

KENNESAW STATE UNIVERSITY ORAL HISTORY PROJECT

***HISTORY OF THE COBB COUNTY BRANCH OF THE NAACP AND CIVIL RIGHTS
ACTIVITIES IN COBB COUNTY, GEORGIA***

**AN ORAL HISTORY PROJECT OF THE HIST 4425 (ORAL HISTORY) CLASS AT
KENNESAW STATE UNIVERSITY, FALL SEMESTER 2009**

INTERVIEW WITH HELEN HILL

COBB NAACP/CIVIL RIGHTS SERIES, NO. 10

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THURSDAY, 22 OCTOBER 2009

Kennesaw State University Oral History Project
Cobb NAACP/Civil Rights Series, No. 10
Interview with Helen Hill
Conducted by Claudia Lynn Zibanajadrad
Thursday, 22 October 2009
Location: Ms. Hill's residence, Acworth, Georgia

CZ: First we want to talk about the Bethel AME Church. How long have you been going to Bethel?

HH: I've been going to Bethel since I was probably twenty-two years old. I think I joined in 1966. I first joined Zion Hill because at the time there was only the two black churches and we were having services on alternate Sundays. So, we really didn't have a Methodist or a Baptist, we just had worship service. On the first and the third we went to the Bethel A.M.E. and on the second and the fourth we went to Zion Hill Baptist and it was the same people going to both churches.

CZ: Was it the same minister or different ministers?

HH: We had different ministers. We had a Baptist minister and a Methodist minister.

CZ: So they could only afford to have them there twice a month?

HH: Well, that was the way it started and like I said, it started out just really being a worship type thing. At the time, Acworth was such a small community and with a small group of black people that we just worshipped together. Doing it that way, then each church got the benefit of everybody. I think that was the thing. But as the years went on, I think maybe fifteen years ago some of the pastors started figuring they could do them one Sunday and get the benefit of everybody. Whoever wanted to go to whatever church and so then that stopped it. And I think it stopped a lot of the fellowship that was in the community too.

CZ: When you contributed to the church how did you know which one it was going to? Like if you pass around the offering bowl, which church received it?

HH: Yes. They had the officers for the Baptists and the officers for the Methodists, but it was just the same people going. You just paid your tithes at whichever church. You gave at either church, wherever you were at on that particular Sunday, that's what you did. They kept their own books and stuff like that. It was just the fact that it was not, I guess, a Baptist or Methodist type thing. We just considered it was like just one big family - we just worshipped together.

CZ: Just church?

HH: Just church.

CZ: But the AME minister comes from Atlanta, right?

HH: Yes, well the one we have now is coming from Marietta. We have a lady pastor now. See, that's the thing with A.M.E. The conference sends us our pastors. The Baptists can hire who they want to; we don't really have that choice. They're sent to us on a yearly basis. The last pastor we had, Reverend Walters, was here seven years so it's according to when they want to move them.

CZ: Do you know much about when the church was established?

HH: Back in 1860-something. Between 1860, about 1870 because, like I said, when we first started Zion Hill and Bethel, when Sherman first came through we worshiped in the same building. I have some history in here if you want to take you one of our books and I'm going to give you one of them before you leave. We did our anniversary this past Sunday so you can have that. I saved one for you.

CZ: Thank you.

HH: He talks a little bit about how the A.M.E. church got established and when it was first put here. He talks about when the towers were put on and stuff so it'll give you a little bit of that.

CZ: So the money to build the church in the 1870's came mostly from up North, not from Acworth, is that right?

HH: I think when they were established, I think the people here in the city did a lot of it, especially the work itself and, at that particular time, a lot of the money. I think a lot of it had to do with the citizens here. I think a lot of when they came from the North was to help establish the different churches. As a matter of fact, I read up on the guy that you gave me the website for and that was really interesting.

CZ: It was.

HH: I saved that because I want to do some of that on our black history program.

CZ: I wish we could find some more information on all of the ministers for that church.

HH: I do, too. That was just so cool. When you were up there, if you noticed our ceiling, mostly slaves built that. So, it was just between the donations and what it took to erect it. I know when we were researching it and trying to do our black history program, they were talking about how they actually built it. It's mind-boggling to me because they said they had to do it upside down on these scaffolding things without any blueprints. They probably couldn't read anyway. They put that kind of design on a structure that high and that big; that's just something. So we just always feel like it was just God oriented and he's left it there for so many years. I think that's why we fight so hard to keep it and keep it up. And God's blessed us to be able to do it. We've kept the doors opened so we've

just been blessed. Most of the older people that really cared about it and really cared about church and what church meant, they're gone. It's left up to the younger people to try to leave something for our kids and try to keep that legacy going. If they don't lose interest and they don't lose what it was first put there for. So, it's kind of a great responsibility when you think about it.

CZ: Don't you think that if they could do some cosmetic work on the outside you could bring more people in? More people may be interested to go to that church if you did.

HH: I don't know. Like I say, we're working on it but funds are limited. We have conferences that we are obligated to pay every year. With the limited funds that we have and the limited amount of people that we have, and it's not a cheap thing to do. It's very costly. Unless we can get somebody to just come and really take an interest and want to help, it'll be a long process. The National Register of Historic Places—the registry and the grants and things that are out there—you have to get people interested enough to do it. I just don't think people really realize what they have or they don't want to take the time to really do it or they just don't really understand what's involved in the whole maintenance part of it. A lot of people have a lot to say about where the money goes and they don't understand the A.M.E. system. The younger people wanted to keep it the color that it was but some of the older people wanted to paint it because it was red brick. We did not want to change it and it's going to be so costly to even try to get that paint off of there. We would rather for it to have stood the way it was. We tried to keep the inside pretty much the same. My son was one of the ones that redid the altar because they had painted the altar. They had all this paint on it. I said, "Why would you want to just cover up something that beautiful?" Our podium, he just extended the big part where they'd have a place to put their Bibles and things. The podium itself comes from the 1800s.

CZ: You mean the banister that is around the altar?

HH: Yes. What we did, it took us almost a month to get all that paint off of there. He went over it and shellacked it and stained it. That's why we have the pretty wood part on there.

CZ: I've done that before, it's a lot of work.

HH: Oh my goodness. It's time consuming and by the time you do so many little things, then you've got to start all over again. Right now we would love to work on doing a fellowship hall where we would have more room. We could have different things—more sitting room to put people - but right now our windows are our main priority. We've got to get some windows in there. They're trying now to get the panes in that very top, the tower part up there, because pigeons and everything are getting in there.

CZ: And rain too, probably.

HH: Yes. It's just so much. There's really so much to be done. We want to keep it the way it is and just try to keep it up and try to keep it from running down.

CZ: You said you went there with your mom. She changed over when you did?

HH: My mom always went.

CZ: Oh, she always went to Bethel?

HH: Yes. Like I said, it really wasn't Baptist or Methodist. They just had church.

CZ: When did that start? Do you know what year they started doing that because it wasn't always that way?

HH: Yes.

CZ: Where everybody went to both churches?

HH: It started that way. It went from there to the every Sunday thing in both churches, but it started that way.

CZ: So even in the 1860s and 1870s it was that way?

HH: Yes, we were having church together.

CZ: Oh. Well, I know the other church wasn't built until the early 1900s. [Editor's note: the church building was constructed in 1914].

HH: It seems to me like Zion Hill was older than that.

CZ: I'm trying to remember. It has the sign out and I can't remember what the date is on it.

HH: See, even back before they did integration, we had classes in the churches before the black people were allowed to go to the elementary school. As a matter of fact, my son, his age group was the first that was admitted into the public schools here.

CZ: Oh really? When was that?

HH: Leroy was born in '64 so back about 1970 I guess is when they first started integrating Acworth. When I left Roberts they bused us to Lemon Street in Marietta. I went to high school at Lemon Street in Marietta. We didn't have a high school here that we could go to. After that, when they started, as a matter of fact he started in kindergarten, I just took him and left him. I said, "You stay here till Mama comes and gets you." And he's been going ever since. This town, as far as the town and it converting from segregated, you know, it was a very simple thing for us because black and whites played together the whole time there was just places that we could not go but it really didn't mean that much.

CZ: What places couldn't you go?

HH: Well, it was like, say, the movie theaters. You had to sit in the balcony. The pharmacy, the drug store, you could go in but you couldn't sit at the counter, this kind of thing.

CZ: When you went to the department store, if there was a white person there, did you have to wait for them all to be waited on before you got waited on?

HH: I'm trying to think. No. I had several white friends that I played with. Lemon Awtrey, he was a lawyer here and his daughter and I played together. The Henrys, so it was just a matter of the same people that you were playing with and that you were friends with. You were just able to go together in the same places when it all started. So during the transition, we didn't have all this other stuff that a lot of the other places were going through. The fighting and stuff, we never did have to go through that.

CZ: You never had a sit in or anything at the drug store?

HH: No. Of course, when I got out of high school I went to a school on Auburn Avenue. I went to Apex Beauty College and it was in the same building at the end of Auburn Avenue that Martin Luther King's office was in. I think at the time there was WAOK radio station or whatever, so I saw a lot of the marches. I'd get on the bus here and see it. And when I was a little kid coming up, I could catch the train right here in town.

CZ: Too bad it's not still that way.

HH: You know, and I miss it. I really miss it. I tell people that we used to could just walk out of our house and you wouldn't even have to lock your door. Your children could play in the yard and you didn't have to be afraid that somebody might come by and snatch them. I hate that my children, my grandchildren can't be in that same atmosphere and know that same peace and safety. Now when my grandkids come out, I stay out there with them. If they want to get on the trampoline, I'm watching them constantly. Mama's café was out here and she put me on, I think, it was Number 3 going out and Number 4 coming in or however it was, vice versa. I would go to visit my aunt in Chattanooga and it was just a happy time. I had a really good childhood.

CZ: You didn't notice when you went to the bigger towns like Chattanooga or Atlanta that you felt like you were treated differently than you were in Acworth?

HH: Not really because like I say, I lived here and that was where I visited. I had an uncle in New York. I had an uncle in—I was an only child—but I had an uncle in Florida. I had an aunt in Detroit and that was where I spent most of my summers, one or the other.

CZ: At that time in New York and so forth, were they still segregated up there?

HH: I think to a certain extent in certain places but as a child I can't remember ever having any kind of confrontation or ever having to be aware of anything because I was just a little kid.

CZ: Did they have separate facilities like Atlanta, like separate restrooms or separate water fountains or anything like that?

HH: I'm trying to think. They probably did but I wasn't exposed to it. But they probably did in certain places. As a child coming up I wasn't really exposed to any of that.

CZ: You said your mother had a café?

HH: Yes. Almost right in here, right on that side of my house and right in here she had Harden's Café. It started back in the '30s - in the middle '30s - because at the time the city of Acworth gave Mama permission to serve wrapped sandwiches out of her kitchen because she had to take care of granddaddy. Granddaddy had had a stroke and she brought him to stay with her. My mama cooked up there in the hotel, up where Lacey Drugs is, right up in that area. Mama used to tell me that she bought that house out there working for \$7.00 a week and paid for her house. So it went from her selling in the kitchen and right out here where my house is. Do you know anything about Bethany Bridge? It's a bridge that connects Cobb County and Bartow, I believe, somewhere going out Glade Road towards Cartersville. It's a big steel bridge and the workers had tents out here at that particular time. The workers on there, Mom would fix their meals and things and fix their lunches. They stayed here while they built that bridge out there. So there's a lot of history right around in here.

CZ: So it was mostly black folks that built the bridge or were there white folks too?

HH: I can't even remember if it was a mix, I don't even remember. I was just a little girl. Then when they built the black beach, at the time it was called George Washington Carver.

CZ: I've heard about that one.

HH: Yes. When they built it my mom ran it for about six years.

CZ: Oh really? She's the one that ran the kitchen and stuff.

HH: She ran the concession stand out there for about six years. Like I said, I was happy.

CZ: What was your mom's name?

HH: Lenora Harden.

CZ: So that's your maiden name, Harden?

HH: Harden. That's my mama and that's my granddaddy. He was a tailor here. He worked up there in a little shop somewhere at the top of Cherokee Street over there in those brick buildings. He had a little shop in there somewhere.

CZ: Was it his own shop or he worked for someone else?

HH: It was his own shop.

CZ: His name was Harden also?

HH: His name was Floyd, my mom's maiden name was Floyd and that's my grandmamma. (points to a picture on the fireplace mantel) I don't remember any of my grandparents — I remember my granddaddy. My granddaddy died when I was five years old so I wasn't raised with any of them. My daddy's people were all from New York. I met his sister but I didn't know anything that much about them. That's my great-grandmamma over there.

CZ: It's good that you have pictures. A lot of people don't have pictures of their ancestors or their grandparents.

HH: That's me right there when I was about five.

CZ: So that's when you would have started school.

HH: Yes.

CZ: Where did you start school at? The Roberts School?

HH: No.

CZ: At the Rosenwald School?

HH: The one at the community center over here, that's where Roberts is now, that's where I started school.

CZ: What was it like inside when you went there? Did they have desks?

HH: Pretty much like it is now. It was just like a big room and they had these partition things for different rooms. The stove was in there.

CZ: Did everybody have desks or did they have tables?

HH: We had little desks. We had little desks; the seats with the little desks made on them. Somebody around here I think still has one of those. And then we could come home for lunch. We could walk to the house so I would walk and come home at lunch time. Mom had one of the first televisions around here. She had it in the café. I could come home and watch TV and eat my lunch and go back to school. The things that I can remember

from my childhood were very good. I had a very good childhood. But I remember my granddad and I remember him being paralyzed. My mom's sister in Detroit, we brought her home and we kept her for eighteen years. She had had a stroke there and they found her in the snow in Detroit. She worked at a hotel there and she was paralyzed. When my daughter was one month old we went and got Aunt Bessie and brought her here. She died when my daughter was eighteen years old. So that's my middle daughter and her husband. Mickey, that's my baby girl and her husband. That's my son, he's the oldest. I have nine grandchildren and three great-grandchildren.

CZ: That's nice.

HH: I've been truly blessed, God has really blessed me.

CZ: Now your mother did all that stuff by herself. How old was she when your father passed?

HH: Wow. I don't know. Let me see, Mama was in her thirties when I was born. Daddy died in '86, I believe; my daddy died in '86. He had Alzheimer's. He had retired from Lockheed and he loved to cook. When he first came from New York, he worked around the bus stations and stuff and he cooked in there. Then, he went into the service. I was born in '44. When he got out of the service they had the café together.

CZ: So they had the café together or he worked at Lockheed while she ran the café?

HH: Well, he worked at Lockheed. As a matter of fact, dad had worked, what did they call that place before Lockheed?

CZ: Bell?

HH: Bell Bomber.

CZ: That's where Mr. Johnson worked.

HH: Yes. So like I said, Mom had the café and she worked at the beach. She opened that up for them and she closed hers down after awhile.

CZ: She took care of her father and ran the café at the same time?

HH: Well, granddaddy died when I was five years old so when she opened the café granddaddy had already passed. Let's see, Aunt Bessie came, we got Aunt Bessie back in '65 and she died right before daddy died. So we've had a time. My husband, we got married in '63 and he died in '98. We were married for thirty-five years but he got up one morning to go to work and he had two brain aneurisms. So, he stayed in a coma. They really didn't think Roy would ever come out of the coma but he stayed in a coma from July to the first of October, I believe. He had an irreversible trache, a stomach tube and he was paralyzed on his left side. They put him in a nursing home for some rehab once he finally came to. I wouldn't ever let them cut anything off so they put him in the

nursing home and they told me that that would be where he would be because he wouldn't ever be able to get up. He couldn't speak but I said, 'Well, he won't stay here.' They said, 'You can't take care of him.' I said, 'You don't know me that well.' So they taught me how to change his trache out, how to feed him and everything so I brought Roy home and he lived for two years after that before he died.

CZ: Well, you got your training from your mother taking care of people. Let's talk a little bit more about Rosenwald School. Have you ever heard anybody say anything about who contributed the land for the Rosenwald School? Not in the fifties but the original one?

HH: No, I really don't.

CZ: I just realized when I was looking some names up in the census, the person that contributed that land where they moved it to was a white guy.

HH: It probably was.

CZ: So I'm wondering if a lot of this land in this area was owned by whites and they just rented it out?

HH: I don't really know who first owned this because I know my mom bought this land. Her land ran from Cherokee Street to where the end of my house is and then Roy and I bought this yard outside here.

CZ: That's a pretty good piece of land. What is it, four acres?

HH: No, it's not nearly that much. But you know where I told you the trees are right in there? There used to be a house sitting out there. When the house burned down, they said it wasn't really big enough to put another house on it. Now, they build wherever they want to. Roy and I bought it because, with the kids and everything, we just didn't want anybody that close to us. So, we bought that. When we got married, Mama deeded this part to us as a wedding present and I went from Mama's house to this house. So, I've been here about forty-six years.

CZ: Pretty much on the same corner.

HH: On the same corner. So, it's home.

CZ: When you went to the Rosenwald School you all had to buy your own books, right?

HH: I don't even remember. That's been so long ago. I went until I think I was, let's see, when did I start to Roberts? I only went there a short time, because when I graduated from over there it was like the eighth grade then.

CZ: The Roberts School?

HH: The Roberts School and then we went to Lemon Street and I'm thinking we did have to purchase our own books.

CZ: Did you have to do that when you went to the Roberts School or did they provide the books and stuff for you?

HH: I don't know. It seems to me like they provided us with books then.

CZ: Do you remember when they opened it?

HH: Yes. I can pretty much remember when they opened it. I remember when they brought the community center down here. I remember that. Like I say, I was really young then. A lot of that just really didn't mean what it means now. You didn't think that much about it. I have some books here that a black friend of mine, Patrice Shelton Lassiter wrote a book and got some of the census and some of the things and then Acworth has published one.

CZ: Yes, I've got that one.

HH: I can remember some of the people that's in there that's gone. I remember the prom that we had. We had it over here in the community center at the time when we graduated from Roberts over there. Like I said, then I went to Lemon Street and that was really a transition, because it was like you were just kind of sheltered right in here and then to go somewhere else and have to blend in with everyone. It was kind of a transition but I was okay, it was good.

CZ: Well, you went from a place that you know everybody to a place that you don't know everybody, that's a culture shock.

HH: Yes, but it was okay. Like I said, I had a real good childhood.

CZ: Someone said something about having plays at the Rosenwald School. Do you remember anything about that?

HH: I had a teacher, her name was Ms. Nealey and she did, we did a lot of plays. She was very good. She would make our costumes and we would put on plays over there. She was real good.

CZ: Did the whole community go to watch the plays?

HH: Yes.

CZ: Or just your parents would show up?

HH: I guess you could say, pretty much the parents and the people in the community. The white people didn't. I don't think they ever came. I can't remember any of them.

CZ: But the black community, that was kind for their entertainment?

HH: Oh yes, and most all of us were going. They turned out more than they do really now for the kids. But we would put on different plays—Christmas plays and Easter plays and stuff like that. Yeah, we had a good time.

CZ: Did she write the plays or was it like a real play?

HH: Well, I think a lot of them she would come up with because we did different things. We would have musicals. We would have dancing and stuff like that.

CZ: But you weren't doing like Romeo and Juliet or anything like that?

HH: No, we didn't do any of that.

CZ: Do you remember what any of the plays were about?

HH: God, no. I can't even remember. I guess if I thought about it enough I could.

CZ: Did you know anything about her training as far as her schooling or anything like that?

HH: No, but I know all of them were qualified teachers, now, I know that for a fact. When they left here a lot of them went to Marietta. They taught at Marietta High. They taught at different schools. Some went to Lemon Street, and I think one or two of them went to Sprayberry. So they were qualified teachers. To be honest with you, I think at that particular time and that particular season, we learned more than most kids learn today. They were stricter. There was discipline. There was respect, which we don't have a whole lot of it now. They were older teachers and when I was coming up you were taught that you had to respect them. As far as, if you didn't mind and you did something at school then your parents tore you up. So, it's not like it is now. I think the culture part of it, the reason why a lot of the black kids came out of it as well as they did was because of the discipline of our parents and our teachers that we had then. Then, when you went to school, you went to learn. It wasn't just to get from Point A to Point B. You went to learn and I don't think they cared whether you stayed there five or six years. You either had to learn it or you stayed there. It wasn't like "I'll promote you because you're old enough and promote you to another grade", that didn't happen that way. So when you got out of there, you learned whatever it was they were teaching. It was, all in all, the atmosphere, the respect, the whole thing. It was just a different atmosphere than it is now with kids going to school.

CZ: Do you feel like parents put more of an emphasis on learning and education back then than they do now?

HH: Yes. And I don't think that it was so much of an emphasis on it. It was just that at that particular time they were interested in their children learning something so they could get from where they were. You go to college to be a doctor and do this but they just wanted them to learn something; to get further than they were. I think they were more focused on that than so much as really the ones that were able and they could. I guess they thought about furthering college and stuff like that, but I think they were just really grateful that they could do more and learn more so they didn't have to go to the fields and everything. I think it was just a matter of them being able to be educated.

CZ: Do you think parents put more of an emphasis on girls getting educated than boys because it was easier for girls to advance like into teaching and nursing, where boys had more of a problem getting into professional jobs?

HH: I don't know because I didn't have any brothers or sisters so I really can't say.

CZ: Were you an only child?

HH: Yes.

CZ: Okay, I didn't know that.

HH: Yep, only child. Like I said, I think it had to do with the family itself. I don't really think there was a ratio there. I just think it was the family themselves whether they were able or were just bent on them going. I think it was just the fact that they were so glad that their children were able to be educated and be able to go to school and learn what they could and come from where they came from. I don't really think it was so much of a future type thing as to get them from adolescence to adult and be taking care of that way. I think a lot of them, like my kids, I thought more about them being professional and doing something with their lives. Back then, you went a certain way and then they figured you'd get married and have a family and stuff like that. The ones that did grow up to be professionals or something, it was kind of the way at that time.

CZ: It seems like a lot of the women in the community did like domestic work such as laundry, a maid for someone or a cook for someone, so your mom was kind of a rare bird that she was a business woman.

HH: Well, and she did. She worked up here at the hotel and she did some domestic work for the lawyer up here in town. From the time that she was, I guess, an adult and when she got married. Mama was married twice and both her husbands, their last names were Harden. Her first husband, I think Mama said they were married eleven months and he worked up here at the ice house when they used to have the ice house up here. He would carry the ice, when they had those picks and they would hold the ice and it kept his leg wet and cold. He got pneumonia in his bones some kind of way and he died. They were married eleven months. Then she married my dad in her early thirties, somewhere along in there.

CZ: But they weren't related, the two men?

HH: No.

CZ: You say your father was from New York?

HH: Yes.

CZ: Why did he move down to a place like Acworth?

HH: I don't know because I don't have a clue. I think it has something to do with the service. Daddy worked and my uncles worked on a train. My uncle was a chef on the Silver Comet train that ran from Florida to New York. The uncle in New York, they had a business up there, it was like a tea house or some type of little business there. It was somewhere around New Jersey. So, they were all in some parts of cooking or being chefs or something like that. My aunt, she cooked at a hotel down in Detroit. My dad, I think he started out cooking for the bus station or something around here when he first came this way. My uncle's son is retired from Amtrak so they went right into working on the trains, too. I love to cook so I think cooking was just kind of in this family.

CZ: Are you a good cook?

HH: I don't cook as much as I used to but I can get by. I can get by pretty good.

CZ: I'll have to get some recipes from you. I'm sure you've got some good ones. So my final question is is there anything that you want to put down for history to know about Acworth?

HH: Not really. Like I said, Acworth has always been a very friendly town. I can't remember at any time there was any trouble. I'm sure it was, but I can't remember any time that we've had any, and we've had the KKK march uptown and all this stuff.

CZ: In Acworth?

HH: Yes.

CZ: Oh, because people kept telling me they've never seen the KKK.

HH: Oh right! Right!

CZ: Oh, now we've got to talk then. They've been telling me they've never seen the Ku Klux Klan.

HH: These people have even been out here in North Cobb and stuff.

CZ: You don't think they are local people?

HH: I don't really know who they were. Like I said, we've never had any type of confrontation with them.

CZ: Threats?

HH: No. You would hear my mom talk about them sometime and how her dad, granddaddy would say that there were people at certain times that would come through. They would get missing and they couldn't find them and this kind of thing. My experience, I've never had any experience with them as far as coming up as a child. I've never seen anything. My parents never had any confrontation out of them so Acworth has kind of taken care of its own. They kind of looked out for each other. Like the mayor. I knew Tommy long before he became mayor and so it was just like a close-knit family. We're having more because it's expanded more now and more people have moved in and it's becoming more of a melting pot now. I remember the Green House right up here. We used to could walk and go across the fence and go up under the house. He sold bread and little stuff like that up under there. We would walk to town to Mr. Haynes' store and get groceries and stuff. My kids have always had white friends. White people have always been in my house, in and out. So, there's never been a time that I've ever felt uncomfortable here or feel like I didn't have friends here. I've always been very active here in Acworth. There's really nothing, out of every place I've been, I don't think I'd ever want to live anywhere else but here. I've been to places but this has always been home and I think it always will be. I don't really see being anywhere else. I love to go. I love to visit but I like coming back home, too. My kids have had a good life here too. They had a good life here and they've moved, because they're right in the Marietta area right now. All of them are close to me. I can get to them in twenty or thirty minutes so it's not a big deal. Acworth is just home. It's just a place and I think that's what we try to do with the homecoming that we have at the church. They've been doing it now for almost sixty years. A place where our children have moved away from here that feels good to come back and visit. It's a place that they can call home. I just think this will always be home to me.

CZ: Okay, thank you very much.

HH: You're welcome.

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