when I left, it was like mourning. Some preachers were there and they begged me not to quit. I'm sitting the office, weeping and wailing was so that I wouldn't go out until it was time to preach

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my last sermon. When I went out to preach, they ran up there and just took me out of the pulpit and begged me ot to quit. "We don't want you to quit."

Q: After you returned...

A: The best members had left that church.

Q: Yeah, by 1940?

A: They went and joined [Livingston]. You see, out of culture of this man, this preacher that they brought from Louisiana to succeed me, wasn't even pasturing. He was a crook. I knew it, but I didn't tell them. I knew him. First time I saw was 19 and 8 in Lexington, Kentucky. I was a young preacher then, just entered school, entered to prepare the ministry, you know, in Louisville. He was from [Homer], Louisiana. He got up there, one business meeting night; he'd been lying to the folks, telling what all he's paying on the church. A man, whose custodian of this school over there, named [Higgins]. [Higgins] went up the bank, and the bank knew 9Higgins) was a trusted man. They told [Higgins] how much had been paid under this preacher that they called after I left. [Higgins] told the church, and this preacher got up and threatened to kick [Higgins] in the mouth. [Higgins] had the president, [Slegman], who wrote me that letter, to come down to the church and tell them what had been paid and how much they owed. [Slegman] came down there and told them that he, under his pasturing, had just been one dollar paid on the principal. When [Slegman] left, Mr. Johnson, he wore his hair up like a rooster comb, and he told him, I'm going to use his language that they wrote and told me. The members wrote me in Fort Worth and said Johnson said, first they said in this letter, my friends here wrote me, said that, "Johnson got up and said that he couldn't do nothing in that church cause of McIntyre niggers." I'm using his term. They wrote me that. Said when he said that in the business meeting, forty one or two members that was there, and about twenty of them got up and asked for their letters, said, "If you said if you say you can't do nothing with McIntyre niggers, we'll leave." They got their letters and joined [Livingston] Baptist Church and that Sunday, fifteen more came and said, "Well, I guess you'll consider me a McIntyre nigger and we'll leave." Sixty-two members left there, the best members of that church. I'm talking about folks that own homes, and school teachers. When I left here I had fourteen school teachers, but I came back there was only three. I'll show you another thing. I'm going to give this over to you. The clinic of the hospital wrote the church a letter and said, this was after we beat Anderson, you know, "We'd like to have the option of the church because they're going to tear everything down around here and they're going to finally get to you, you're church. We'll give you twenty five dollars a month for five years for the first option, and if you don't agree to take; if you don't agree to tear down if five years, we'll take option on it for another five." They continued it all together and paid us twenty five dollars a month. I said to them on Sunday night, "We want all of the members to be here when it's the night business meeting. The clinic wants to take option on our church, and I want you to give it to them. Now be here Wednesday night and let's do that." Two women got in their cars; I didn't know that, till after, that they didn't know what option was. They went around and circled around and told the members that I was trying to fix the church that nobody could buy it but the hospital. They brought a crowd there that sat on one of the church together, aside of the rest of the members, who understood what option meant. They vote it down right now. I never knew that they got in their cards, two women. I went out to see a woman out there in Oakdale who was sick, and her husband, a policeman now, one

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of the first, and he's home now. She was sick, and I walked up there, and he was there. McBride was his name, a little light fellow on the police force, been on there. She wife opened the door, and said, "I'm so glad you came. I'm going to raise the devil with you because I was told that you tried to fix the church so nobody could buy it but the hospital. You must have been going to get some money yourself." "No," I said. She made me mad. I said, "Well, since you don't have no sense, I want your husband to hear what I'm talking about." I go, "What are you talking about?" "You were trying to get the church to fix it so that nobody could buy it but the Baptist Hospital." I said, "Sit down, since you don't have no sense. Let me talk to the husband, he's got some sense. He's the police." I went through the story and told him. "Why," he said, "That would be making money for the church." He said, "Your folks don't know what option means." That would only mean that I'm giving them the first chance to buy. That's right. That's right. I thought they had some sense. I could have told them that. They said I was trying to fix it. So then when I had my next business meeting night, between that time, I got up and told them, "I thought you folks knew what option means." And I found out they went around and gathered up that crowd to come here and vote it down. Then they agreed in that next business meeting night to give the clinic option. They signed papers, I had the trustee sign the papers, carry them out. It went on a month, and then two, and I never heard from the papers. So, I said, I have a friend here, [inaudible], my friend, member of the trustee board. I went in his office down there, and he and I been good friends before he got to be president. Mr. [Slegman] was president and died. I went in there and I said, "Listen, what did you all do about that option business?" He said, "Ray Anderson, told the board to throw it in the wastebasket. He was going to get it for them." And [inaudible] said you done beat Ray in the court. So then, I told them I was going to resign. I said that, "I'm going to resign. My wife's sick. I'm been pasturing sixty two years. I'm ready." Have you seen what their building right up there? You know where Carver Center is, don't you?

Q: Where, excuse me?

A: Carver Center.

Q: Carver Center, yeah.

A: You know where that [Penny Can] grocery was up there, don't you?

Q: No.

A: No, you haven't been here long enough. Well, there's a place they built there known as McFarlane church. On the ground that was the parking lot for the [Penny Can]. You know what they got for that church? They was offered seventy four thousand by Ray, and finally Ray went back to, he wouldn't take, accept the money back. In other words, e had done made an agreement with the clinic for them to wait and they were going to get it cheaper than he was going to get it. The clinic finally paid them forty seven thousand dollars. That's what they sold it for. Now, let me give you another story. This crowd that was against me again in that church was whiskey heads and good timers. They didn't like my [interpretation of telling what the Bible told]. When they got ready to get a lawyer to fight it in the court, the woman, the leader of this crowd, got them all the notion that the trustees would get a lawyers, left the pastor out. This fellow's name that you saw sent me a telegram in Fort Worth, Max [Hamilton], he's a good timer. He went and got a lawyer and he came to the church, and he said he'd

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got a lawyer. I said, "Well, what did he charge?" He said he's going to whip Ray Anderson and didn't want...he wasn't going to charge us much. I wasn't going to let you leave here without telling you that. Alright, I said, "Well, you should find out what he's going to charge." He said, "Well, I know him. He's a friend of mine. He's not going to charge us a lot." So this woman who was running against me in there, she got up and said, "I'll motion to accept the lawyer that the trustee had gotten." We beat Ray in court.

Q: Anderson was trying to condemn the property?

A: Ray Anderson.

Q: What was he trying to do with the...?

A: He was going to tear it down. See the Baptist had bought right up to us all up there. You never ever been over that way.

Q: Yeah, I know where, yeah.

A: Well now, see their parking lot was right up against my church. They wanted the remainder of it, alright. Let's get on to this lawyer business; I don't want to ruin that. I want you to get that. So this lawyer never said nothing to us or the church about any money for almost a year. So one day, see I stayed in the office there all the time, you know. I didn't stay here with my wife and children. I come back here and eat and go back to the office. I didn't have no business like you. If I was there now, you'd have to be down at the office. We'd be there, see. So, I said to Banks [Hamilton], that's the man who was trustee, "I have a letter here from," it was on a Sunday, "from the lawyer that you had and he's just now talking about [inaudible]. And I opened the letter and saw it's the lawyer. Anything comes here to the trustees, I'm pastor of the church, I open it and look at it and see what it is and here it is. He wants to meet you over here Saturday, alright." Friday night Banks called and said, "Well pastor are you going to meet us down there? Lawyer is coming at ten o'clock." I said, "No." I said, "The church has assigned that job to you trustees, and I haven't messed with it, and I'm not going to mess with it. You all go on and meet the lawyer." So Saturday come and about eleven o'clock, the meeting was at ten. I knew one hour wouldn't take him all that time to tell him what he wanted. So, I called down there about eleven o'clock and said, "You all have the meeting?" and he said, "Yes, he's just gone. He's [only] going to charge us five thousand dollars." Five thousand dollars...wasn't going to charge him much. Alright, well, that...some of the members that got an uproar. (Laughter) Some old guy said, "Well you folks don't have it," and said, "That's right, that's when you learn they left the pastor out. And I know that he could have got a lawyer to come in and do it far cheaper than that." I would, I'd got a lawyer to come in and charge them maybe a hundred, hundred and fifty dollars. I hadn't paid a lawyer a dime the whole time I was in that and I knew that these things needed [charming]. That's all I have to [say]. So they got twenty-seven...forty seven hundred dollars for the church and Ray offered them seventy four thousand plus.

Q: You mean, you beat...the first you time you went to court, and beat Anderson?

A: We didn't go to court but once.

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Q: Yeah and at that time...

A: I beat Anderson.

Q: Yeah. Now that was with this lawyer?

A: That's what this lawyer did. The lawyer [inaudible].

Q: But then later on, they sold the church.

A: Oh yeah, a couple years after that.

Q: That was after you had left?

A: No, I stayed there until they tore the church building down. Then I wouldn't up here when they went in the first session of this new building. I wasn't there, but I did come the next Sunday to announce my resignation. Now, they got a crowd up there, got a whiskey crowd, but they called in a preacher. But they knew that he [inaudible].

Q: I'm going to get a new tape, excuse me.

A: I've been [inaudible]. I've preached in thirty five states in the union, pastured in six, and I've got preachers all over this country I've taught. I used to have classes here at the church for preachers. There's four, right here in town, five, right here in town that I've taught.

Q: Could you name them?

A: Uh?

Q: I'd like their names, if you want...

A: Well, let's see, I've already thought of five.

Q: [Rucker]?

A: [Rucker], Rev. [Haskin], Rev. [Johnson], Rev. [Utley], how many is that?

Q: Four, I think.

A: Did I say Rev. Alston?

Q: No, you didn't.

A: Well, I say him.

Q: What was his name?

A: Alston. A-L-S-T-O-N.

Q: A-L...Alston.

A: Alston. Some others I taught. You might not who they are. [Inaudible] he doesn't pastor, he pastors out of town.

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Q: One thing I want to ask you about, and you know, you hinted at already, you said that the church changed a great deal, the membership changed...

A: Certainly.

Q: ...over the years. When you look at the community generally, the black community of Evansville, since you came here, what kind of impressions do you have of the changes that have taken place here? How has it changed?

A: It is not composed of good citizens, good citizens of our group, who are business-like. You see, when I came here, there was great big grocery store run by a Mr. Gibson.

Q: Gibson?

A: Yeah.

Q: You know his first name?

A: Oh, I've forgotten, it's been too long.

Q: Where was it located?

A: I can't remember the street...Back on [Adams]. He had his own delivery and everything. Then there was business at Lincoln and [Canal] run by a Mr. Roberts, in furnishing, house furniture, and repair work was sold and so forth by Roberts. He got a boy here now, a son here now, on the Fire Department named James, you might have meet him because he's around a lot. Then on Main Street, I forget that colored man's name, had a barbershop for whites right on Main Street.

Q: Oh, um is his daughter still alive?

A: Yeah. Then there was [Lauderdale] had a barbershop on Third Street, next door to the [Permanent] Loan Association. A man named Mills had in the rear of [Lauder's] barbershop...where you clean up folks, what you call that? You know where you take baths?

Q: Oh yeah, yeah.

A: Scrub them down. A man do that, you know. I know that it used to be; you [don't need to do that]. But that's a business place, [inaudible]. Now, oh I can't think of anything. James Miller, Jimmy Miller ran that for white people. Then there was Logan Stewart.

Q: Stewart?

A: Logan Stewart, the real estate man, was a great, great real estate man. I mean, he had under his control thirty five houses, after that was known...that's what his widow had. I won't tell you what happened there, but I know what happened with this widow. While he lived, they were living together, and she was a schoolteacher here. She got to be lead of the Woman's National Federated Club, her name was Sally Stewart, and that was Logan. She had him put in an asylum. I used to go out there and they'd let me take him for a ride here and there and bring him back to the asylum. He wasn't crazy, but he had a shotgun and was going to kill her. That's why they put him out there, you know. He caught her with another man in his own house. Of course, now, you don't put that in there. (Laughter)

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Q: Well, you mentioned, I saw the name here of [Tidrington], Earnest [Tidrington], you know when you were showing me that letter. You said he was a politician?

A: He was [a leader] with the state. Now let me tell you.

Q: Can you tell me a little bit about him? He's a very famous fellow, as far as this...

A: Well, let me go back now, I just want to tell you that every southern state, and practically every state in the union, had one colored man who was a leader politically. In Indiana he was the leading Negro politician, [Tidrington]. Now he had an office in a building, supposed to have been a Masonic Lodge building, down there on Chestnut. That building is torn down now. Have you ever heard of that?

Q: No, I don't. I knew that [he], of [Tidrington], was with the, a Knights of [Pithius], is that right?

A: That's right.

Q: That one of the things he...he was an attorney, wasn't he?

A: He was an attorney and a politician. He was a better politician than he was an attorney.

Q: You know anything about...he had trouble with the local white attorneys, being admitted to the Bar Association? You know anything about that?

A: Well, I tell you what, I tell you now, according to my reasoning back there, that [Tidrington] politically influenced [inaudible]. He was politically influential in getting one of my [inaudible] for law knowledge, knowledge of the law, or preparedness as a lawyer. You understand? Political movement, and then his secretary was named O'Hara, now when they were going to have a state political meeting, [Tidrington] looked like a white man. Of course, he was supposed to be a white man's son here in Evansville. I don't know if anybody ever told you that. White folks used to run this town, was running it when I came anyway, was supposed to have been, one of them was supposed to have been [Tidrington's] daddy...son...daddy. When, election came off, he could get in the biggest hotel in Indianapolis, and use that hotel apartment while the election's on. Politicians, certain groups of them, feared [Tidrington].

Q: Tell how he operated locally. Was he in control of vote of black people here?

A: Yes. He controlled...

Q: How did he do it? Particularly, I mean, what sort of techniques did he use?

A: He had meetings with them, [necessary] meetings. He could get jobs for them. Back there, when you could get jobs for men, back there, didn't nobody have many city jobs back there. Then [Tidrington] stood with, did you ever hear Manson Reichert?

Q: Yeah.

A: Right, when I came here Manson Reichert's daddy had all of the city street work to do. They turned it all over to him, when I came here. He worked Negroes, colored men, black folks, whichever one you want to call it. The Ku Klux Klan ordered him to dismiss the black help and put whites on. I wish you heard, I can't tell you what he said, in was in the newspaper of course.

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Q: Who? What Reichert said?

A: Reichert's daddy, Manson's daddy. Well, he told them. He said, "What I am, the black man made me what I am." But he didn't say black man, he said Negroes, he didn't use the term black man, he used the term Negro. He said, "They made me what I am, and the only way you can get me off the job, you got to beat me to it." (Laughter) That's right. And Manson got to be mayor. You knew that, didn't you?

Q: Yeah.

A: Well I knew it. See when I came here Mayor Bosse was the mayor.

Q: What do you remember about him?

A: Well, I remember this, the biggest thing I can remember about him, I was electioneer roundabout under Tidrington. He was sending, Tidrington was sending, me here to Rockport, Mt. Vernon, Princeton. This boy on the news here, went to his little town, colored fellow, [there's only a couple coloreds].

Q: Sprinkles?

A: No, Sprinkles wasn't here yet. This boy, he announces the news at twelve o'clock every day.

Q: Oh, oh Lyles.

A: Lyles. You know, his town was over, used to be a station, his town was named a station, Lyles Station, you know. I went there and spoke. He wasn't born then, this Lyles wasn't born. His daddy remembers me.

Q: And which party were you out for, Republican Party?

A: Republican, never been nothing else. I've never voted nothing but Republican, that's right. I never got any money for it, what I was doing. I never charged nothing cause I was making money, and I made my living preaching God. I'm living now off what I made when I was preaching. I never did drink. I never had no good time. I educated all five daughters, every one of them a college education. This one you saw in here, she finished college at Tuskegee. All those pictures on there, she's teaching, she finished Nashville, Tennessee, and then went on up there in Detroit, and she's finished, got her master's degree up there. One's teaching in Fort Worth, Texas, she has a degree from [Frisk] University in music. That's all she's doing in music now in Fort Worth, Texas. When I left Fort Worth, she didn't need me. Folks say, "You stay here, we need you." She's training folks, I got pictures I could show where she has as many sixty and seventy put on there. Oh, yes.

Q: Well, you were talking about...I wanted to find out a little bit more about [Tidrington].

A: Well, alright.

Q: He was eventually killed by someone, wasn't he?

A: I can tell you all about that. I was right here. I was in his house when they brought him in after he died. They brought him home after he died. He died on the steps going up into St. [Benny's] Hospital. St. Mary wasn't out here then. She was way back over here, near where Methodist Hospital is over there. St. Mary, she just moved out there. I was putting my car, it was so cold, I was putting my car in

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[Gene's], you know [Gene's] Home down here? Funeral home? You know where the Livingston Baptist Church is?

Q: Yeah.

A: Well now [Gene's] Funeral Home is right in there.

Q: Oh, yeah.

A: They tore it down now. I was putting my car in there; it was cold that night while I was in there, the telephone rang and said, "Bill had shot [Tidrington]." Now, Bill wasn't nothing but a con gambler.

Q: What year was this, do you remember?

A: I don't remember. Drug store was on the corner of Lincoln and Governor, opposite corner from where that bar room is. [Tidrington] drove up there in a Cadillac and his wife got out and went in there to get some stamps in the drug store there. [Crab], man name it ran [Crab]. [Tidrington] was sitting there, and this Bill, crippled, had one shoe heel higher than the other one, some sole [gone], you know. He run the sport place right across the street, and he came over there there with a single barrel shot gun and slipped up there beside and shot [Tidrington] sitting right in the car. His wife was just getting in, two or three shots [struck] her [in the] side of the face. They said that the Democrats had this fellow kill two or three shots [struck] her [in the] side of the face. They said that the Democrats had this fellow kill [Tidrington]. White folks stormed the jail, wanted to get in there a mob him. They moved him, slipped him out somewhere, and sent him up to the penitentiary, sent Bill. Let him stay up there awhile; they never did try him. Democrats had charge of that; they never tried him.

Q: You say you don't remember the year, but do you remember who was mayor when this happened? Was in Males or Greise?

A: I don't remember that.

Q: Or later than that?

A: I don't remember that. Colored people used to have a taxi on Lincoln, a little house down there on Lincoln had the office for it, and I ran in there. They said, "We just got telephoned that [Tidrington] had died going up the steps and they were bringing him home." I jumped in my car and run on out of here, lived right out of there. I got in my car and went on over there. When they brought him in, it was right here, he was shot right along there. Just tore that part of his neck off. They had him on a thing with wheels on it, you know, in a truck. They had just had something over his body, but nothing over that side where he was shot, blood running out of it still. Then Bill, [stayed] waiting here five or six years, lived right on the corner up there. Right over on the corner.

Q: Which corner was that? Up here at Lincoln and...

A: You see, you know Lincoln [and Ground] over there. I can't even remember the streets now; I've traveled around here much. But he lived right on the corner of that street up there, see. One corner here, next corner up there, his house sit right on that corner. He came back there, after he went away from here, and stayed about ten years. He came back and went in the same business he had here. One

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night, he had a woman in there with him, working in his place, and he carried her home. She lived in Newburgh. He carried her home one night, coming back, nobody knows how it happened, but he killed himself. His car ran off the road and killed him. Now, isn't any of these preachers can tell you about what I'm telling you. There are very few people, of course they're not living, you know.

Q: You came during Bosse's administration.

A: That's right.

Q: And you came when prohibition, just after, the time prohibition had been enacted. One of the problems in this town, as in other towns, was enforcing the law. There were also problems with prostitution in Evansville, [like now]. During the 1920s, when you were pastor at McFarlane, this town had a reputation, I guess as all towns, of being loose and immoral. The Ku Klux Klan developed here, to attempt to make it more legal and orderly. Now do you remember any of the figures associated with the Ku Klux Klan locally here? Do you remember you they were? Anything about them?

A: No. Of course, I never got around. I stayed in my office. I leave here in the morning, come back, eat my dinner, my children were [living], I had five children, and I'd go back to my office. What you what honey? [Interruption in tape] Come on sugar, come on. Doctor says, I hope he's gave you the right kind of medicine. She's been sick now. We've been married fifty eight years. For three years and six months now I haven't stayed away from her, only when I went to preach some place. That's not often now. I stay right here with her every day. I do most of the cooking; she used to be an excellent cook. She was in school, came in there after I had been there. I finished. She attended the school I did. She wasn't...[I'm quite older]. I'm eleven years older than her. That's where she first embraced me. [On that first day], she didn't meet me. She told another girl how she admired me but I didn't pay her no mind. I didn't pay nobody no mind. I was preparing for the ministry and my graduation. She was fourteen. I told this girl [whether she liked me]. She was a beautiful woman, she was beautiful. Her mother's husband was in the army and they were out of states. She dressed fined. Her mother sent her clothes from Philippine Islands or where ever they were. Her auntie reared her. When I graduated, I [accompanied] her to be my guest at the graduation reception. Her auntie and her husband pastured, her auntie's husband pastured Eastern Madisonville. He heard me preach at the First Baptist Church in Frankfort, Kentucky and heard me sing. He came over and called me 'MacIntear' and said, "Yeah, [inaudible] likes you. You're the kind of man I want her to go with," talking about her. He invited me to come down and preach for them one a Sunday. I went down and he wouldn't let me leave until I stayed there four weeks, Eastern Revival Meeting in Madisonville. Then she and I got engaged at that time and married that Christmas, 30th of December. This last December, fifty-eight years ago. I'm just an old common preacher; I don't try to do what the other folk do. I just, I got plenty of clothes. You heard the [fake plastic] on me haven't you?

Q: Excuse me?

A: [Fake plastic] on me, don't you?

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Q: Yeah.

A: I've got on the pants right now that Mr. [Pink], who owed that [store]. I've got all his clothes here. I've got four [inaudible] suits back there, that's like brand new now. I lectured three times up on the fourth floor to all of his help. I preached with him thirty five years. When he passed, I attended his funeral, out here at Second Methodist, at the request of the family [and the pastor]. He just come from Tennessee and he didn't seem like them so much. They had him in a home. I prayed for him. [Inaudible] every other day, and he did. Rev. McIntyre stay right with me, be my best friend. Mr. [L.B. Pink]. [Strauss'] don't charge for...I call them up and tell I want...I called them up the other day told them I wanted a [sleeping] suit [inaudible]. They sent me one on out here. You know it's good to live like that. Mr. [Mo Strauss]. John's there now. Mr. [Mo] died. Mr. [Hayden Strauss] used to give me, [inaudible]. I say, "Mr. Straus, I got to have something to finish that church." He gave me a hundred dollars. [Inaudible] when the back door opened and told me, "I'd give more than a hundred dollars, [that's] all I have." You know, God has blessed me in so many ways.

Q: Well, you know I have a lot of other questions I'd like to ask you.

A: ...suits, you know what they are don't you? I have shoes in there. Now these old shoes, I wear around here every day. I've got everything, all the kinds of clothes that a preacher would want. [Of course] the white folks would give them to me. They just...these folks been so good to me. Now, where do you want me to start?

Q: Well, you start reading what you...

A: I was reared on the farm in Scott County, Kentucky, one member of a family of twelve children, eleven boys and one girl. We all had to work on the farm. Women didn't have much to do. My mother would hire me out to, first to a Mrs. [America Neil]. I slept at the foot of her bed. She was at the head and I was at the foot. She was widow.

Q: What was her name?

A: [America] Neil.

Q: Neil?

A: She's got grandchildren up there, old men. One named [Howard] and Eddie, and has a daughter there named, yet, [Loola], I think [Loola's] living yet. They went to school in Georgetown, and I had stayed with their grandmother. Their mother was dead, and the father was a policeman in Georgetown. They stayed there with their father during the week, and come home every Saturday. I stayed with Mrs. [America] Neil. She'd let sleep at the foot, and she slept at the head of the same bed.

Q: She had the children...She was the mother of those children?

A: She was the grandmother.

Q: Oh.

A: She owned about seven hundred acres of land.

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Q: Was she a white lady?

A: White lady, yes. Yes, rich white woman. (Laughter) You see my people stood so high with the white people there. Then I quit staying with Mrs. [America] Neil in the winter. Now this was winter; there wasn't, you know, nothing to work on. My mother hired me out to a Mrs. John Hall, who left our section, adjoining farm from with my father, and went to Georgetown. She hired me out a dollar a week.

Q: How old were you then? Do you remember?

A: Oh, I was about twelve or fourteen years old.

Q: What did you do? Chores?

A: I had to look after and keep the stone white, the walk, and the steps. I had to cut the grass. I had to wash the dishes and clean the house. I knew all about that, see, because my mother didn't have no girls. We all had to learn everything, all about that. I slept in the basement. She put me in basement. There's some rats in there. I got out of the basement and went up in the kitchen, carried my pallet and one thing up there. She found me in kitchen and made me go back to the basement.

Q: That was Mrs. Hall?

A: That's Mrs. John Hall, her name was Minnie. Alright, now after I got large enough to work on the farm, there was so many of us, you know, Father couldn't use all the time. A white man named, [Burry Rawlins], wanted me to work for him. I was about fifteen years old now. [Burry Rawlins], daddy hired me out to [Burry Rawlins] for ten dollars a month, working [inaudible].

Q: You told me last time, maybe I forgot, tell me what year you were born in? Do you remember?

You're 90.

A: I'm 90 now.

Q: You'll be 91 this year, though.

A: Yeah, I'll be 91 next Feb. the 7th.

Q: Oh, okay. So you were born in 1883.

A: Yeah. Now, when daddy hired me out to a white man named [Burry Rawlins] and he bullied me. I had to sleep in a loft in a stable, is where I slept. Ten dollars a month and my daddy collected that. [Burry Rawlins] had to give him the money. Now let's see here now. I wrote on down here...let's see...Having the call to preach and then I went. I had finished it. Back there, colored people didn't have but eighth grade. Anybody ever tell you that?

Q: Yeah, my grandfather was about your age.

A: Well, eighth grade was high you could go. They had what was known as Kentucky [Nominal], now you finish in about twelfth grade in there. Of course, we weren't...you had to pay to go there. That was in Frankfort, Kentucky. That was sixteen miles from where we lived. So I went to night school. There was a colored teacher there, a lady, and she taught my brother and I in night school.

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Q: This was in Frankfort?

A: No this was...

Q: In your hometown?

A: In Great Crossings, Kentucky, a little town.

Q: Great Crossings?

A: That's right. That's four miles from Georgetown. And we lived one mile from that little town. That's where I finished eighth grade, Great Crossings. Let's see what else I have written down here. I told you about working about for [Burry Rawlins]. Then when I got to be twenty one years of age, my father said now, "You're twenty one years of age, and you'll have to look out after yourself." He said, "You've been raising a garden here. All this time you've been raising a garden. I'll let you have the enough land to raise a garden; I'll let you have six acres. You'll have to give me half of the money you make on that." I knew I could do that garden business. So I raised a garden that year, after I was twenty one. I'm a young preacher, yet. You see, I'm already a young preacher now. I told you about me seeing this professor, Diggs. I heard him preach in Memphis, or speak, and I didn't know nothing he was talking about. Had an association, [inaudible] association. I asked him, "Could I go to school where he was?" He welcomed me there. That was known as State University.

Q: That's in Louisville?

A: Louisville, Kentucky. So, I prepared and got all my garden sold and one thing or another. I went down went to town and bought me trunk and got me tailor, I had clothes tailor made, two suits. I got...that trunk is out there now in the garage. I head for Louisville. That was nineteen hundred and eight. I could sing. I was known as a singer, and a young preacher. I was called to a church, after being I was in Louisville two years, nineteen and ten, I was call to the [End] Street Baptist Church in Louisville, Kentucky. Then I finished school, in June 1914, at the college where I was, got my credits and everything. I was pasturing this church. Then that August, they put me on to preach at the General Association of the Kentucky Baptist, the introductory sermon at Frankfort, Kentucky, First Baptist Church. I preached that sermon, and a man named R.P. [Whitesides], Minister Rev. R.P. [Whitesides] was pasturing down here in Madisonville. He came over, after I got through singing and preaching, he came over said, "MacIntear, you the kind of..." says, "I got a girl that knows you was in school there...when you was in school..." and says, "I want you...you the kind of man I want her to keep company with." And that's my wife here. He begged me to come down to Madisonville and preach on a Sunday morning. I told him I was teaching, see. I used to teach folks the music, as well as instrumental music. I told him I had two classes in Louisville. I had one of them on Monday night and I couldn't stay but Sunday morning. He wanted me; of course, he wanted me to court this girl here, his niece. Her daddy, you show a picture in there of the man standing in uniform, he was a drum major in 24th infantry band, her father. Her mother followed him all over the country.

Q: So she was out of the country at this time?

A: Her mother was out, oh yes. They never stayed in Kentucky, you know. That's his picture you saw, standing in uniform. So I preached on Sunday morning, and one of deacons got up and said, :We want

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to hear him tonight." He said, "You can't leave here." So I preached there, rather than leaving there that Sunday, I preached there four weeks, without going back to my church or going back to Louisville. (Laughter) Got engaged during that time to get married to her. We got married the twenty fifth of that December. Then I had a meeting, a revival meeting, engagement in Elizabethtown, Kentucky with a Dr. [Hayes], and we spend our honeymoon there. I was to go there first of the January and run this meeting in Elizabeth. So, I carried my wife down there with me, and we spent our honeymoon there while I preached at night. They said to me, "You won't do no more good, much good, in Louisville, [End] Street Baptist Church, and I've called to two churches, Leavenworth, Kansas, and [Pueblo,] Colorado. Whichever one of those church that I take, I'll recommend you to the one that I don't take." So he left and went there, this was after February. He wired me back, "Come to Eighth Street Baptist Church, [Pueblo], Colorado." I went there, preached for them, and they called me. My wife, I'd send her back to Madisonville, I had her come out there. Our first baby, you saw in there, was born out there in [Pueblo], Colorado.

Q: You told me last time that, after that, you went to Kentucky.

A: Well, I'm coming to it. It's the next thing now.

Q: But when you were in Kentucky you said your salary was paid by the coal company.

A: Well, I'm coming to that.

Q: When you were in Pueblo, were you paid the same way? By a company, or by the congregation?

A: No, no. I was paid by the congregation. Out there then, you couldn't graduate from high school unless you had a certain amount of religious training. So there wasn't no colored preacher in [Pueblo] that was interested in teaching to [pupils]. I had been teaching, you see. So the white folks, a white gentlemen, druggist, said to me, "I can get you a class of white children, if you'll do the teaching. They was going to finish but they can't do it. They said, if you teacher, why the colored and whites together, why I'd get you a job." So then he got about eight or nine white boys, wasn't no girls in there, and I got the colored high school children, and I got a class. So I taught, practically all the time, they paid me for the teaching. The school board paid me, see. You never knew that did you? Back there, in Colorado, you couldn't finish high school until you had a certain amount of religious training. I got into the job, John D. Rockefeller, I got his picture here someplace, behind here standing in one of those tents down here when they had that [petro]. I was out there then, when they had that strike, four years. I had one of the deacons got his thumb shot off. He was working in the mines, some of the union shot him, you know. So preachers wrote me, two preachers wrote me, from Kentucky said, "When are you coming home?" Asked me when I was coming home on vacation, I told them. They said, "Well when you come, you write us in time, so we can [lay claim] of our church we want you wanted to preach to at [Earlington], Kentucky. It's a big church, big membership, and you're the man if you go about it, you can clean it up." So when I came to Louisville with my wife and baby, her mother's sister that reared her was living in Louisville at this time. Her husband had left Madisonville and was pasturing in Louisville. So he had arranged for me to go [Earlington]. I went to [Earlington] and I preached Sunday morning and Sunday night. They asked me to preach Monday night; I preached Monday night. They dismissed me from that meeting, and I had a stopping place one block from the church. I had been there about

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twenty minutes when two deacons came and got me said, "They've done called you the pastor." Then I preached a revival meeting then, you saw the picture, all those folks. I had eighty one converts and seventy-six of them joined McFarlane, the church I was pasturing. Another church not far from there, called [Heckly] Baptist Church, and the others joined that church. I baptized seventy six there on a Sunday, by myself.

Q: How was your baptized? What is in a river or something?

A: No, they have a big lake there. They have a spillway to that lake. That spillway has a little dam to hold the water up there. That's where the whites and coloreds been baptized.

Q: I was baptized in a river when I was twelve. When you were in Evansville, where did you baptize people? In the river?

A: First, I baptized in the river. But the church I had, I showed you picture of it, did have an old baptistery that had a plant, made out of growing plants, you know plants that grew, and then had been tarred.

Q: So you baptized in the church itself?

A: No. We'd put on a meeting here, five churches went together and had revival meeting. There was a church right around there, right around there.

Q: New Hope.

A: New Hope, you know where that is now. So, then it wasn't known as New Hope, its name has been changed twice.

Q: What was the name?

A: It was named Bellemeade.

Q: Bellemeade?

A: Yeah.

Q: First? Was that the first name?

A: That's the name when I came here.

Q: Did it have a name before that?

A: I don't know. But it was Bellemeade. Then they changed, they built...They had a frame building when I came here, a frame building, and had lamp lights. I put the first electric lights in a colored church in this town.

Q: At McFarlane?

A: At McFarlane. I put...No; I put the electric lights in the old church.

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Q: The one before you built this church?

A: Yes, I put electric lights in there. Now, one of the two churches in town that didn't have lamps, that [Livingston] and McFarlane, all the others here, all of them had coal oil lamps, with a reflector behind them.

Q: So when you were talking about the baptism, you would baptize in the Ohio River?

A: Well, five churches here went into a joint revival meeting. All of us, a union revival, and when they closed that revival, we had around sixty people to baptize in the different five churches, you know. The way we did that baptismal service: they started right here, Little Hope done changed its name then to...no it was yet Bellemade. After this revival, they changed its name. Bellemade, they started singing there, all the members there, and marched right on down to the river. Came by my church, which was Fifth and Cherry, and we were out there waiting for them and joined them. We were hooping and hollering and singing to river. We got down there; there was about three thousand white and colored folks at the river when we got there.

Q: Where at the river?

A: Right down, right now.

Q: Where the museum is now? In the same area where the museum is?

A: It's what they call the plaza. You know where that is, don't you?

Q: Yeah.

A: Where the fish you know?

Q: Yeah.

A: It then was stone; they've got concrete there now. That was just a stone walk, they had...folks used to come here and bring mules, sheep, and hogs, and unload them there on that dock, you know.

Q: Do you remember the year that this happened?

A: No, I can't remember that now.

Q: How did you normally...you know this was the result of a revival meeting.

A: Yes, we went there, four preachers, one preacher wouldn't get in the river. There was five pastors, four of us got in there, and they had men to lead them out to us.

Q: But when you didn't have revival meetings, you would...when you had your congregation by itself, you would normally baptize in the river anyhow?

A: Oh yeah.

Q: And would baptize services normally follow a revival meeting?

A: All the time.

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Q: And then when they were baptized, then they were brought into the church?

A: They already...

Q: Converted.

A: They joined already. Had to join before we'd baptize them, you know. After we baptize them, then we'd give them a hand of fellowship at the church, and they were regular members.

Q: How young, what was the youngest person you ever baptized? Did you baptize children?

A: If they made a confession.

Q: So you might have baptized children as young as six?

A: They have to make a confession. They used to but they don't do it now. These guys all they after is money. We were after saving the souls.

Q: You don't have any pictures of any ceremony in the river, do you? The baptism in the river?

A: No, I didn't. See, there wasn't anybody, colored folks, didn't have nothing to take pictures with then. (Laughter) Oh no. Why I never did have anything to take pictures with myself. I never was interested in any of that. I've got some.

Q: This is rather important in talking about the development of religious life here, when is it that...normally, would you say normally, that the black churches would go together every once in awhile and have a union revival service?

A: Yes.

Q: This would happen regularly?

A: Well, they had a union revival here this spring at one place here. They don't have no revivals here...we had revivals and have them five or six weeks. They have it five nights, that's about as long as they have them. (Laughter) They have to have money every day but the souls...why that's going on right here now; they don't have no revivals. Why they had a union revival here this spring, two or three churches went together and had five nights, right this spring. You see, I'm an old fashioned preacher. I put soul saving above everything else, you understand that. In my ministry and I've preached all through this country. I taught, met Congress, met in Indianapolis last week. I've talked in that Congress ten years; I lectured every morning and taught a class in the afternoon. Ten years we met in ten different states.

Q: Can you tell me when was it now recently, this has nothing to do with race relations, but recently, denominational churches have begun to cooperate on a lot of things in Evansville. When was it, do you remember, that black churches and white churches began to do some things together?

A: About sixteen years ago.

Q: Sixteen, which would be '57?

A: Yes. First...

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Q: Is that when the Council of Churches was created? The Evansville Council of Churches?

A: I don't know. I've never been in it, you see.

Q: Oh, you never were in it?

A: No, no. They were fellowshipping together. I never did fellowship with no other denomination.

Q: Oh so you...

A: I'm the old fashioned Baptist, see. I never felt that I should do that. Catholics used to do the fellowship, they doing it now.

Q: But you didn't go into that?

A: No, no. I would not go ready for it now. I didn't have nobody preach in my pulpit, sixty two years, but a Baptist preacher. I pastured in six different states. I left here, I told you about that, and four people went to the bank, one was a big leader, she head, national head, of Women's Federated Club, and she owned a lot of property here. I was in Norfolk, Virginia; I showed you a picture of the church where I was preaching. I preached all over; I've preached in thirty five state of the union, and taught. Pastured in six, and I had letter I intended for you to see yesterday, a college in Texas, one of the best colleges; it's the foremost Negro college in the state of Texas. I have a letter in there, maybe in this thing here, were they wrote me. I think I have it. To come, let's see if I don't have it here. I preached a sermon. I preached a sermon. There's a letter there that tells about a guy; you can open it and read it. That was written to a guy. Here it is here; here's that letter. Read this one first. Go ahead a read that, then I want to see this letter.

Q: Oh this is a letter...who is Grant Smith? Was he from Evansville?

A: No, that's Fort Worth, Texas.

Q: Oh he's a member, Grant Smith, though; you wrote this letter was a member of Antioch Church in Muskogee, Oklahoma.

A: In Muskogee, Oklahoma. That letter is to a fellow in Fort Worth, Texas.

Q: Attesting to your character and your reference.

A: I'll explain that to you.

Q: That was...oh that was in 1947.

A: Well, let me explain to you why this letter was written. I preached in Miami, Florida to the Texas State Convention, and the type of sermon that I preached, what we called unprivileged preacher, pasturing the country churches, while they get in [meat digs] and all like that. When I got to preaching that sermon, they ran up in the pulpit and got me by the legs and arms and ran out of the pulpit with me and hollered, "You the man god sent. You are god sent." They had my up in their arms. The man who was president of the convention was named, [Sam Prince], pastured in Fort Worth, where I pastured. I had a young minister belonged to my church that I was teaching. Of course, I had always see, I taught many preachers here. The big man in this convention, state convention, was the largest in the state of

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Texas. He got his group together, and had a young man named Green; I didn't tell him was rude but he went around with the old man Sam. Sam had a meeting with his leading men, says, of course I'll not use the words that Green said he used but he said, "Old McIntyre went to Nashville, Tennessee, pastured, and said he was there the first year and they elected him president of the state convention and he is picking to get my job. I've got friends in this church and I'm going to sic my friends on him and run him out of Texas." Here's the man he took of my church.

Q: Grant Smith?

A: No, [Wright].

Q: Oh, he's the one doing the...that's being written to.

A: [Wright]. This is a [carbon remedy]. [Wright] wrote this man, who was a business man, one of the wealthy Negroes of that town.

Q: Of Muskogee.

A: Muskogee. This man [Wright] was a deacon in my church. I'm pastor in Fort Worth; [Prince] got hold of him and two or three other members that believed in him and had them to bring a charge against me in the church and had me in court. I hadn't done anything, but he was trying to run me out of Texas. This young preacher had told me that Sam, after I preached in Miami, he got his crowd together and told me I was going to run me out of town because he went to Nashville, pastured [New Born] Baptist Church, hadn't been there a year, and they elected him as president, elected me as president; and I'm going to get my friends in his church to put him out. This is the man he got named [Wright].

Q: Oh Prince got so...

A: Prince got this man [Wright] there, and [Wright] got one or two other friends from Prince's church, who went and filed a charge against me in court.

Q: What was the charge? That you were misusing funds or something?

A: Oh I have to get the letter. I've got all that. It may be right here. I mean I have...I save all that. Let me this is it here. No. You can read that while I look.

Q: Oh this is a request from...

A: From a college.

Q: Isaiah Jackson Butler College, Tyler, Texas, April 1st, 1938, requesting you to preach the bachelorette sermon on May 15th, 1938. This was...Butler College was supported by the Texas Baptist Convention?

A: Yes. Now, I've got that letter here someplace. Let me go on with this thing, with this [Wright] Business. So in order...I pastured the church in Muskogee. I left that church and left the church in Nashville. I had both churches. I accepted a church in Fort Worth, see. [Wright] and Smith knew, old man [Prince] knew, that I left the church in Muskogee. Prince knew this man, because he was a big man in Muskogee, had a big business there and he had [Wright] to write this man to find out of my reputation as a pastor in Muskogee. This man wrote, this is a carbon copy, he sent [Wright] this letter

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back, and if you read it, he said we would call him again if we could. I never had a bad name no place ever I pastured. See, now, so when they had me in court, in court, [inaudible] a constable came to my office and ordered me in court the next day. I called the members of the church, that's in Fort Worth. I got a letter here; I don't have time to look for all that junk. So, I had eighteen deacons of that church, and had something like twelve hundred members.

Q: This is Mt. Olive?

A: Mt. Olive Baptist Church in Fort Worth, Texas. About two hundred of the members went to that trial. I didn't know...I hadn't done nothing. So, I walked up in there, wasn't no colored folks sitting were I was. I walked up there were the lawyers where, that was unusual thing in Texas at that time. Old Sam [Prince] and his group of preachers, about ten or fifteen of them, sitting over that way, and I'm sitting in a chair up here. There's the jury. I'm sitting about the distance I am now from that book there, a little further than that from the jury. So when they called my case, I had a white lawyer. Church had gotten a white lawyer. Their lawyer signed, I got the thing here. I got the citation here someplace, where I was called in court. It's right in here someplace. I'm sitting there. No that's...you read that. So, my lawyer put their lawyer on the stand because he signed that paper. I've it here someplace. He didn't know me; ask him if he knew McIntyre. I'm sitting right there. Said, "Would you know him if you seen him?" He said, "No, I don't know him." And I'm sitting right there, and yet he's the man that signed that paper with [Prince]. He was one of [Prince's] lawyers, see. So, then my lawyer put me on the stand. The judge looked at me, and I always dressed, you see all those pictures I got, I never, I dressed [while I was in school]. I had first class clothes. I dress up every day now and I'll not ragged. So he said, "You the pastor of McFarlane Baptist Church?" The jury looked at me; I'm sitting up there, only Negro in that section. (Laughter) He said, "Well what's the trouble over there?" I told him, "You see that old bald headed Negro sitting back over there? [Inaudible] That's Sam [Prince]. He's president of the state convention, one of the largest in this state. I preached a sermon in Miami, Florida, the annual sermon, at his request. The folks took me out of the pulpit in their arms, and said I was the type of preacher Texas needed, and ran around the church with me in their arms. He called a meeting of his folks. He didn't know I knew that you know. (Laughter) And told them he was going me out. I went to Tennessee and was there a little while and got to be state president, and I was looking after his job," and I said, "I have a blind school over there, twenty eight blind. I have some of the richest white people around here, whose helping me with that school."

Q: [Prince] thought that you were after his job?

A: That's right.

Q: He was chairman of the state convention...

A: He was afraid that folks were going to elect me, you understand. I wasn't after his job. I never did seek to get nothing. In this state I was president at large, and I never sought it. They elected me...

Q: In Indiana?

A: Right here in Indiana. Oh, I've got, you see this, I've got...framed up here, you see?

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Q: Oh, yeah, yeah.

A: Alright. So I said, "He thinks that he needs to run every Baptist church, and the preachers are all afraid of him. But I'm not." I said that in court. (Laughter) The judge said, "Well, that's right." I said, "Now every Baptist church is an organization independent of all others, even the association, they don't have join if they don't want." He said, "That's right," said, "I belong to Second Baptist Church, not far from your church." That's what the judge said, he said, "You're right about that." He said, "I'll tell you what I'm going do; I'm going to appoint an attorney to come down there and call the folks together and let them vote. Are you willing [to do] that?" "Yes, send him down there now if you want." So the time came, and he sent sixty two of his members, old Sam did, over there to vote against me, wasn't members of my church. They sent a white secretary to a lawyer, they sent there, the judge sent. There were sixty two people who voted against me, and all of them are members of his church, and five members of McFarlane. This dude here, [Wright], he was one of the five of the church.

Q: Of Mt. Olive?

A: Of Mt. Olive. Then this lawyer went back and made a report, and the judge wrote me a letter. I've got it in here someplace. Says, "McIntyre, you must be somebody's preacher." (Laughter)

Q: It's in there somewhere?

A: Yes, I don't know whether it in here or not, but I've got it. I don't know what this is.

Q: That's a newspaper article you showed me before I think.

A: Yes.

Q: I don't think that letter is in here.

A: No, it isn't. I've got so many things, I can't keep up with.

Q: But this trouble was in 1937?

A: Yes.

Q: And you came back to Evansville a couple of years later then?

A: '40, yes. You've seen the letter where the bank...you've seen that where the bank?

Q: Yeah.

A: Yeah. Well, see, now...

Q: I noticed this letter. This is signed by [W.C. Bussing].

A: Oh.

Q: Of the Housing Authority.

A: I know what that is, I know.

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Q: You were appointed in November 1943 as Housing Manager for the Negro Housing Project.

A: That's right.

Q: IMD12177, what is that...the name of that project?

A: (Laughter) Mill Terrace.

Q: Mill Terrace?

A: Yes.

Q: Where was that?

A: That was out there, do you know anything about the [farm] near here?

Q: No, you mean [Iglehart] Mill?

A: Yes.

Q: Oh, it's out on First Avenue?

A: Yeah. Well, during World War II, they built housing authority out there. Mr. [Bussing], this letter is from him, he and Mr. C.B. Enlow, Enlow was president of National City Bank, they said to me, "You're not making, that church can't pay you no money, a man like you needs, you ought to have a job where you can take care, and you educated all your children, and still educating them. So we are going to give you a job where you can make some money, about \$400 a month." And they gave me that job.

Q: And you were still pastor, though, and the same time?

A: Yes. But the Lord got on me in this bed here one night; I mean the Lord got on me. I went and told Mr. [Bussing] and Mr. Enlow, I said, "The Lord got on me and told me to give that job up. He wants me stay and preach to the folks, and give all of my time."

Q: How long were you a [inaudible] of that?

A: About eighteen months.

Q: This was for black people who worked in the war plants?

A: Started with seventy eight trailers, twenty five of them [expansioners]. I told them, and they tried...they gave me two weeks' vacation and said maybe I'd get over in two weeks. I never did go back. I haven't done anything...you know, God called me to preach and he has been on me. When I resigned from that church, I prayed about it. When I left here and came back, I was gone nine years, and they had four pastors in nine years. Man I fought, I told you about that, came from Homer, Louisiana. He was a crook. He kept telling the people and the members, we didn't have [nobody crook], see, and they thought he was alright, and they'd take his word for it. One man, named [Higgins], didn't believe him, and he went up to the bank and asked the bank, "How much has he paid?" The bank told him he'd paid one dollar on the principle. Then [Higgins] invited, I wasn't here you see, I was away. [Higgins]...if you saw letter Mr. [Slegman], he wrote me wanting me to come back here. Mr. [Slegman] came down to the bank...came down to the church with the members present and told them that he paid one dollar.

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He had them believing he'd paid, kept up the payments, you know. He'd been spending the money. He'd been taking what money they gave him and spending it, you see. So, when the president left, he got up and said, "If it wasn't for the McIntyre Negroes he could do something here." Those who were there heard, and were my friends, they said, "Well, if that's the way the feel about it, we'll leave." They tell me that thirty of the members got up that week, never [stopped]. Others heard it and came and asked for their letters, came on Sunday morning and asked for their letters. Until sixty three had gotten their letters. Now, he got another crowd in there that has never taken to me, you understand.

Q: Yeah.

A: He was a drunkard. I told you about that. He [watch and play] at dance hall and dance, next Sunday morning; they'd have to go up and get him where he stopped and get him out of the bed. That was after he got rid of the whole first man. He's man was [Addison] and this [Addison] man killed his mother-in-law. [He was released recently]; he just got out of the penitentiary. They gave him life. The folks here took up money to give, to help [Addison], to get him out. He was here to see me the week before last. Came and sit in my front room. He hadn't seen me or said a word to me in twenty five years, but he was here, young man over here, preacher had him come. He said [inaudible] McIntyre.

Q: I was looking at your...there's a couple of facts mentioned here that I wanted to ask you about. Yeah, here. Yeah, these here. Tells a little about, both of these articles tell a little bit about your building the church and so forth. It says here, let's see you were eighty years old in 1965.

A: Nine years ago, ten years ago.

Q: Yeah, you were eighty in 1966, here. When you were, I want to get into some memories you have about specific individuals in this community. You were talking about that at the end of our conversation last time. There are a lot of people you talked about, and a lot of others, I sure, you knew very well. It's mentioned in one of those articles, how you got a lot of money, contributions, and stuff from white people to build the church. Can you name some of the people who contributed, you know, when it was being built? Did Bosse contribute money?

A: Bosse? The Mayor?

Q: Yeah.

A: Well, I'll tell you what happened to Bosse. (Laughter) I was speaking for a Republican, I've forgot now who it was, against Bosse. That's when he ran the last time.

Q: Oh that was, Hopkins.

A: Oh, yeah. John Stewart Hopkins. And Bosse had, of course, I had a lot of influence here with both colored and white. Mayor Bosse, I was building that church, he said, "Now, listen," he sent Ed [Curt]. Ed's dead now; Ed [Curt] was his main man. He sent Ed [Curt] to me and told Ed to tell me if I continue to work against him, he was going to declare that building was not being built right, and he was going to have it condemned. [Mayor Bosse] wrote me a letter and condemned me for working against going to have it condemned. [Mayor Bosse] wrote me a letter and condemned me for working against him. He had been nice to me, but I was a Republican, never did vote another ticket in my life. He sent me word

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by Ed, who was the building inspector, Ed [Curt]. Ed said, "Mayor is awful mad at you, said you working against him." I said, "Well, I'm Republican. I'm just working for the Republicans." So he finally called me; he said, "Well, now, if you going to work anymore for Republicans, I'm going to condemn your building. You're going to have to stop." I said, "If that's...if I'm making the Mayor angry, and he's been very nice to me, I won't speak anymore." He said, "Rev. McIntyre, if you don't speak anymore, I'll give you five hundred dollars." I said, "Well, I need it. I'll come and get." I went down there. (Laughter) He gave me a check for two hundred fifty dollars, and died the next week. After, oh six months after he died, I went down to his house. He lived down there one block from the, where the museum is or whatever they have down there, back this way, one block from Riverside, even though it wasn't known as Riverside then. I went down and saw Mr. Bosse, and told her, "Your husband promised to give me five hundred dollars, and gave me two hundred fifty dollars." I said to her, "I'd appreciate it. Of course the Depression is on heavy now." She gave me fifty dollars that day, and left two hundred dollars. Then when I went to Norfolk, Virginia to conduct this meeting, I came back and the [water was on me]. I never did say no more to her about it because I left here. Church did...Oh, if you could have seen the crowd that was there and how the people wept and cried and begged me not to leave. I said, "Well, [the bank...]."

Q: How much were your workers paid out here when you were building this church?

A: Well, I can tell you that. I paid the common laborer thirty five cents an hour. I paid the man that mixed the mortar, named Dave; I paid him sixty five cents an hour. My brick masons, they were union men, had their cards, they were getting a dollar and a quarter out of laying brick. That was the price, back there. What do you think about that? Now, old man, named Old Man Dave, I've got it around here someplace, records and some [old watches] in here. Sixty five cents an hour to the man who made mortar, thirty five cents an hour for the common laborer, and a dollar and a quarter an hour for...that was, if they worked eight hours, that's ten dollars.

Q: Was this about the same wage that black people got in Evansville at that time?

A: Yeah, some of them didn't make that. Some of them didn't get that. There were only paying me thirty five dollars a week, and they knew they weren't giving me enough money to educate my children and so forth, so they permitted me to go here and there to conduct revivals. That's the reason I got around.

Q: During your life, you had number of positions with the church; I mean you were head of...What was your position at the Tennessee State Convention? You said you were head of that, weren't you?

A: Yeah.

Q: What was your title? You were president of it?

A: President.

Q: And this was National Baptist?

A: Then the National Baptist, I was...I have two tricks in there, you see. I was assigned to the finance committee of the National Baptist Convention, and in this state, of the State Convention, I was the...at

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large. I can the book the show you. I've the book the in there. I knew more...I was elected to my vice president at large, that's what I was.

Q: For the Indiana Convention?

A: Right here in my church they elected me to that office, before they elected the president. He didn't know, why used to be, in presiding he's say, "Dr. McIntyre, you come and take the chair, [it's a little too hard for me]." President, man named Louis, and it [inaudible] they put me on there. That's why, my brother loved me so. First, I've got preachers in Los Angeles, one; I've got one in Milwaukee; I've got two in Chicago; I've got four in this town, who are pasturing. I have two in this town, one of them is pastor in Rockport, the other one is pasturing down here at first little town beyond Henderson. He's got stock. He works up here at the, the only place I know in town, Sears Roebuck that allows folks who are required to buy stock in that. You knew that didn't you? I've got one I've used to teach, he lives out here, but he's pasturing the church down there. I have one that write me from Port Arthur, Texas. I ordained him. He's wife was Methodist when he married her, and I baptized her in the Baptist church. Two years ago she was a prominent speaker in the National Women's Convention. I taught her husband.

Q: What was her name?

A: [Good]...[Interruption in tape]. Mrs. [Goodman], her name's in this book here. Port Arthur, Texas. Let me get his name. Here, I've got that marked out, Rev. I.G. [Goodman]. There he is. Rev. I.G. [Goodman], Port Arthur, Texas, see there? I don't know why, whether I [rubbed] that out or my wife did. Oh, here it is down here in two places, Rev. I.G. [Goodman] 1001 [inaudible] Anderson, Port Arthur, Texas, and so forth. Now, he started preaching me with in Fort Worth, Texas. Not only then, but I've got preachers; I don't know where all of them are, one in Detroit. Got one in Cincinnati, one died in Cincinnati I used to teach this year. I've got two brother sin this town, one of them pastor in Rockport and the other one is the Housing Authority and pastor at the [West End] Baptist Church. I taught him, and I helped him. The one that's pasturing the church of McFarlane, I had, is another rone that ran right there to get when I told them I'm going to resign when they tear this church down. I'm too old to try to go and build another one. They called him; he's a whiskey head. Those in there are pretty much. See, a different crowd got in there while I was away from here. Used to be, I had fourteen schoolteachers in that church when I left. When I came back, I only had two.

Q: Let me ask you about the development of the community here. For many years this was called Baptist town, this are of Evansville. When, you said you had schoolteachers in your congregation....

A: I had fourteen.

Q: Do you remember, there were some attorneys, some physicians, weren't there?

A: Yes. There was attorney. There was one attorney named [Holt], and another attorney named [George], and then there was, got to be attorney, [Tidrington] and [O'Hara].

Q: They were partners weren't they?

A: Yeah. Well, O'Hara was working under [Tidrington]. He was [Tidrington's] secretary.

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Q: And you said everyone...you worked in politics? You went out and spoke for the Republican Party didn't you, in this region?

A: Yeah, yeah.

Q: What do you remember in the 1920s, when [Tidrington] was still alive? Did you remember anything about Hebert Males, who was mayor? You knew him personally, didn't you?

A: Yes, I knew him personally. I knew Herb Males, Manson Reichert, and the other man for whom the place is named out here. Robert...Robert [Stand]. I knew all of them. [Inaudible] [Ted] whose out there now, is custodian of that place or something.

Q: Oh, [Stafit].

A: [Stafit]. You know [Stafit]? Oh, he's one of my best friends. He used to be vice president of National City Bank. [Stafit], he lives way out. I've been out to his house, when he first built it; he carried me out there to show the place.

Q: What do you remember about Mayor Males? What was he like personally? I mean you worked to get him elected didn't you?

A: Oh, yes, I worked here, but then I'd [drop] out; oh I never asked them for nothing. They never did give me a nickel. I never got any nickels, no time, only...Herb Males running that time; I had the money to pay off up here on Lincoln Avenue. I was in the basement and a man named, run the drug store at Lincoln and Governor, named Ed [Craft] and then [Craft] said to me, "Have you got a pistol?" I told him, "No." "Well, you might need one if you going to be paying off," he said, "Come back here." I went back there with him and he said, "Pick out one that you want." He had them in pawn. [Inaudible] I picked out me, he said, "[inaudible]." Never did give it back to you and never said nothing to me about it; he never said nothing to me.

Q: What was it?

A: A revolver.

Q: Oh, a revolver.

A: And I have a permit. You want to see it?

Q: Not now, I'll see it later.

A: I've got a permit here in my pocket. Unlimited. Finally he said to me, he said...Well, I used to work for the police you know. Our church was in a bad part of town. Nobody ever tell you that? Well, that was a bootlegger, places down there were men, women and men would meet...oh yeah.

Q: This was in the '20s?

A: Yeah. I broke all that up. I did, I got the police there.

Q: So you were working with...how did you work with the police?

A: Well, I'll tell you, let me give you this. First, I selected the first five policemen that was on the force.

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Q: You mean the black policemen?

A: Oh, yes. Then I worked to get to them uniforms. The sixth one, I did more than...the man who'd had been [promoted] chief promised this dude that he would give him a job on the police force. This chief was named Bell. This colored man was running a dump on the other side of town, bootlegging and one section of it building for gambling and a restaurant in the front. I told him, he's a law man, I wanted Negroes only outstanding. I finally agreed with Bell to put him on there, his name was [Cheet Gilliam]. He was on there about four months, and then got in with a woman, you know. [What used] to be Baptist town, used to be a bad place right in there. Anybody ever tell you that?

Q: No.

A: Well, I'm telling you. It was junk place. There wasn't no houses there worthwhile. All that old shabby section where Lincoln and [Garvin] meet at and [Cheet Gilliam] stayed there about four months. About three o'clock one morning he left his buddy, and went to his woman's house, and she shot him with his pistol. [Inaudible] and shot all his things, shot his seeds out. (Laughter) Old [Cheet] just died last year, but he was no good. Then his wife, woman who was his wife then, I knew her when she was a girl, she left him, after he got deformed down there. She married a preacher. (Laughter) Old [Cheet] and then I went to Bill and I told him when [Cheet] got shot. Then heh told, "Well then you go ahead and select your man." And I went and selected another, named [Lauderdale]. [Uncle Tom] just died here; he was one of them, just died here last month or the month before last, [Uncle Tom]. He ran a junk place. You ever know where [Number Nine] used to be over here? [He went and bought that]. He had a junk right in front of that. [He never bothered]. So, I can give you a history of the folks in this town.

Q: What about, do you remember Governor Jackson from that time?

A: Yeah, Governor Jackson. You mean when Jackson was Governor?

Q: Yeah, do you remember him?

A: I had him speak at my church one time. Let me tell you about that. (Laughter) Well, I've got the letter here. [You look in here] and you'll find it his answer. He was in Washington when I called up there and get to him and I was going to have...No, here where's he was...Doctor, used to be a preacher here named [Rake].

Q: J. Frederick [Rake]?

A: That's it. You read it all well now. He and I were just like that. See, I was building, he was First...he was Second Baptist, I mean the First Baptist Church on Cherry now. Well, that building on one block beyond his church sitting on, if you're going to river on your left hand side, was where he was worshipping. When they saw what I was building, his members said, "Lookie here. Those folks are...We're going to have to do something ourselves." They jumped in and went to building the First Baptist Church and they finished it before I did. Of course I was five years building mine completely. (Laughter) Now, what was I about to tell you about?

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Q: Oh about Governor Jackson.

A: Oh, Governor Jackson, yeah that's what I was going to tell you. See Governor Jackson was Governor when the Ku Klux Klan's were [riding past]. Doctor [Rake] in Memphis, Tennessee had a contest on between Sunday schools. At the close of that contest, Doctor [Rake] had invited Governor Jackson to come down and speak to that crowd. That's [building] torn down now, what is known as...oh, it's gone out of my mind...building right there and across from the hospital, [Agoga] Tabernacle. You've heard of that, haven't you?

Q: Um, um.

A: Well, that's over there. That's where Doctor [Rake] had Sunday school. Folks, who belonged to anything to join, didn't have to belong to nothing for them to join Sunday school meeting. Man who made my coat, a tailor, he finally got, after Doctor [Rake] died, he become head of it. Well now, Doctor Jackson was to come and I knew why. I got the letter; right in...this is some of these things here. I wrote Doctor Jackson, and I told him I wanted to speak, he's going to speak there at eleven o'clock. I wanted him to speak at my church at three. He was in Washington. His secretary answered me, called me over the telephone, and said that she had [touched] Doctor Jackson, I mean Governor Jackson, in Washington, and she was authorized to tell him that he'd be glad to do it, speak at my place that afternoon. Now, [Agoga] Tabernacle had my church, all wired up and so forth, and white people sat in my church and listened to Jackson that morning. [Agoga] Tabernacle wired up my church, and Doctor [Rake] and I were just like that. So when Doctor Jackson came here to speak. [Inaudible]. It's in there, a letter that I received stating that he would be glad to speak. Well the colored people, the black folks, of the town accused Jackson of being a Klan, a Ku Klucker. I guess you knew that didn't you? They wouldn't come, but I had a church full of white folks.

Q: That was for the morning?

A: Night, in the afternoon.

Q: Oh, in the afternoon.

A: He spoke at [Agoga] Tabernacle in the morning. Then that afternoon, he spoke at my church. I had just about twenty five or thirty colored folks there, and the church was full of white folks. Jackson wrote a check for ten dollars. I had [Tidrington] to be the master of ceremonies. Jackson took the offer and he wrote a check for ten dollars, and [Tidrington] said, "Doctor Jackson, I'm giving fifty dollars and you're going to give ten dollars?" And he said, "Give me the check back." And he wrote fifty dollars. But the colored folks, I had a Klan, I'd joined the Klan. (Laughter) I was trying to get the money. I wasn't joining no Klan. So, I can you a lot of history about things. Now, Jackson spoke there and [Agoga] beat members, numerically speaking. They beat them. So, Doctor [Rake] was the teacher for that, for that group. He'd say to me, while I was in Texas, he heard that I was coming up here. See, they had a sign on my church down there, while I was away, "For Sale." Of course, you read what the folks gave [me], you saw the other day when you was here. Doctor [Rake] wrote me and said, "When you come up here, I want you to come to my office. Let me know when you're coming." I wrote and told him. I went to his office on a Monday.

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Q: This was in 19..this was when you come back in 1940?

A: No, I'm not back yet. I'm yet in Fort Worth. I haven't accepted. I came here and that Monday morning I had a deacon in [there] that I came on a train, on a Saturday, and I was at church on Sunday. That Monday morning, Doctor [Rake] said he wanted me to come to his office. I went down there and he got down prayed that God would send me back here. He said, "When you left here, to my knowledge, there were only three Catholics that was colored. Now, they got a church."

Q: Which was St. Benedict?

A: No, right over here. You saw it right down there.

Q: Oh, you mean Catholics? Which one is that do you know?

A: Right here, John's, St. John's.

Q: Oh, St. John's.

A: But it wasn't that. They didn't have a building. So, when a man came to buy my church and saw...remembered, "Rev. McIntyre," he said, "No." He was going to buy it because it was right there by St. Mary's and all, St. Mary's on the other corner, you know. But when Jackson spoke there that day ,I didn't have thirty colored people present.

Q: Is that because they felt that Jackson was a Klansman?

A: Ku Klux Klan...Klan, yeah.

Q: But you weren't though, you were just interested in getting money for you church, is that right?

A: They didn't call, they didn't accuse me of being a Klansman, but they said Jackson was a Klansman and they didn't want to hear him. Oh, I was after money, that's all I was after.

Q: So what, there are a lot of very colorful figures in that period. Do you remember a guy named [Huffington]?

A: Who?

Q: Jo [Huffington]?

A: Yeah, of course.

Q: Did you know him personally?

A: Uh?

Q: Did you know him personally? I mean, he was the head of the Klan locally.

A: I didn't have nothing to do with him.

Q: But you meet him though?

A: No, I never met him, I just knew him. No, I didn't...

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Q: He was a friend of Herb Males, I know.

A: Yeah, I never met him. He was Klansman. Did ever I tell you what Manson Reichert's daddy told the Klan?

Q: Yeah.

A: Well, I'd like to tell you that.

Q: What was his father's name? Manson Reichert was mayor wasn't he?

A: One time.

Q: Yeah, but his father you're talking about...

A: I done forgot his first name. All I know...remember is Mr. Reichert...when I came here Mr. Reichert had a contract with the city to repair all the streets. You understand?

Q: Yeah.

A: He had the contract with Bosse, over the city, who had authority, to do all the street repairing. The Ku Klux Klan ordered him to fired all the blacks, and put whites in their places. The whites were going around here begging. (Laughter) Everything was tight. You're not old enough to know anything about that. No, I am. I am. Things were tight. They threatened old man Reichert. I ought to know his name; it will come to me. Reason I know [Manson] so much is because he was so close with me and I used to barbecue every Saturday. I had a barbecue place down there when I was building that church. I could barbecue, I mean, just open hope in the ground and grates on top to put that meat one and [paper] over them. I could make that dip, I'm telling you could smell it up town. Those guys don't have no good dip now. Old man Reichert told them, told the Klan, that, "What I am today the colored folks made me that and the only way that you'll get me to fired me, you'll have to put me away. I'm prepared to help put some of you away if you come do that." They left old man Reichert alone. Reichert left on these Negroes and had his men, bosses, all armed.

Q: You never saw any Klansmen down here? I mean they didn't come down here and bother you did they?

A: No, I never saw any of them. No sir. I lived on this corner until I left here, and this house was rented out when I came back. I got the folks out of there and cleaned it up. My wife wanted me to buy a big white [building]. I had a friend that had a beautiful house, wanted seventy. I said, "No, I'll be acting big. I'll live in what I've always had." And I stayed here, got furniture and what else.

Q: If you had wanted...this was in the white section?

A: No, this never was.

Q: No, I mean where you wanted...

A: Oh, yes, yes, yes.

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Q: And you could have moved there if you wanted?

A: Oh, yes. You see, just recently, this section had been colored down here just three or four years, you know. White people lived over down there.

Q: You mean around Lincoln?

A: No, this is Bellemeade.

Q: Oh.

A: Wasn't no colored folks living on Bellemeade after you leave this block. All coloreds back this way.

Q: Oh you mean beyond 500 block used to white on Bellemeade?

A: All white, sure. Until a doctor built that house, this side, first house, there's a colored doctor built that house there by the Catholics. He joined the Catholic Church, he and his wife. He was the only colored that lived; he didn't live over there long, though. He left and went to Indianapolis. But there weren't any coloreds. All those houses, every house around there...there was some folks that lived on the street behind there, named [Governor] Street. But all white folks lived in all those houses. I've been satisfied. I've reared all of my children here; all finished Lincoln School over there.

Q: When you built this house, were there any other houses around it?

A: Right here?

Q: Yeah.

A: Oh, yes. This one's been enlarged. It was a straight gun barrel. The old man that used it...

Q: You mean the one next door?

A: Next door, yes. He went and put two rooms on top. He had folks living in there on this side and he lived on the other side. Then he died. Now, this wife, this woman, she's living there now. I just saw her come in the house now. That's the second wife he had since...he's first wife, when I came here, he was already there. He had five or six children, but he was an unlearned man. He worked in the coal mines. I've been nice to all of them because I love people. I've never had any trouble here, the saints and sinners all treat me the same way today.

Q: I want to change the tape here. I think I'm running to the end, but I'll put this new one in, but I want to get to some question about the building of Lincoln High School. You lived here before that was built.

A: Oh, long before that.

Q: This place where Lincoln High School, well it was called Lincoln School, that used to be a farm, is that right? There was a barn there?

A: It wasn't a farm because it was dump right where the steps coming out there. There was a fellow, a colored fellow that ran a dump there: a restaurant like in front, gambling in the back, bootlegging in the back, see. That was a big, great big barn out there, stable, wasn't tall, but spread out. That man was a horse...well he was a trader. I'm known him to ship mules in here, one tied to the others' tail on boats,

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and they bring them the out here. I'm known him to bring hogs in, but he never had any hogs up there but he had...back there they used to stay a billy goat was healthy around stock. You ever hear that? (Laughter) He had a dozen billy goats over there, around the mules and...

Q: Now, this, the black high school before that was called Douglas?

A: Douglas. Way back over there, no play ground, or nothing.

Q: Where was it? What was the address, do you remember the street?

A: No.

Q: It was on Clark Street, wasn't it?

A: That's right. You're right. You might know more about it than I do. I did know. I know where it was. I could drive over there to the place. They had no play ground.

Q: When this was built, I mean, where...the relocating of the high school here at Lincoln, where Lincoln is now, is this closer to the black community of Evansville than Douglas was? Was Douglas far out?

A: Yes.

Q: Lots of white people lived around where Douglas was?

A: That's right because that was a white school at one time, you know. They had no play ground at that one over there.

Q: So they moved this in and...

A: They built this and named it Lincoln but the same teacher that was named [Best] over yonder was the first teacher...principal up there.

Q: Best? Was the name Best?

A: Best. His wife is still living; she lives right over on Lincoln.

Q: What's her...let me get her name?

A: Now, I'll look in the telephone here.

Q: Mrs. Best?

A: His name was William E. Best. Mrs. William E. Best. See, we were all friends.

Q: Remember...most of the students that went to Lincoln were trained to work with their hands, weren't they? In carpentry, and plumbing, and electricity, and the like, weren't they? It was pretty much a vocational school.

A: [Finally]. See, they built an addition to it. Didn't have that...if you were on the other street there, you'll see the addition that they built to it. Then they had a man that was trained at Tuskegee Institute, he's here now, he's [a nice fellow] now, and he joined my church. He's here in town now, working around there. Now he belongs to this Lutheran Church down here.

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Q: What was his name? What is his name?

A: Oh, I have to...his wife has kissed me and I've kissed her just like the other members used to do to me there. Oh, it will come to me, I reckon. He belongs to this Lutheran church down here.

Q: When, tell me a little bit about the places that black people worked in Evansville. You said there weren't many jobs when you first came here. What sort of things did black people work at? Did they have many different opportunities or were they just...

A: Large number of them work in coal mines, used to be coal mines right around here.

Q: In Evansville?

A: Not in Evansville, outside of Evansville. Man who owned those mines was named Mr. [Moore]. The next big thing that the colored people could rely upon was the [Hendricks] Tobacco Factory. Now, where the most folks worked here, black people, was in the coal mines and the tobacco factory.

Q: Now, things have changed a lot since the 1920s.

A: Oh, yes.

Q: When did, and there came to be more and more professional people among the blacks in this town, like teachers, and doctors, and lawyers, and things...

A: No, it's less.

Q: Oh, there's less now?

A: There's less professional people here now than there were.

Q: Why do you suppose?

A: [A lot] less. We don't have but one colored doctor here now.

Q: In the whole town?

A: In the whole town.

Q: What's his name?

A: Oh, I don't know.

Q: He is the one down here on Mulberry?

A: That's right. That's right. I've never used him because I have...I use a white doctor here because there was a time when there weren't any colored doctors here.

Q: When somebody in this community would get sick and need a doctor, would he be able to get medical attention?

A: They put them in, now, you have to put them in a car and run them to the hospital.

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Q: But did white doctors used to come down and make house calls for black people?

A: Oh, yes. But they don't do that anymore. Now, I'll go back to the doctor. Now here, the prominent doctor was Doctor [Thomason], now his wife is living up there yet, around the office.

Q: What was his first name?

A: I wouldn't remember now. Doctor [Thomason]. His wife's right over there now. Now he was an outstanding doctor, among...he would doctor on white people. He was a doctor when I came here. I name the doctors that was here when I came. That was Doctor Jackson, I don't know his name. There was a Doctor [Buckner]. There's a building built right down here called...

Q: George Washington [Buckner].

A: That's...He was a doctor. That was three colored doctors here when I came, and the white doctors would visit homes and they've done quit that now. Even this one colored doctor done quit.

Q: Why do you suppose that there are fewer doctors now than there used to be? Black doctors in Evansville?

A: The prominent folk, they're dying out. You take Evansville among colored people today; it isn't what it used to be. I think I told you that the other day.

Q: Why do you suppose that happened? Why are the black people in Evansville not the way used to be? What brought about that change?

A: It just hasn't been [inductive] for folks who prepare professionally. There's no induction to have them come here. I had a doctor here, [Buckner], here this morning. He and I were in college together and his brother. He and I slept together three years in college, in the same room. He ran a drug store for about eighteen years on Lincoln. They tore that building down that he had and built up a new brick place right close to Governor. Now, he had run, he ran a drug store in Providence, Kentucky fifteen years. He's been here this morning, Dr. [Campbell]. We used to have dentists here.

Q: Do you remember them? There aren't any now though are there?

A: No.

Q: What were their names? Do you remember?

A: One of them was named [Buckner], Dr. [Buckner's] home, the house down there, it was his son.

Q: What was the son's name, do you remember, the first name?

A: No, I don't remember. His brother just died here, this year. His brother was named Zack.

Q: The brother of the dentist you mean?

A: Of the dentist. Now, Zack worked at the post office [two] years, and Dr. [Buckner] himself had been a United States Counselor or something abroad. But he wasn't that when I cam here [inaudible]. Now, let's see now, we were talking about dentists. There's a dentist here now, and Dr. [Campbell] went to get him to carry to his house. His name is [Denvy]. He had a business right there on [Canal] Street.

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Q: [Denvy]?

A: Dr. [Denvy], yeah. Do you know him?

Q: I've heard of his name, yeah.

A: Well, that's the man. I might...Dr. [Campbell] went over and got him this morning, came here first, and carried him over to his house, but [Denvy's] blind now. I was here when he came. I preached in South Carolina in a church to which his people belong. Now, we had Dr. [Baylor]. I preached to Dr. [Baylor's] dad, I've got his daddy's picture in there in Columbia, South Carolina. I preached in his daddy's church, and when he finished [inaudible], his daddy told him to come to Evansville and see McIntyre. When he came here, he had tan slippers with both of them run over. He came to my church down there and told me he wanted to join, and I says...he told me said, "I'm out of school," said, "you preached for my father in Columbia and you spent the night at his house." That's right. Well I said, "Don't join this church because you're going to practice medicine. Dr. [Thomason] has this church sewed up." I said, "I'm going tell you where to go and you join that church." That's right here where Brown is.

Q: New Hope.

A: New Hope. It was then known as Little Hope. See Brown had the name changed to New Hope since he's been there. So, Dr. [Baylor] came and joined that church and was long before he had a drug store on the corner. You ever hear about that?

Q: On Mulberry Street?

A: No, he had a drug store on Lincoln. Of course, since, they built Lincoln in there and all that, drug store place where it was, torn down. He was right to head up Garvin up here. This is Garvin and his drug store is right up there. He did big business, [Mr. Baylor]. Alright, now, Dr. [Buckner] and Dr. Jackson and Dr. [Thomason] were medical doctors when I came here and they were all my friends. I used to invite him, and they used to come, and I'd put on a big program at my church to raise money and so forth. They'd all come and help me. You saw, one picture I have with no windows in, all that crowd around there. Right on Lincoln Avenue there's a man named Robert. He had three boys and three daughters. He taught those boys how to repair furniture, stoves, all things like that. He had business there, and the white people patronize him just good. Now, right in there's junk. There was a lawyer that lived in this little house there, this side of the junk there. His name was [Holt]. He had a suit against, on behalf of a woman, whose husband was pastor of McFarlane, Dr. Anderson. [Holt] was a lawyer and Mrs. McFarlane...no, Mrs. Anderson. The church was named McFarlane for a pastor who died at [liberty]. Dr. Anderson, when he died, the church owed him one thousand dollars that he paid off at the [Permanent] Loan for them, took it himself. He had a little farm out there in Terre Haute, five or six miles. He was an educated man. Now, [Holt] was a lawyer for Mrs. Anderson and the church owed her thirteen hundred and some dollars, three hundred and some dollars was interest. I went to the [Permanent] Loan Association. I raised three hundred and some dollars, and I went to the [Permanent] Loan Association and borrowed a thousand dollars. She was at the college, the matron at the college, where I finished in Louisville, State University, a prominent woman. That's only kind they'd have to look after the girls there. She was there, so when I borrowed the money from old man [Wilker],

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the [Permanent] Loan Association, we sent her the thirteen hundred...no, one of my men went up there and carried the thirteen hundred and some dollars and gave it to her. She gave a receipt for it, but she didn't give him the mortgage. Then [Holt] got in touch with her and told her not give the mortgage until something, I don't know what it was now, to hold it up. Mr. Walker, Mr. James T. Walker, who was then the president of the People's Savings Bank. There was a member of my church, whom he raised, a colored woman, and she said, "I'm going to take you to my daddy, and have him to write that woman a letter, Mrs. Anderson, and tell her if she don't send us those mortgages and one thing or another, we're going to sue her." She carried me up there, [Jehovah]. She called her daddy, he reared her. She was reared with a Henry Walker, who's gone now. Of course, Mr. James T. was president was the People's Savings Bank. So, Mr. James T. Walker wrote her a letter and told her, 722 W. Kentucky Ave., where the school was, and said, "If you don't send those papers here in the next few days, I'm going to sue you for whatever's necessary." She sent those papers special delivery.

Q: That was Mrs. Anderson?

A: Mr. Anderson.

Q: Now, these papers were the mortgage papers?

A: Mortgage papers that she held.

Q: Why would she...I don't understand. Why was she holding those papers?

A: I don't know. I don't remember now what her complaint was. I forgot now what her complaint was. In fact, I didn't go to her. What I did know what her complaint was, but it was not lawful. When Mr. Walker, Mr. James T. wrote her, Mr. James. T. wrote her. He wasn't no taller than that. (Laughter) He was a gentleman. His son was Henry. You haven't been here long enough to know Henry, but he's gone now. They were my lawyers. All the time, never charged me nothing.

Q: Can you tell, over the years here, you've been able to see a lot of things change. One of things that I'm interested in your reaction to, what were your feelings about the NAACP here, I mean, were you active in it, at all? Did you support it?

A: I gave them membership. I took membership in it, my wife and I.

Q: When it was begun?

A: Oh, up until last year, it was. I paid in there. But I didn't do it, I felt like it was a good organization, but I never gave myself to anything that took much of my time but church. I wasn't in no other civic organizations here in town. You see, I did a lot of teaching, and with the church and preparing, I had preachers and I had layman. New Hope, they used to pay me to come there and teach their folks. I'd go there and teach a couple of weeks at a time. That was my life. I gave my life to teaching, as a preacher, and conducting revival meetings. I taught in that Congress that met in Indianapolis last week. That National Baptist, there's a thousand folks out there last week. I taught in that ten years. I lectured in the morning, followed a minister who was there, a pastor in New York, Dr. Hall, I followed him. Then in the afternoon I had what was known as the extension department of the Sunday school. I taught that.

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Then I had a school at this church, with these preachers...what these preachers...they all...they're not...all this church business in this part of the country among colored people has gone bad.

Q: Why do you think it has? Can you say?

A: Well, in the Baptist church of yesterday, if folk got drunk, any member of the church got drunk, somebody would tell the officers. That person, if they wanted to stay in that church, would have to come and acknowledge his wrong. If a girl got pregnant, unmarried, she was excluded without a word from the church. If the members frequent dancers...were the dancers...they couldn't stay in the church unless they quit. If they gambled, and anybody knew it, that deacon board and pastor find out, they'd bring them in the church and if they'd beg pardon and promise to quite, they'd let him alone. If they didn't they'd turn him out. You didn't hear nothing like that anymore.

Q: Why is it? You haven't used the secularism or materialism, but I mean that's what you're saying? The church has gotten much more materialistic?

A: Materialist...

Q: But why? Why is this happening?

A: Let him tell you this, young man. Let me tell. Listen, I'm God's man. I've been born with the spirit. At nine years old, way back there, they didn't want to take me church. They believed back there you had to be twelve years old. [Church woman]...when Jesus went up and [inaudible]. My mother begged them to not turn me down. I have a standing, in these United States, as a preacher. I'm humble. I never tried to show off and act big. But I known the day that, when they had the business meeting in the Baptist church, couldn't no woman attend it. You have a Bible statement, "If you want to know anything, tell a wife, ask your husband at home." That's a statement in the Bible. Baptist used to didn't allow women to come to business meetings, now they run them. Used to be, in a Baptist church, if you came up to join the church, you have to give a Christian testimony. You'd have to state that the Lord had saved you. I'm just telling you now, cause I know you're not going to tell what I'm saying. The last time I was at Brown's church, right over here, little girls, wasn't about that tall and the other one just about that tall, when he got up and says, as soon as the church opened up, "Everybody want to join, come on." This larger girl, [took] the two smaller girls hands, and walked up the aisle and sat down, where a candidate would sit. Over of this other side, is the congregation right in the front of...I'm in the pulpit; that's the congregation. These girls came up the center aisle and sit on the end of the seat here, three of them. On this aisle, which is right against the wall, a young man, looked like he was around twenty, maybe a little older, came and took a seat over where the men were sitting. The pastor said to these girls, says, "Stand up honey." She stood up. Said, "You want to join the church?" "Yes sir." Said, "You want to be baptized?" "Yes sir." "Well I'll do that for you this morning." That small; second one he asked the same thing. "Yes." Third one same thing, "Yes." They haven't made no testimony. Then he went over to this young man, and said, "You want to join the church young man?" "Yes, sir, and I want to sing in the choir." "Well, you'll have to be baptized." Yes sir." "Well, you want to be baptized? I'll baptize you this morning." And he told him, "Yes, sir." He baptized him. I left when they baptized. That was a day...There's some folks belong to that church, I'd pass right over, right now. Old woman in there; she's an old woman. She had two grandchildren, before they tore the church down. She sent

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them up there, and my secretary said, "Well, pastor, here's so and so, and they want to join the church." Well, alright, I walked down. I said, "Alright, young girl, get up and give us your testimony." She said, "Grandma told me to come up here. I don't have no testimony."

Q: Do you think...a lot of things have been happening the last twenty years among Americans, among black people, about civil rights. How do you feel about all the pressure exerted on the part of black people under Martin Luther King, for example? To get the right to vote and to break down segregation, how did you feel about that?

A: I think it is necessary that we have all the privileges that anybody else has in America. Now that covers it all, don't it? But I think that the best way to get it is to develop yourself, taking advantage of all opportunities given to make yourself somebody. I found this out in my life, that if we would develop ourselves, if we'll accept opportunities now, we have opportunities now to develop ourselves. You see, the Negro race, or the black race, has been undeveloped, by the way, intellectually. See, I know the day in Kentucky, when the state never had a college for coloreds, but had them for whites. There was one school in Kentucky named, [Beria] College, that was fostered by eight denominations, up in the mountains, [up there yet]. That gave opportunity to any colored person who would prove themselves and come up and want to join, want to go to school. My mother went to that school. In Kentucky, now, I can't go down south; of course I didn't go down south much, way back there. Since, I got to going down south, the colored man, in these past years, the colored people, or the black man, whatever you want to call him, has had to struggle to get going. Take Tuskegee Institute, I know the day when that was the greatest school for my people to attend and get educated. My youngest daughter finished there.

Q: You went there too didn't you?

A: Yeah.

Q: When was that?

A: But I didn't finish.

Q: What years were you there?

A: That was year that I was pasturing a [Earlington]. I went there and spent some time. I didn't stay there long you know.

Q: 1916? 1915?

A: No...Yes. Then I've been there to other...in summertime, since then, you see. Here's the way I feel about it. I feel, first thing, I never suffered prejudice in my life.

Q: You never felt it personally?

A: No. Of course, I played with white people, white children used to...those rich white folks, their children would play with us rather than play with poor white folks. My mother used to nurse white woman's baby, rich...That man that willed my daddy that ground, they'd go to town, I know that girl's

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name, Emma Jean, that's the youngest one, Emma Jean. My brother would be on this breast of my mother, Emma Jean, the white child, would be on the other. We never experienced all that business, see. I never experienced no segregation, or one thing or another, like that in a great way. Of course, we didn't eat at the white home with the white folks. John...well he's name is on there...what his name? I used to sit down and eat with him.

Q: [Falls?]

A: Yeah. I'd eat with him, and I'd [walk] in the bathroom, wash my hands off, use his sink, [inaudible]. Now all the colored folks couldn't do that. (Laughter) That's right.

Q: You're not...you don't have any bitterness then? No resentment?

A: No, I don't have any bitterness. Let me tell you something, the white people been in love with me and my family. Why, I go to Georgetown now even, there's a boy president at the bank, guy named Willy Hall. I'd go in there and say, "Willy," and there's one named Ed [Fawley] and he's in the bank, one of those banks up there. When I was up there last, I went to see them. White folks came to hear me preach. Man, I had, colored folks went to the first one, but white folks come there before church start. I preached up there two weeks at Georgetown at the First Baptist Church. That's been about four years ago. The white folks would come there, and I said, "Now, you first folks," pastor tell them the first folks in, "Take front seats." White folks got to come on in and taking up front seats. They prayed. Oh, I gave them song books. I had some song books, and I carried them so that...they say, "Where can we get those books?" And I'd give them the address where they could get them. They loved to hear my sing. I was one of the foremost singers among my folk. You see, I know the music. I taught folks music. I play the piano; played my pipe organ, all that. They called me "sissy" when I was taking music in college. The men did. They called me "sissy." I have a daughter that finished, as a degree was [Frisk] University. She's in Fort Worth now, teaching in school. I think she gets about sixty five dollars a week, big checks where she is, for playing for the church, you know. She put on a play. I've got some of the pictures in there. She put on a play and sent me the pictures, and raised, for the church, three thousand dollars. They gave her three hundred or four hundred dollars. She's my oldest daughter. See, I just got a...Well; I don't want to take it myself. I could show you. I just got a check from my daughter in Detroit today, a daddy's gift. You know, Daddy's Day was Sunday. She sent me a check for ten dollars today. I got it in the mail today. I haven't told Mrs. McIntyre. Oh, she's not so good today. I carried her to the doctor Monday, and she...When you came she was on the porch, wasn't she?

Q: Yes.

A: She stays out there all day. I don't bother her. I don't cook anymore. We've been married fifty eight years, and she's been a lovely wife, but when that mind gets bad, that's all.

Q: Well, I've taken a lot of your time. I have to go down to the museum again; I've got a meeting there at 3:30. I've gotten a lot of information from you.

A: I hope you'll understand. I love people, some days white women around here that know me, see me at the grocery store; they walk up and put their arm around me. The drug store down here...do you know where that is?

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Q: On Lincoln.

A: No. Drug store down here on the corner of Sixth Street, right behind the Catholic Church, Sixth Street is, you know? Front of the Catholic church is Cherry, and they're tearing up the street in the there, right now. Now, I've got a magnify glass in there, that his daddy gave me before he died. I was at [AT&T] last week, and his mother walked up and put her arm around me standing there. "What you talking about, Mr. McIntyre?" "Oh," I said, "Mrs. [Hart]," I said, "I just went to your son's drug store and did he tell you I asked [about you]," I says. "He tells me every time." You know to have these good people, I don't have no prejudice, not a bit.

Q: Must be quite an honor.

A: That's the reason, I told you to come as often as you want to come, whenever you want. Bankers come here. About three weeks, the president of the People's Bank came here, and I'm sitting right where you are, and he came in that door. Little girl let him in that door, my granddaughter, and he walked up there and put both arms around her. "Oh," I said, "Mr. Johnson, Oh Lord." He says, "You haven't been back this year." I said, "Well [Doc], my wife is sick, and I drive in." My checking is at People's Saving Bank, I mean, at [City's], National City. I have some little savings there. Most of savings is at the People's Saving Bank, and I didn't need it. [I used to go there.] I can...I'm not begging nobody but God. That's right. God's been so good to me. Then I tried to be a good servant. I'm known over the country. I'm not boasting about that, young man. I've preach six consecutive years one place down in South Carolina, [inaudible.]. I preached at Chimney Rock, a little place out about thirty miles, in North Carolina from Ashville. I ran three meetings at Ashville. I sent a young man, colored paper I sent my nephew, who's a pastor in Georgetown, a paper I had a long time. I wished I had it, then I'd let you see, that long, statement after statement. It talked about my preaching and singing and so forth. Then I went back from here, and preached, Dr. Dixon's funeral. I've got his pictures in there. I've got at least fifty pictures of preachers who are dead. I showed you one, didn't I? Three of us that was taken in Colorado Springs, on the back of it, it says, "Hope, Faith, and Charity." Oh, I've got most [others]; oh you wouldn't be interested in that, those papers. I've thrown away lots of mine. My daughter to said to me, "Daddy don't throw away all of that." I said, "Well, I don't need it." I've given away books. I gave, I have a nephew, pastor of the First Baptist Church in Georgetown, Kentucky, and I gave him. You know what [Harvard] Classics are? Fifty two volumes, I gave him a full set of that, plus theological books. I gave him some theological books. Now, they're on sale now. He was at his car, and I carried them down that [porch step] and he filled up the back, the trunk, of his car. I sent these books, [Harvard] Classics. Then I had about fifty, year after year, [Baluba], do you know anything about [Baluba]? I'll show you one. I'll bring you one, right here and show you.

Q: I'm going to shut this off.

A: Don't let me keep you here too long...