Summer 6-23-1974

Oral History Interview: Edward C. Jackson

Edward C. Jackson

LKL: Mr. Jackson is a resident of Fenwick, West Virginia. His birthdate is January 17, 1911. The date of this interview is June 23, 1974. The name of the interviewer is Larry K. Lane. Mr. Jackson, I understand you were born and raised in Braxton County.

ECJ: Yes sir.

LKL: Uh, could you describe the type of house you lived in and how it was on, on the farm you lived on in Braxton County?

ECJ: Well, we lived in a two story huge log building and it had, uh, two bedrooms downstairs and a living room and a kitchen/dining room together and, ah, three bedrooms upstairs and, ah, six of us in the family at that time. And the house had, ah, a clapboard roofing and had, ah, glass windows in it.

LKL: What do you mean by clapboard roofing?

ECJ: Well, it was, ah, it's a split boards practically six inches wide and four foot long bout half inch thick where it split out of oak logs and then they take the, layer, put a layer on the bottom and then they take and put one over the cracks of them there bottom layer then they'd start another layer above that and lap them over like you'd do a regular roofing and they just kept that on till they got up to the top of the house and, ah, they'd take them and, ah, take them there clap boards and split them cracks each on--, layer of it and, ah, all together had two layers of them over each layer of that and, ah, it pra--c practically there for a lifetime after you got it on there. Once in a while one curled up, you'd have to remove it and put another'n in place of it. They were split all out of oak logs.

LKL: You say you had, ah, three rooms downstairs and three rooms upstairs?

ECJ: No, I had, uh, two bedrooms downstairs and a living room and then the kitchen and dining room together, that was four rooms downstairs, and I had three bedrooms upstairs out of it, ah, logs were practically eight inches thick, the walls of it, and they was notched and set together in the corners and then, ah, big oak pins went down through 'em and pinned them together.

LKL: Oak pins?

ECJ: Oak pins.

LKL: Didn't use nails?

ECJ: We didn't have no nails back at that time and, ah, them there pins they used practically two inches in diameter and they drilled a hole down through there and put them pins, drove 'em in there to hold the joints together.

LKL: What did they, what did they use for hinges, how did they get the doors and so forth, ah, opened?

ECJ: Well, they, ah, made their hinges out of iron, they called 'em, ah, ah, I forget the name of what they called them, but they were just ah, two pieces of iron made and a pin went down through 'em and they, they was swing hinges, I think they called them. They used, they made all that stuff out of pieces of iron.

LKL: You know, what I'm interested in on this in--, interview is, is, ah, how you did things on the farm. I know it was, it was pretty hard life but, and, lot of people think that maybe it's a better life than what we have now. Just how, how did you live on a farm, what was the general life, how was it?

ECJ: Well, ah, we had to work from daylight till dark and we made practically everything we used. That is, ah, for living purposes and, ah, we had to make plow shares and corn cutters, shucking pegs and stuff like that, shucking pegs where you shuck corn with and, ah, we practically had to raise our own living all, at all times we had to depend on our own family to do it and otherwise why, we went hungry a lot of times.

LKL: You mentioned one time, ah, yesterday when we were discussing this, about how you made molasses. / ECJ: Yeah. / Could you tell us that and how, what all is involved in it? Who helped and . . .

ECJ: Well, you plowed you ground and you place a pla--, you, cane hills while you drilled it in rows and the cane got bout ready to mature why you went through there and took the blades all off of it and topped it and then you went through there and cut that out, out, the cane off the ground, the stalks, and you put that on a sled and pull it in to what they call a cane mill and, ah, the people knowed you were gonna make molasses, why they'd come in all around to help you. And you put that there juice through a, put them stalks through that there cane mill and the juice run out one side in a tub. Then they had what they called, ah, molasses pan, it was practically four foot wide and eight foot long, and it was build up over a pit and a fire underneath of it, they put that juice in there, they'd bring it to a boil and they boiled just slow like and keep adding juice to it till it practically go up to where they come to a boiling point

and begin to have skimmings on top of it and that's, ah, foam off the juice. They had a thing like a strain there that went through over top of that and took that off and when the molasses boiled down to a certain point why they would save these here skimmings in another pan and, ah, they got the molasses done, why they took them out and put them in a fifty-five gallon wooden barrels and they took these mo--, skimmings where they took all the part of the molasses and made taffy candy out of them. Ah, what took you approximately bout eight hours to make molasses from the time you started.

LKL: It was an all day process then?

ECJ: Yeah, it was all day.

LKL: Well, how did . . .

ECJ: Well, we worked mostly of the night to make, um, when it was cool. We got the cane and everything in ready through the day and then of the night we set up and make molasses.

LKL: Did, ah, you say everybody came in to help, was, was this a common practice when you were growing up?

ECJ: Yeah, yeah, it was a common practice at all times there when they're making molasses or shucking corn and stuff like,that, people come in and helped each other and, ah, then the other people, why they went through the same process we did making stuff, why we'd go and help them stay up all night a lot of times a help other people in process their stuff up.

LKL: There was a lot of trading and so forth when, when, ah, you grew up, weren't there, where they traded, uh, like if you had, ah, beans and another family didn't have beans, then . . .

ECJ: Uh, we didn't trade, we'd just give it to them, we shared with each other. We, uh, people starving or something like that, didn't have nothing to ear, out family or anywhere we know'd, whey the community went around, took them stuff, amybe a sack of beans or corn or give them a ham of meat or something like that.

LKL: Could you give me an example of that yo--, ah, you know, can you remember a specific example of when something like that happened or maybe when somebody helped you out when you were hungry . . .

ECJ: Yeah, ah, Jim Dunn's wife there, why she, uh, owned the farm we lived on and we'd get in a hard place, why she'd bring us stuff in to us like pickled beans, meat and sometimes she bring a piece of big, piece of beef to us and, ah, they never charged us no rent so we stayed there and work on the farm and, ah, we didn't have to give them nothing, we just worked on the farm to keep it up.

LKL: Could you tell us a little bit about, bout care of the animals and so forth on the farm?

ECJ: Yeah, ah, we had, ah, one milk cow, and, ah, we had, to raise enough feed during the summer to feed her all winter, uh, so we'd have milk and butter. We also had chickens and we had to raise enough corn to feed them through the winter in the summer we let them just range out on the land and, ah, hogs, we had to have enough to feed, to feed the hogs during winter to keep them fat so we could butcher them and have our own meat and we made sausage from ah, what we didn't use the hog, that is a tender line ham, we'd take sausage and slide it down, out in fifteen twenty gallon crock jars and cover over every layer with grease from the sausage and we used, ah, sage, pepper and salt to season the sausage with, and we'd keep that sausage practically all year thataway as long we didn't break the second layer, ah, fat in there to let the air in the sausage it wouldn't spoil on us and the ham meat we took and put salt down around the bone of it and then salt the outsides good and hung it up and that took all excess water out of that ham and, ah, drained it, it was very little moisture in that and as long as that salt stayed in there, why that ham was good. Salt meat, why we put it down in barrels, salt down barrels and keep it, we keep it year after year.

LKL: Did you, ah, salt down beef very much or was it mostly pork, or . . .

ECJ: No, it just mostly pork, you couldn't keep beef, we didn't have no iceboxes back them days or nothing, we just had to depend on how you preserved the best way to keep it.

LKL: Well, you mentioned that you didn't have any iceboxes or anything, could you describe how you did keep, ah, a steer fresh for after a day or two after you killed it?

ECJ: Well, ah, they would hang it up, hang it up and let the excess fluid drain out of the meat and they'd rub salt on that outside of it and that there would keep the insects and the flies away from it and that there excess fluid come out of the meat, why it would, ah, retain the flavor several days thataway, and as long as it didn't get a certain extent of heat about it why it would gradually stay right

safe period there for a while, but as far as drying meat, why we've never did dry anyway, we just divided it up among people and, ahd, ah, stuff like that.

LKL: Was there any sapecial time that you'd kill a beef?

ECJ: Specially in the fall, if you kill in the fall of the year when it begins to get cold why you could keep it several weeks thataway outside. As long as you kept that there excess fluid out of the meat draining out of the bottom of it, kept it hung up all the time and, ah, long as it stayed cold, you could keep it sometimes two and three months thataway, ah, above approximately forty-five degrees down below.

LKL: Right, when you, ah, when you were growing up, then, it was kinda hard, ah, to keep meat, pork and so forth, so I guess you had to depend on hunting and fishing a whole lot, didn't you?

ECJ: Yeah, we didn't depend on hunting much for, we had to depend more on working the farm gathering stuff in for the fall of the year, and, ah, we didn't do much hunting back them days, we were working bout all the time and, ah, in the fall of the year, we had to gather the corn in and fix it up and prepare it for winter, we had to shuck it down, then we took our beans and strung them beans up on twine and what we call leather breeches or fodder dean or whatever you want to call 'em, and, ah, our corn, why we put that in a dry so it wouldn't mold and and we made corn meal out of that and what they call mush, we eat it like a cereal, put milk over it, and, ah, then we made pickle beans for winter, saurkraut and, had hanovers, had turnips, we had parsnips and then the meat and stuff, why that had to do us all winter long. We, we got along good thataway raising our own stuff, we had, ah, pack up and depend on what we raised to make a living.

LKL: Well, it you didn't raise it then you starved to death, that's what it amounted to.

ECJ: Yeah, we'd have starved to death, we didn't have no other income, no other way, we had to depend on what we worked out.

LKL: You mentioned yeaterday in, in our interview about, ah, steel traps and, ah . . .

ECJ: Yeah.

LKL: Could you, uh, explain a little bit about that?

ECJ: Well, uh, we had what you call traps, they were different size for different size animals and they had a spring you push down and the two jaws open up and a pan there and a trigger on it and you pull that pan up and put that trigger on it and you find where a animal using, why what, according to what kind of animal it was and what kind of bait you're using for it. You could bait these animals up there and set a trap there and you bury it in the dirt and cover it over with a few leaves, why it can back there and step on that pedal on your trap, why that trap release the trigger on it and the jaws come up and catch him around the foot and we'd get it thataway.

LKL: Well, what would you do with the animal after you caught it in a trap?

ECJ: Well, ah, racoons we eat and a possum and a skunk, why we just skin them out and sew the hides.

LKL: This was a way of making extra money, uh?

ECJ: Yeah, rabbits, why we'd go out and catch rabbits, use ferrets back them days and we'd hole a rabbit, we'd just put that ferret in there and hold the sack over mouth of the hole and a rabbit pop right out in a sack and we'd cathc five and ten and fifteen a day thataway and hang them up on apple trees' limbs, let 'em cure out and freeze.

LKL: You say you used a ferret?

ECJ: Yeah.

LKL: What, what is a ferret?

ECJ: It's something like a small weasel. We'd take and cut their, chisel their teeth off so they couldn't kill a rabbit in a hole and he'd go in there try and kill that rabbit and the rabbit come out of there. The ferret couldn't kill a rabbit in there for he had teeth filed off. Some of them put muzzle over their nose to keep them from killing rabbit. It a ferret killed a rabbit in there he'd stayed in there until he eat him up. / LKL: Uh huh. / But we kept our ferret's teeth cut off so it couldn't kill a rabbit. Most of them would just put a muzzle over the ferret's mouth.

LKL: Are rabbits the only animals that, ah, you used other animals like that, uh, to trap 'em, or did you, did you used dogs and things like that when you were growing up?

ECJ: Well, we had a little old squirrel dog and, ah, he was a good ground

hog dog. He caught ground hogs and squirrels, we had old mountain rifles back them days, you could kill a squirrel with, had to hand load it, powder and shot and, ah, we'd get a few squirrels, we didn't fool much with 'em, just small game, why we just didn't fool with it. But ground hogs, dogs tree a ground hog, we'd kill it for it was big enough to go around the family.

LKL: You didn't have to kill but one of those where you'd / ECJ: Yeah. / have to kill four or five squirrels. Uh, how bout, uh, I know when you live out in the country like that it, sometimes it might have been hard to get to school. Could you describe the school system that, when you were . . .

ECJ: Yep, we, ah, where I went to school we had, ah, three school houses. The first school house called little school house, why, primer, they had a primer in them days they called it, where kids first started to go to school, first reader, second reader and third reader. And, ah, they all went to that one school, the little kids and then the second room, why the third, fourth and fifth went to it, and, ah, big school house, sixth, seventh eighth graders went to it and, ah, usually had a man teacher, it, he acted sorta like a principal over the other two schools, and, ah, we didn't have nothing but dirt roads back them days, just drug out long the water line and you had to walk, some kids had to walk four and five miles each day to school to there backwards and forwards all the time all winter long. And, ah, that there, them school buildings, why the lumber company usually build it, the school houses, the kids go to school and they just didn't have no high school back them days in them places.

LKL: What did the, ah, building look like?

ECJ: Why it was just a big frame building, it was just open up inside, just one big room and have, ah, be, ah, furnace high stove in the middle of it. Just had one stove in each room.

LKL: In other words, what it amounted to was three big rooms and one teacher for, what, three grades?

ECJ: Yeah, and, ah, on Monday morning, why they had, we all had to go to the main big school building, ah, for devotional service, usually approximately an hour, they had devotional service, sometimes they had a preacher there talk to the kids.

LKL: Religion was real big in the schools at that time, wasn't it?

ECJ: Huh?

LKL: Religion was real big in the schools at that time.

ECJ: Yeah, they, they believed in religion back at that time for, ah, usually the principal of the school building, he was a religious man. Once in a while they'd get, ah, main man in there, he, he didn't believe in religion like other people did, but he still taught religion in the kids. Once a week there, they had it for proximately a hour, then day or two after that they had maybe fifteen or twenty minute devotional services.

LKL: Could you tell us a little bit about, ah, I know you didn't spend all your life, all your young life on the, ah, farm, that you wen to work in a lumber year. /ECJ: Yeah./ Could you tell us a little bit about that?

ECJ: Well, I went to school, was fifteen years old, and, ah, then we moved here to Fenwick, and when I become sixteen years old I went to work in the lumber yard carrying water at dollar and a half a day, ten hours.

LKL: When was this, /ECJ: Nin--. . ./ ah, back in, ah, what year?

ECJ: Nineteen twenty-eight.

LKL: Just before the Depression then.

ECJ: Ni--, nineteen twenty-seven's when I went to carrying water and nineteen twenty-eight went, ah, working regular in the lumber yard handling lumber and I got seventeen a half cents a day, and ah, that, that was before the Depression, the Depression didn't hit up in long thirty-one, thirty-two. And we worked right on through the Depression and, ah, the company went broke and then another company took over, why he raised the wages when we went to work for them and I think it, thirty-eight and a half cents a hour first, when we first went to work for the other company.

LKL: Well, they just about doubled your wages then, didn't they?

ECJ: Yeah, and then, ah, ah, they worked out, this company, Lee and Thomas, they worked out and another company bought it out and I worked it, I worked the three jobs out for them and then I went ah, Georgia Pacific to Richwood, I worked up there over five year and when I quit up there I made around two sixty-eight hour.

LKL: So you were making more per hour then you were making a day when you first started?

ECJ: Yeah, yeah, I was making more for one hour than I did in one day then.

LKL: Could you, ah, describe the timber and so forth as compared to . . .

ECJ: Back them times, Larry, they had timber anywhere, they wouldn't cut nothing under twelve inches and from there on up five foot through, six foot through some poplar loads and, ah, they had all virgin timber back at that time, wouldn't nothing cut out of it, they just picked out what they wanted and, ah, brought it in on a log tray, on a railroad train and put it in a pond of water and they had, ah, chestnut, thousand of pieces chestnut come in there every week and it's, ah, antique wood, now you can't even find none of it.

LKL: At that time it was kind of hard to sell though, wasn't it?

ECJ: Yeah, it was hard to sell at that time, nobody wanted it cause it was soft wood. It was, ah, insects would work on it so bad, ants and all kinds of termites work on that section of lumber before they would anything else and you had to treat it to keep them off of it, you build a house out of it.

LKL: What did you treat it with?

ECJ: Ah, creosote or kerosene, just anything that penetrate in that to keep the bugs from eating on it, and they had poplar lumber, ah, I saw poplar lumber there, one log had eleven hundred feet in one log, and they cut boards out of that one, approximately four foot wide.

LKL: Four foot wide.

ECJ: Three inches thick.

LKL: Great day in the morning. Could you, ah, describe the job that you had to do while you were working the lumber yards when you first went there?

ECJ: Well, the job I done, why I work in a dry lumber at that time, I had, ah, leather apron went around my waist and down my knees.

LKL: Uh huh.

ECJ: Had to pick that board up and pull it cross that leather apron and put it down in the boxcar and, ah, the man down there, why he placed it in each end of that car and we kept that going till we got that car full. And lots of times on them small boxcars back them days we load two of them boxcars a day of that lumber and it was really harder the way they work back them days then it is now, they got machinary mostly to do most of your work nowadays, don't have to pick your lumber up, it goes on a chain, all you have to do get full logs piled up in small ricks, then the high lift comes along, picks that up and puts it on these here trailer truck and takes out, they get a boxcar to load, why all they have to do is just slide it right in the boxcar off the racks off where they from down the drag hill. They don't lift the whole board, they just pick end up and slide it right into the car.

LKL: On, on this, ah, could you describe the, ah, way the lumber and so forth was sawed, I mean I know they, they had a different type of saw back then, then they do now, / ECJ: Yeah. / could you describe the kind of saw they used back then?

ECJ: They, ah, they used what they called steam saws back them days, runned by steam and, ah, every, they had, ah, that steam went in the, ah, the engine from a boiler and that engine had a piston on it like a piston type pump and they, they had fly wheel there that piston hooked to and, ah, had a belt approximately three foot wide, went into the, where the saw was and hooked onto a fly wheel in there and turn that wheel, made the saw run and they had a governor, they estimate the ste--, speed on that saw run, why they set that governor at that speed and kept that constant speed all the time on that saw. And, ah, then, ah, roll the logs on a carriage and, ah, the carriage set by steam and they'd push a lever out whatever thickness board they wanted to cut and then they just worked the little lever, worked automatic then, and they cut a whole log up one thickness of lumber if they wanted to or otherwise they could rake and reset that there, set there like one end two inches, three inches and all they have to do is work that little lever then send out whatever thickness they wanted to cut. They'd cut any thickness lumber they wanted to.

LKL: Are there more people working in the lumber yards or less people today?

ECJ: There're less people working nowadays for it don't take, they use this machinary mostly, depend on machinary to do the work. Where there use to be, ah, let's see, there's two, four, five on the

way they sued to load the lumber, why, now, well, there was six back that time, had a, had a outboy and now they only got four and sometimes just three working on the same thing.

LKL: What was an outboy?

ECJ: He took, ah, lumber where couldn't specify the grades was loading. He took that there out and piled it up by itself and then they had that lumber stripped so the air get through, four inch stripa and they, them strips come off too and he had to take care of them.

LKL: I know ah, th--, they use to in places run these sawmills by water power, did they ever, I know that you're talking about how they used steam, did they ever use, where had the big water wheel and things like this down in this area?

ECJ: No, they never did use that on the sawmill for they didn't have enough power to do it with water, but they did run, ah, what . . .

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LKL: . . . water power to, uh, grind corn and flour.

ECJ: Yeah, and, ah, they build a sort of a fall log fall and build up there and made a fall and put a wheel underneath of that there fall and water come over there and run that wheel all the time to produce power to grind it and, ah, they didn't have enough power to otherwise run any other kind, ah, machinary with, by water.

LKL: Were there a lot of grist mills back in the area or were there . . .

ECJ: Well, there were practically one in the five mile radius each way anywhere you lived practically. You took your corn, wheat in there, why, the'd grind it for you and take a toll out, so much, maybe a gallon from a bushel and some of them maybe two gallon they'd charge you a toll, you didn't have money back them days, just toll and they took this other and sold these merchants where they run the store and such, they sold that excess they got to them and made their money to pay for running the grist mill.

LKL: I know that, ah, when you were growing up you mentioned having a big corn field/ ECJ: Yeah. / taking the corn to ah, to a, the market, ah, when I asked you about some of the things that you ah, needed to buy you, you mentioned flour. Did, ah, was wheat grown regularly around this area or . . .

ECJ: No, it wasn't, no wheat country, people usually planted a little bit, just small amount, but, ah, it didn't do good in this country, but they raised buckwheat now, they raised that, people raised a lot of that for the chickens too, and, ah, the corn, why we usually had anywhere from two to three to four acres of corn at all times, beans and everything planted in it and turnips, parsnips and everything like that, and a lot of times we'd go through and plant tomato plant between the corn so we'd have plenty of canned tomatoes, for there wasn't no way you could set tomatoes, only canning 'em.

LKL: I know what, you didn't raised you got a lot of wild, ah, berries and roots and things like that from / ECJ: Yeah. / the forest, could you tell us about that a little bit?

ECJ: Yeah, we took and dug them roots for medical purposes, snake root, why we used it for cold and fever, stuff like that for it made you sweat and, ah wild berries, why we had acres of wild blackberries there at all times, huckleberries, and, ah, you had to watch picking huckleberries on account of rattlesnakes, them old rattlesnakes lay right in them there huckleberries. They're ripe anytime and there's wild grapes, we didn't have to, ah, use anything but sugar make grape jelly, all you had to do was go out and pick a bushel of them at that time. But you can't find no wild grapes anymore hardly.

LKL: What other kind of, ah, wild things could you get out of the forest?

ECJ: Chestnuts, chestnuts, we'd gather chestnuts by the bushels, black walnuts, hickory nuts and, ah, hazel nuts and then they had a thing they called a chin chin, it was just a little old thing, look like a chestnut only it was just wee little more, we called a miniature chestnut, and, ah, then there's, ah, greens, we got greens out of the woods, wild greens, all different kinds.

LKL: What kind of, ah, how would you know what greens to get, I mean, you know?

ECJ: Well, ah, back in them days, Larry, why people had, ah, picked out and tested out what they eat where at that time people know just what was good and what wasn't good for relied on, I don't know, ah, spiritual instinct what to eat more than anything else, I think, for they depended on God to, ah, lead them more closer to what they had to depend on and, ah, they, they'd know just exactly what to pick, if I went out there and picked stuff like that today I wouldn't

even know it, ah, one and two-thirds or three-fourths of it, I wouldn't even know what to pick for a green for it's been so long since I got out of that, why I wouldn't know it.

LKL: You've got, depended on going to the store and stuff now /ECJ: Yeah./ haven't you?

ECJ: Yeah, I depend more on the store and stuff.

LKL: You, ah, you were telling me last night about, ah, the, ah, flu epidemic.

ECJ: Yeah, it hit in 1918 when the war, just about time the war ended and, ah, /LKL: This is World War I, right?/ yeah, World War I, and, ah, I took and long November in 1918 and I never got out of bed until next spring, up long bout April or May, and ah, I was so weak, why they wouldn't allow me out of the house hardly, and the doctor told my mother better just let that boy go anywhere he wants to now, he's alright, but people back in that time, why just one doctor there and he couldn't get around to half of the patients, why you'd see them going out of there two and three at a time, dead, in these homemade wooden caskets, and, ah, just bout the time that, uh, I got able to get up, why they went up through there and hollered the war's over and, ah, my dad, he went down Birch River that day or day before to, ah, go sign up for drafting and that fellow went down and told 'em the war was over and he come back home.

LKL: This was, ah, this was pretty common around, people of this area to sign up to go off to help fight the war, wasn't it.

ECJ: Yeah, yeah, every bodied, able bodied man back that time in there, I made, the family made, they drafted, they had to go.

LKL: You've made several references to, ah, religion in the school and, ah, ah, God, li--, /ECJ: Yeah./ and the people, could you, could you tell about the religious life, ah, of the people back in, in, in, in the time when you were a young boy and a young man?

ECJ: Well, when I was a boy bout eight, nine, ten years old, along that neighborhood, my dad'd take us, there was six of us, to church, the whole family went. We had our old oil lantern, kerosene lantern, had to use it for a light, and we had to walk all the time to church, backwards and forwards, and they'd gather in there miles around that one church and they'd have preaching, and people had more

spirit about 'em, seemed like at that time, there was a lot more of the Spirit of God, believing than anything going, for they knowed that He give them their daily bread to live by. And that meeting, why you, you laugh today, worship from eleven to one, two o'clock in the morning, and people shouting all over the churches, and, and when the meeting left out why you see these here lanterns bobbing all over the country going through these mountains, and you could hear them a singing, "Feel Like Traveling ON" and all those ole time songs, and nowadays you don't even hear that. They, ah, churches now is, I don't know whether they call themselves righteousness or modernized religion, but you don't hear that in churches nowadays.

LKL: What was, what was the most common religion around here, was it Baptist, Methodist, uh . . .

ECJ: Well, they didn't, they didn't, ah, take in consideration Baptist, Methodist, or Catholic or nothing like that, they all congregated together, it was united church, it wasn't just a separated church, it was all united, Larry. At that time people believe in God, why they all use eyes and one body to worship for the Bible says in there the church is one body and that is Christ, says there is many members but one body, and that's Jesus Christ Himself.

LKL: Well, ah, I guess that when you were growing up then you saw these churches splitting off and forming these other little churches, cou--, can you account for what caused this?

ECJ: Well, I, I really wouldn't want to comment on that very much for I really don't know. I, I believe that, ah, it's a sin a working through these here people, these self-righteous people, they depend more on theirselves the way to live then they do on, depend on God for the way they should live, and, ah, they take these here true churches that really believe and got the Spirit, why they'd split off and they'd get a little church of their own started, and, ah, then another bunch, they'll be another way and they'll split off and go another way, but this here main church, they're going right straight on, doing God's Will. These churches over here, why they're doing everything they can do to pull these members away from this here main church, and I, I believe its the Antichrist working the Devil's work, trying to get the, these little side churches trying to get these here, this main church pulled, members pulled away from it to their side, for the Bible says the Der--, the Devil's got prophets the same as Christ has, and they can preach, and teach the Word, and perform all kinds of miracles, same as Christ's

could, but in the end, why the right's gonna win. These here people over at, these here people that don't believe an--, truly believe in their hearts that Christ is the Son of the Living God, why they're gonna destroy in the end of time, if they don't really believe it. But, ah, some of these churches splitting off now, they're going out here all different countries and preaching the Word to these other countries. It's like the Baptists, they've got missionaries split off over there in Brazil and everywhere, and I guess each denominational church's got missionary people over there a teaching nations, and whenever the, it is taught to all nations, why He's coming back to gather His people.

LKL: I know we're kinda jumping around here now from religion to, ah, to, ah, this next topic, but, ah, I understand that you're a direct relation to Stonewall Jackson. Could you tell us a little bit about that?

ECJ: Well, uh, my grandfather on my dad's side, he was a first cousin, a shoemaker, to Stonewall Jackson and his army, he made shoes during the Civil War for 'em. That'd make my dad Stonewall's second cousin and me his third cousin, and far as the rest of the family tree runs I, I couldn't tell much more about it, for that's as far as I know.

LKL: How, how large was your family, Mr. Jackson?

ECJ: Well, there was the nine children in the family is living and two dead.

LKL: And all these, then, are related to Stonewall, the third cousin?

ECJ: Yes sir, all them related, third cousin to Stonewall Jackson.

LKL: Do you remember anything about the Ku Klux Klan when you were growing up? I know this was pretty big back at that time.

ECJ: Yes sir. Back, years ago, back in the 1920's, they formed a Ku Klux crowd down on Birch River. At that time, why the boys growed up, they run around a lot at night, and these Ku Klux Klans, why they'd formed there and tried to straighten these boys out, but most of them just onrier in a way than the boys was, and, ah, they finally just quit working down there through that place, fer the people getting tired of them doing the way they doing. They had to wear these white masks and big ole long white gowns and, but they did, those na--, churches and stuff like that once in a while

come in at Christmastime and donate the children's programs.

LKL: What did they do to try to straighten people out? Were they, were they, when they were straightening people out, what are you talking about? / ECJ: They . . . / You know usually when I think about the Ku Klux Klan I think about how they, ah, y--, got the Negroes and tried to, to run them out of white settlements and things like that.

ECJ: Yeah, but they, there wasn't no Negroes there at that time where we lived, just a whit settlement, but they, they claimed they was trying to correct these here grown-up boys, make them behave theirselves, but, ah, they never did whip anybody that I know of, they tried to catch some of the boys but the boys got away from 'em. And they burnt crosses back on the hill and everything like that, and people just got, ah, disgusted with 'em, why they just quit going to it, and they was disgusted the way they carried on.

LKL: Back in, ah, the time when you were a young man, ah, transportation was a problem in this area, wasn't it?

ECJ: Yes it was. The only way we had to gone anywhere was to be a walking or ride a horseback or a buggy, and, uh, when the log train went through we could catch a, a caboose they called it, on the back end of it, they would allow you to ride on that, and, ah, there at Skiles, why we had a passenger and a mail service train run from Skiles to Erbaron, and, ah, they's haul passengers backwards and forwards between them two points, and, ah, they run, ah, these big packages and merchandise in on that train too, the stores.

LKL: Do you remember very much about the first automobiles?

ECJ: Well, the first one I ever saw was a co--, the company doctor had a, Dr. Ellis Raine, it was a one seated Ford, had a con--, top fold down, and, ah, he get the little ole thing running like a lawnmower or something like that, you shove and shove and run on gasoline. It had wooden spokes in the wheel, and little ole thing of horn to press on, make a sound, and the color, I'd say practically three inches wide on, and had steel rim around them wooden spokes fixed, and they put the tire on that and they had to use a tube in it, and they didn't have no roads back them times to run a car on, just, lots times a car start out, didn't know whether you gonna get there or not, lot of times had to turn back the roads such a shape. They mostly depended on walking or horseback.

LKL: So cars didn't really make a big impact up in here then till you were . . .

ECJ: Yeah, after we moved to Fenwick, why the, these roads up here, why, looked like pavements to us, was just dirt roads back at that time but they kept it scraped down smooth, and we got up here, why cars, several cars around, why you go bout anywhere you wanted to, and, and then there's two passenger trains run at that time here, and then they put a bus line through, and then taxis, and we had very good in transportation up here after 1928, but down that there other country, cown in there on Birch River through there we didn't have, had to depend on walking or horseback.

LKL: Birch River, that's down in Braxton County?

ECJ: Ye--, no, it in the lower edge of Nicholas.

LKL: Lower edge of Nicholas.

ECJ: Yeah, lower edge of Nicholas. Joins Braxton.

LKL: I know when you were growing up that, ah, that people used to maybe believe different things than they do now, about, you mentioned to me the elderberry tide. / ECJ: Yeah. / Could you, uh, expound on that a little bit, tell us a little bit about that?

ECJ: Well, uh, my dad, all they told us when the elderberries were getting full bloom, he'd say, "Boy, you get that corn hoed down, the elderberry tide's a coming in." And that meant there's going to be a lot of rain, wouldn't be able to work in the fields, and lot of times, why we'd get the corn hoed down, lot of times we wouldn't before the rain hit, and usually the high waters get the corn, when that elderberry blooms out in fullest, why it'd come, these rains, and he always watched that, and he said it's rain certain days in June, why there wouldn't be no blackberries, and usually, why if it rained on that day it'd be a few blackberries but it would be just small, just little old small things, sort of stunted like, and we call 'em blight, and, ah, then he said on Ground Hog Day, why sun come out we'd have six more weeks of bad weather and if it didn't shine out why we wouldn't have six more weeks. But, but I never did believe in that, for I saw the sun a shining and still had just a few weeks bad weather, and lots of times why we wouldn't have full six weeks and sometimes over six weeks of it. These things whether he saw his shadow or not. We ain't got no control over the weather or nothing like that, but, God rules the weather

and He knows what's best for nature, He, He run nature altogether. He, He balances all this stuff so it's best for man's use.

LKL: You, ah, remember when you were a, a young man that, ah, they used to have, ah, old sayings and so forth about, ah, ah, dog days and, ah, /_ ECJ: Yeah. _/ things of this nature, could you, ah, tell us a little bit about that maybe?

ECJ: Well, they always said dog days set in wet, why it, it would, ah, be, ah, six weeks wet weather, or forty-two days of wet weather, and it set in dry it'd stay dry that long, but, ah, I saw that fail too. I saw it be dry on the first day of dog days and maybe the next two or three days'd get a heavy rain, and, ah, they had these old sayings, but I, I think they're just more of a myth than anything else, that is a superstitious, for it just come up from childhood, just kept coming up, they just pick these sayings up and just keep going with 'em, and they grow up to adulthood and then they pass 'em to the next generation.

LKL: Can you remember any others? Can you remember any other old sayings like that, that maybe your mother and dad told you when you were growing up that, ah, you may have found to be true or not true, it doesn't really make that much difference.

ECJ: Well, the only thing that I've ever found be true why, is, ah, halo around the sun. Ah, you can, in the winter you can count the, the halo around the sun there why you can counting the stars in that halo, why that's how many days there'll be of bad weather, the bad weather coming in, be how many days, how many stars in there's gonna be bad.

LKL: Halo around the sun or halo around the moon?

ECJ: Around the moon or around the sun either, around the moon is when the stars is, and a halo around the moon, why it, ah, sign of approaching rain. And then there plain red, red skies at night is sailor's delight, that means purty weather, and, ah, red skies in the morn, why sailors warn, say look out for rainstorm.

LKL: Let's jump in from, ah, these old sayings and so forth and, and compare a few things that we have today as compared to the way they were when you were growing up. I know that you're a big, ah, fisherman, you love to fish, could you, could you tell us a little bit about how these two things compared?

ECJ: Well, ah, when I was a boy growing up, we go out and catch a mess of fish anytime we wanted 'em, and, ah, didn't require no license then, at that time we'd just go out and catch any kind of fish we want, had a law on bass, had certain dates you could catch 'em in and certain dates you couldn't catch 'em, and they had to be so big, and, ah, after I got sixteen years old I had to buy a license, cost me a dollar, and, ah, then on, why the trout, I was Fenwick then, and the trout, you was allowed twenty-five a day, and you, they had to be six inches or over before you could keep 'em. And the bass, they had to be eight inches, and I think it was ten of them you could keep, and, ah, you really got, you get what you want, you get your limit anytime you went out practically. And further along these here strip jobs and stuff worked in the head of these hollows back here, ah, put that silt and stuff in the water and kill all these native trout . . .

LKL: When did the, when did the fishing start to go down, I'm . . .

ECJ: After bout nineteen and thirty-eight, forties, they started dwindling after they started strip mining, and, ah, then they begin to stopping the streams, and they had to stop 'em, ah, in order to get feeder and buy a license so they could fish. And, ah, it's been a dwindling all the time since then, only fish you can catch anymore is stock fish and once in a while you can catch a native bass, and once in a while you can catch a native trout where it's been back in these little hollows from out in the main ri--, streams. And, ah, the only thing you can catch nowadays is what they put in, and these little old redeyes, why they don't get no size in these streams anymore. And I find fishing is as poor as I saw it in my fifty-five years of fishing, at this time. It might be that they get through these trips out back here in this high water, it'll wash this silt outa this, bottom of these cricks, why the fish will come up then. I saw over here in this one stream there wasn't a crawcrab or a minnow in it, and, ah, they, they'll have a , have wild life and fishing like they use to have.

LKL: Do you think life's better now or was it better back then?

ECJ: Well, ah, life is more complicated to live now, you got more worldly things a go through, and you can't live the world, f--, you have to depend on God for your, breath of life at all times. But lots of people don't see it thataway, they, they look at the pleasures of the world, but they sorten their lives every day they live thataway, for they're, they're going to extremes, and a person lives a high life, drinking 'n smoking 'm dancing 'n living up all time of the nights and days, why ther're shorten their lives. Where they live a moderate life, why they live longer, have regular meals

and regular sleep and all like that and exercise, why they, they prolong their lives.

LKL: Well, do you think that, that people are happier, were happier back . . .

ECJ: No, no, they're not happier, they just think they are, Larry, for back in the olden days people h--, found joy in their life, they found joy in the work and living and all, every day living, everything. But nowadays, why the world, worldly pleasures taken the place of all this here spiritual pleasures. Ah, Bible says man, uh, shall not live by bread alone, he had to have spiritual nature in order to live life. If he ain't got the spiritual nature, he's spiritually dead.

LKL: Oh, ah, we were talking about this last night and you thought that, ah, you thought that people were happier back then, ah, although they had to work harder.

ECJ: Yeah, they had to work harder, but they was happier, they had a happier family, hardly ever heard of divorces or anything like that, and you didn't have to lock your doors in the night, you could go out in the night, go to church or anything, you didn't have to be afraid.

LKL: How were people about getting involved? Say you were, say you were hurt on the road or, or, while you were traveling, how, how would people react to you, would they help you or would they be afraid to get involved, or . . .

ECJ: Well, ah, back them days wasn't no automobiles, but if you got, like you was a working or something, you got hurt, why people'd help you, they'd put you in a buggy or something and take you maybe miles to the doctor. They, they wouldn't just let you lay there, they, they'e take care of you. If you got cut purty bad or anything they'd take you home, take a needle and thread and antiseptic sometimes, sew you up till the doctor got there. They always watched out for each other.

LKL: Mr. Jackson, I want to thank you for helping us out with this, ah, interview, we appreciate it very much.