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Jan. 24, 1999
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INTERVIEW WITH ELIZABETH BEHNER CHRISTOPHER (BB: Bettijane Burger MC: Elizabeth Christopher)

BB: ...we're trying to really work in our own community. Please come up and tell me. Because there is so much work to be done. In fact, there, the first meeting, one of the women said, "Oh, there's so much to do," and another woman said, "Don't worry about it. I worked on Black History. We started from zero with that. We can do it with this." And that's just about what it's like. And we really need a lot of help with it. Especially for next year. If you would just particularly like to work on the activities for next year, for the [inaudible]...which will be coming up. Please tell us about it. Can you take a picture of Mom speaking and me speaking and all of that? See history recorded. One thing I think that Sandy said that was very interesting was that history is something that we do ourselves. And I remember some of the times when I stood in front of you with doing my Susan B. Anthony monologue and ending that by saying that the people in this room are who carries the things on, and it's really up to us. And uh, growing up with Mary Christopher as my mother, it was, there was never a dull moment around. But I realized as she was into her 70's, that there was history here that she had created. So when the Women's Commission asked for a book to be published by people who had achieved, the first that came to mind was my own mother. And I think that all of us have special feelings about our parents and how they've influenced us. So as I go through this presentation this evening, what I'm going to do is just, we planned it a little bit. But I'm going to kind of engage in a dialogue with her about a few things. And this

unfolds, I think you'll see some trends here about the kinds of things that she's done for other people. And one of them is, the key has been education. When you have education, then the paths of opportunity open up. After that, I will engage us in a little handout, so that when you have these questions in front of you, and as you try to answer them, you will see that you are already making your history, too. There is a time in your life when you began to be interested in women's rights issues, or you wouldn't be here. So after we talk a little bit, I'm going to give you a sheet of paper and just give you a few moments and actually, you can begin to respond to these questions on paper, then you will begin to discover that you are writing your own history right now.

The first thing that I want to say is sometimes the influence that someone has on another person can be gauged by what that person says about the person by whom they are influenced. And so when I was going through all Mom's things to write this chapter for the Women's Commission book, I came across a poem that a woman wrote who had worked with her out in her social work area, which we'll get into later. Her work later expanded into a very active community program. This woman died last year. But when she was working with Mom, she was a student. And this is the first stanza of the poem that she wrote about. [reading from a poem] "Your presence is a flame that lights my torch and makes it blaze so high.

glow I see before me gleaming power, the magic cities noble and
which glimmer intermittent shadows." So, sometimes I think when people say things about other people, you begin to realize that this person has had an influence on many people. I think we can start by talking about the influence of parents. And if you want

to talk a little bit about the influence your parents had on you....

MC: I assure you this is completely unrehearsed. And it's exciting to be with my daughter on a program. I will say that my parents were married in 1905, after my father had been to the Philippines. My father was one of the first selection of teachers that went to the Philippines to open up the schools in that, in that country. And when he came back with a steamer trunk full of mementos and hundreds of stories of his, his uh, travels, his exciting experiences in what then was then very primitive country, I was growing up as a young girl. He was engaged all the time he was gone. When he came back, he was married and I was born the first year. And I think that his international, uh, his travels abroad, influenced my international outlook. For years in our home, when Bettijane was growing up, we had foreign students live—it was partly out of necessity because we needed the income from the room rent—but we chose to have foreign students, because I was somehow interested in other countries. So our children were exposed to the same [inaudible]....influence in a way that I was. And so that, that is the, one of the main interests and emphases that I received growing up, and it made me want to travel. And when I had an opportunity to go on a Church Women United Causeway in 1974, I was able to go to the Philippines as one of my countries-, to try to understand the problems there.

BB: I think that one thing I'm learning from Mom is that even though you're 79 years old, that doesn't have to stop you. And so, as you go through this, you'll see that-, and we all have these things that we learned from our parents. Or maybe we rebelled against them, too, because that happens sometimes. But there's a long history here

that I realized that what's happening and that it was a real pleasure for me to write it all down and go through all the scrapbooks and letters and journals that she kept so diligently and continued to keep. And some of them are so falling apart now that she didn't bring them. But as we go through this, I'll still show you some pictures. I asked Mom last night when she became a feminist. And her answer kind of startled me because she said.....

MC: When I was born. [audience laughter] Our parents really did influence us to think as individuals with no discrimination between the sexes. I had one brother and a sister. And uh, I remem-, that rubbed off on me. And I remember Bettijane being impressed with something later on after it happened. When I came back from one of my trips, I brought her a little, a little bus to play with. [inaudible].... And she was impressed because in the past, that was a boy's toy, see. But, you remember that, Elizabeth?

BB: A Greyhound bus.

MC: A Greyhound bus.

BB: She said that her parents felt the children should have an equal education and should all go to school. And that there was no difference in the treatment of the three. After her graduation from Wooster College in Ohio, she came to Morgantown in 1928. And...tell why you came to Morgantown?

MC: Well, I was asked by the Presbyterian Board of Missions to start Sunday Schools in Scott's Run which at that time was a booming mining town. Uh, it was a series of mines, how many of you have heard of Scott's Run? Oh, you have. Good. It, at that time, there were thousands of people. In fact, it was, it was estimated that there were

10,000 people out in that area. And when Bettijane and I drove out there to see the area while she was, you know, writing, creating this book, this chapter, we uh, I was amazed because I hadn't been out there for a long time. After the, the way everything had grown up over the places where the used, where houses used to be. You could never imagine that there was ever a house in the community where I worked. And when I started out there and I had to decide where to start. And I thought rather than starting on the edge of the road, the main road, that I would go up into the hollow and work out. I don't know how I was that smart back then. [laughter] I was just out of college. And I went to the Stumptown school house, there was no longer any schools there because there was no people there, and starting playing games with the children. And realizing very shortly that they had no books, nothing to play with, and nothing to motivate them, except a very second-rate school building situation in those days. And so, before even starting a Sunday School, we started a library, we had Boy Scouts and Girl Scouts going, and you name it, you know. I wasn't about to go out there and start a series of Sunday Schools. That was one good thing to do. But I could see that there were many more needs that were even more important than that at that time. And of course, we got into the Depression period, and that was a period of hunger and you know, a lack of work. So that I became actually a social worker, for which I was not trained. In those days we were trained to be professional social workers per se. I was, I was a community worker and was out there for nine years.

BB: The situation out there was quite grim. The immigrants had been brought in from twenty-nine different countries, and were brought in as strike breakers, rather than their

working out the problems with the miners. So there were a lot of miners out of work and had no place to go. Back then of course, in The Depression, there was no welfare system. This was pre-welfare. So when people were out of work, you had no money. And I remember one thing that I read about where the people stood in line later when the relief started, and to get their flour. And some people were so afraid that the flour would get bugs in it that one family took it home and put moth balls in it. And later they ate the bread with the moth balls still in it. They were so desperate. They didn't want to give up that flour. But when I look at some of the pictures of the, what some of these places looked like, with the newspapers on the wall, and they'd look right John Steinbeck, the Grapes of Wrath, and these places looked awful. And as some of Mom's experiences included burying dead children. And the place was just very dirty. There were [inaudible]...and mud and dirt and shanties and chickens running around.

(MC: In the house sometimes) In the house. And sometimes Mom went to help a woman give birth to a baby and she laid in the bed and got bed bugs. (MC: I didn't [inaudible]) And the next day, Eleanor Roosevelt came to the door. She was, had visited Scott's Run twice and the first time she visited, Mom had this costume on because they were having a party. The next time she came, Mom had pajamas covering her bedbug bites. But I think if you could explain a little bit how, what this place was like. I mean, what was it like, and during The Depression in the early '30's.

MC: Well, first, let me correct one thing. All the immigrants were not, immigrants were really not brought in as strike breakers. The immigrants came over when the mines were flourishing. And uh, they left their countries often as single men hoping eventually

they could bring their families to this country. And when they got here, they found out they could hardly survive themselves. So in other words, the families never got here. And, but they, these immigrants from Europe, southern Europe, were brought in to help the mines during its flourishing period. But not, not on incomes that were sufficient. So they came and became a disillusioned part of this whole fiasco in the coal mining regions.

BB: And of course, there was the company store where they end up owing money to it, you know.....

MC: The strike breakers came-, were brought from the south. And they were mostly black people. We called them Negroes in those days. But uh, they, and so it turned out that the uh, the population in this area was about a third foreign and a third black and a third white. And the foreign people were the highest quality. The blacks were next and the whites were, were the third, at the bottom. So it was various uh...mixed community with divergent backgrounds. And with people with low esteem. Because like I said, if a foreign group was disillusioned, the children were trapped in homes where the parents, the father and the sons who worked, they didn't get enough pay to ever see any money. They uh, their salary was turned over, first was taken out of their, first the rent was taken out and their insurance and then they, and then they, they took the rest of it to pay the company store bill, which was always unpaid. So they, when they had money, it was in the form of scrip. [inaudible]...soft money. But I had a picture here of, let's see....[pausing to look through photographs].... Here is a picture of the area. This is, this is.... The Shack in this area, the shacks wasn't started at first. I

started, you know, at the Stumptown school house. And then, when you had over a hundred people for a Sunday School or for a program in that house, you had to, you just, you just had them hanging on the ceiling practically. So we finally got, after a few years, we got The Shack started. And it was just a crumbled down old building, so that's the reason we called it The Shack. Which was the name survived. I forget what the thing I was going...the picture I was going to show after I....

BB: About the housing conditions?

MC: About the housing conditions. There was no running water, and no inside toilet, of course. And they were on the hillside, where all of this green, beautiful green is growing now. The son worked in the mines, I mean, not, the younger sons worked on the tipple. They were called tipple boys. And uh, they didn't have any hope of going, having-, going any further than a grade school education. And uh, so one of my emphases, as Bettijane said. Was on the education of trying to instill some motivation in these young people for a future and to get an education. I know what I wanted... I wanted to...oh, this is what I wanted. I was going to tell you the wages in that time. This is, this is a [inaudible]....in 1931, can you all see it there? At that time, they were loading coal for twenty and a half cents a pound. That was cut to twenty cents for that strike. And they went out on strike. And I [inaudible]...money. There's a, they got seventeen sixty for two weeks. And they had to pay sixty cents for the doctor fee. They did have a doctor out there, a company doctor. A dollar for insurance and seven-fifty for rent. So they had eight dollars and fifty cents left. There was no way that they could eat on that. Even though, bread at that time was five cents a loaf. So, at first, the

people out there were suspicious of me. In fact, the minister in Morgantown suggested that maybe I'd better wear a deacon's garb. And I said, well, if I couldn't make it on my own, I would, that was no place for me. So I just went out there and put my high top boots on, and walked up that mountain, [inaudible]...for a couple of years. And uh, started programs that helped develop their personalities and their, giving them some vision of what could happen if they get further education.

BB: So education continues to be the key. And remember, in this area, this very poor area, people didn't go to high school, that they were locked into the mines. And if they, something happened to the mines, they-, that was it. You had no high school education. So, one of the things she tried to do was promote going to high school was a status symbol, something to do, rather than freaky or different. So she started a club called "The UHU School", because the students at that time, if they went, were supposed to go to University High School outside of Morgantown. (MC: Which was an experimental school, which went along with the university). And so, the, this club became the status symbol. The got to do special things and it began to take a significant, high school was a place you could go. And every so often she would take someone into her house. And that person would visit her for awhile, and come out maybe a kind of a different person. And one of the people [inaudible]....was a girl named Ruth, who came from a very large family. And Ruth ended up being not only one of the first high school graduates, but the first college graduates. And she got a college scholarship through Mom's influence to Wooster College. Today she's very active in the labor movement out in California. And maybe you'd like to say a little bit

more about Ruth. [referring to Mary Elizabeth]

MC: Yes, when you work in leadership, you can always pick out young people who have something a little bit more than the rest of the kids. And uh, so for while I was there, each year I would ask one-, some girl from out there to live with me, to earn their room and board in Morgantown, where I lived, and to go to high school. And Ruth was the first one that I had. I had six all together. And uh, she was just so bright and so member of a large family. And for the first time, she had someone who believed in her, who, who, who felt that she was a person, that she could develop and grow and be somebody. And uh, this intimate relationship with these girls was one of the most wonderful parts of the-, my nine years in this area. Because if nothing else had to happen, these nine girls that all done so well, two of them became nurses, one of them became a teacher, this, this Ruth became a labor leader, and uh, it, it just, one married very well into a prominent family in Morgantown, the son of which was a teacher in our Sunday School. And her hus-, she outlived her husband, has a beautiful home, and is secure. And she didn't have that security in her childhood, you see. She developed that security. She was awarded that security because she went, she got away from her environment and had a chance to get an education. That's where it starts.

BB: One of the boys that was able to get out of Scott's Run ended up being Chief of Correspondence at the White House. And he's retired now. But when Mom was in Washington, he took her on a very special tour of the White House that you don't usually see. But when he was a boy there, he had very beautiful handwriting. He was very artistic. And so, he left and was able to have that whole new experience. Another

man ended up being dean of the College of Mineral and Energy Resources at West Virginia University. And he just retired last year. His name was George and this is what he wrote about my mother.

MB: Does anybody know him? [asking the audience]

BB: [reading from a statement]...."For many young people in Scott's Run, your mother was the only light in the darkness. I remained in Scott's Run until I graduated from WVU in 1941. I remember distinctly during my high school years, when your mother invited four or five of us to luncheon in Morgantown. To us Scott's Run kids, this was something out of the ordinary. She didn't tell us, but we all knew that it was to get experience in eating in public. This may sound strange, this may sound strange to you, but in those days, eating in public was not the familiar or usual thing to do. We were all shy and very much afraid. But we all went and really enjoyed the event. It was something that I have never forgotten. Your mother, as I mentioned previously, showed us that there were many promising experiences if we really wanted to seek them out. And many of us did. I was one of the very fortunate young people who was lucky enough to come under the influence of a remarkable woman, your mother." And as I mentioned, he is retired now being a dean at the College of Mineral Industry Resources. Mom began to keep a diary because I think she felt, of course, she'd kept a diary since high school anyway. But she began to feel that what she was involved in out there was something very special. It grew very fast. And then as The Depression began, people came to her center and began to use that as a distribution place for clothes and food. And the uh, Quakers came. And they said that this was the worse

poverty that they had ever seen. (MC: Even that they had been in Russia) Right. And they organized tons of trucks of clothing to come in, and there was food and there began to be new [inaudible]....and all kinds of activities that are mentioned on that paper going around. As I mentioned, the Shack—they called it this because it was an old company store that used to be a horse stable—but it is still there in its third building, and it's connected with the Presbyterian Church, it's called the Presbyterian Neighborhood House. But the building is still there. And it started, of course, as I mentioned, in the very small company store out by the railroad tracks.

MC: And the people who were out there, who are still out there, still call it The Shack.

BB: It's still there. It was a very grim time, and as the relief came in, she began to notice a tendency among the people and their sufficiency was being eroded. So she tried to keep people involved in what they were doing, in community playgrounds that got together and the people-, the cooks being involved in cooking, the food that was given to the poor people in the communities, try to give people a sense of sufficiency, which we all know as studying the welfare system, it can easily take away from you.

MC: We had penny showers. And this old building used to be a store. There was a big walk-in refrigerator. It had a great big iron hook hanging where they used to hang big beef on. And we got all that torn out and had showers put in. And so, that was the only shower anywhere around, even in the mines then. And uh, they, but they, they had to pay a penny for a shower. And if they didn't have a penny, they could bring anything that we could use at The Shack, tacks, nails, anything. Which they did. So it made them feel like they weren't getting something for nothing. But that's one thing that

concerns me, is I could see that the dole system was an endangered thing coming into their lives. And I did, in many ways like that, try to help them keep their self-respect, and independence.

BB: One of the success stories involved direct confrontation. And long before the movie by Lee Marvin, The Dirty Dozen, was a real Dirty Dozen out in The Shack. And this was a gang of people of boys, who did not belong to The Shack; they probably thought that they were too good for it or something. But they would come and bother the other people there that were meeting at night. Because every night there was something going on now. There was a cobbler shop, there was a library, a book club, different Sunday School kind of meetings, (MC: Dramatic school) uh, drama, singing, all kinds of things were going on. And this group would come and harass her and throw stones and all that kind of thing. So she tried to uh, she knew she had to confront these people. And so she finally went out and said, "Who is your leader?" [laughing] And they kind of stopped and look at themselves and, "Wow, I don't know. Who is our leader?" And she said, "Well, why don't you come inside and elect one?" So they all go in and pretty soon she's got them being a president, a vice-president, treasurer. And what did they do for The Shack? Well, they ended up washing the whole thing and changed their names to the Friendly Fellows. And after that, they were one of the most loyal of the people at The Shack. And I just really love that story. Of course, since we're involved here in women's issues, she talked about an incident that she knew with a woman who had tried to abort herself with a crochet hook. Do you remember anything else about that?

MC: No, I just remember that that was it. You know, she told me.

BB: And she saw this woman later on the street after having had multiple pregnancies, looking much older than Mom, who has outlived just about everybody out there, because the poor health tended to contribute to a short life span. And sometimes she would go to the door and the woman would be acting very intimidated or have a bruised face. And so those kind of problems were out there, too. But Mom was very aware of that. But she's trying to keep [inaudible]... education. And she's realized she couldn't solve all the problems. But with the children, there was the most help, the help with the young children. In 1937, Mom retired from The Shack, to be married. And she had met her husband going up to the WVU Athletic Office trying to get free tickets to her jewels, as she calls them, and that's how she met this man, who very brashly put his hand on her hand...a little bit too long, as he was handing her the tickets. [laughter] So she retired from that. But I think that the rest of those you will hear briefly, Mother really never stopped giving of herself to the community. In the 1940's, she was very active with the NAACP.

MC: Yes, it was a very small organization of-, composed of nothing but blacks, Negroes is what we called them. And uh, so I became membership chairman. And at the end of the year, we had 50% white people. A lot of colored professors, and you know, white leaders in the community. So that was, I think, the beginning of integration in the counties. And I don't, and I think other things that they would do, a few other organizations, like the Wesleyan Service Guild, where we took black members, which was unheard of, and had a dialogue between Father Mueller at that time from the

Catholic church, and Dr. Fast from the Methodist church. First, that dialogue was sponsored by the Wesleyan Service Guild, which I was president at the time. And uh, we had over a hundred Catholic women come in for that dinner. Women who had never been in a Protestant church. And that was another solid foundation, I feel, for the smooth integration for our community. Because that dia-, not that dialogue, but that occasion has gone on every since, ever since, once a year. The Catholic women and the protestant women get together through the efforts of the Women's Society, it's now called, and have a dinner.

BB: In the 1950's, Mom was active as a charter member in Saroptimist International, which is the women's service organization, and also began a doll shop in her home, which is still in existence. So we are surrounded by original Shirley Temple dolls and dolls in every corner and on the table and under the table. And then in the holidays, we would sit around in assembly line cottage fashion and put together stuffed animals, which would be sold. In the '60's, Mom got involved in jail ministry, as its oldest member, naturally.

MC: Yes. That was one of the hardest things I've ever done. It is so hard to be a part of a ministry and go into a social situation for which you know-, you have no influence. These people in jail, most of them think they're innocent. They think that what they did was okay. And most of them in these situations that I visited them, were people, were fellows from homes where they did not get a good foundation. And many of them were dropouts. There was a lack of education. And the only thing, the only thing that we could do, was to make them feel that somebody on the outside cared. That's-, I mean,

if you couldn't resolve it that way in your own mind, you'd just be very frustrated [inaudible].... But that's the only way I could handle it.

BB: In the '70's, the most significant event, as in her '60's at the time, she was chosen as one of 50 delegates to go to Vietnam during the war. And this to her was a turning point.

MC: Actually we weren't all 50-, not all 50 of us went to Vietnam. It was a peace conference. And 48 women from the United States were chosen from various churches, through Church Women United, to represent this country on a peace conference. The 48 of us were divided into four causeways of twelve each. And each twelve went to a different country, a major country and a minor country. My country was Vietnam, which I wanted to go to. It was before the war had finished. And my second country was Philippines because my father had been there and I was, you know, really anxious to get there, to see the country that I had heard about as a child. So, we started from San Francisco, no, Los Angeles, and uh, went to Hawaii, where we had an east/west orientation at the East/West Center. From there we went to Hong Kong. In Hong Kong we were briefed on Chinese relations. Because some of our [inaudible]...one of our[inaudible]... was going to Taiwan. At that time, we weren't going to mainland China. However, we did see mainland China across to [inaudible]...the end of Hong Kong and looking over, over the mountains. After the twelve, after the four causeways were organized and went to the different countries, we stayed two weeks in one country, in a major country and five days in a minor country. My major country of course, was Vietnam. I heard things there that I had

never seen in newspapers. I learned more on that trip in those ten days or two weeks, I forget which is was now, than I had ever learned. There was a third force in Vietnam, that was independent, communism, or [inaudible].... This third force was composed of intellectuals of professors, very high quality people. Many of whom were dedicated And they begged us to come back to our countries and tell our government not to send any more money to this dictatorship, that it was the only thing that it was holding to and in power. And if they stop out aid to, to the government, he would have to flee overnight. [inaudible]. They told us that we could not win a war. And we did. I have talked to government officials and representatives in the Army, who didn't know anything about this third force. If we had withdrawn our aid, this third force could have gotten in there and, and controlled, taken over the government and we wouldn't have a communist over there now. But our continuing aid to this country kept that government in power. The same thing happened in Iran, the same thing happened in the Philippines, just a couple of weeks ago. And I don't know why we can't learn our lessons from history. It's very discouraging. When this very week in Washington, they're debating aid, a hundred billion dollars. Think what a hundred billion dollars could do for education. Strength to me, is not how big a fist you have, but how strong you are within. How educated you are, how [inaudible]...how helpful you are. And so I came back a changed person. We went on to Japan, where we had this peace, peace confrontation. The people who had gone to Taiwan, the people who had gone to Korea, the people who had gone to Thailand, all came back to Japan and we had a peace consultation with as many, with about 50 Japanese women leaders. And it was

a terrific experience. And everyone came back-, no one came back the same. You know, I thought before then, I'd done-, I was pretty good. I had done all this work in Scott's Run and I had a lot of...you know, I was okay. But when I came back, when I came back, no. I became a political activist. Because I realized that the only way, no matter how many good church people there were in the world, if you didn't get on the either politics and affect the votes of our Congressmen, forget it. Because there was a It was as simple-, it was as simple as that. And right now, what's happening in Washington is atrocious. Fortunately, the, the B-1 bomber was defeated today in the House of Representatives. But it still has to go to the senate. So we really have to keep in there, you know. So, as a result, I became a peace activist.

BB: Although I think perhaps [inaudible]...as she was, was a kind of one-to-one But Mom just said the same thing that Sandy was trying to stress to us. We can learn from history, if we take the time. Mom will be 80 in May, and she serves currently on seven different boards, and has turned down about five others, as she realizes she has to slow down a little bit. She hasn't had time to go to the Senior Center. [audience laughter]

MC: I got to have time to go to the senior center.

BB But even in her 80's, some of the things that she's done is to help start the Odessy House for runaway children, and work in the Victim's Assistance Program, the Literacy Program, and Peace Issues, which one of these was to start a peace education program for children in the church. And last year, she-, during the Bicentennial celebration in Morgantown, she was given, without any question I'm sure, after what

you've heard this evening, the Zackqwill Morgan award for social service. So uh, I think what we have seen here is a life of commitment and community service. And going back to the theme of education, always stretching experience, saying "Yes, you can do this." One of the boys, one of her graduates, is now living in California. And when I wrote to him to ask him for some things for this chapter, he said, "She taught us that success was not in what we owned or accumulated, but in what we finally become. It's nearly impossible to express my appreciation for what she has done for me. But in the years since leaving Scott's Run, in a small way, I have tried to pass on the encouragement and philosophy to others. Perhaps this may be finally the best way to say thanks. Because of her work and dedication to others, was we all now have an understanding of the biblical phrase, "Bread cast upon the water." And as we were talking last night, I was asking her what she had learned from the women's movement and maybe what's she's learned from all of her experiences. And she was saying that you have more power when you become united with others. So before we open it up to some questions from you, do you have anything to say as your benediction?

MC: It's just that you don't know the thrill of having a daughter and seeing her grow up and taking responsibility and getting into some of the same fields of endeavors that you were in, what a thrill it is, to be able to realize and help her with the program of this kind. It has been a treasured experience for me. You can see we really admire each other.

[audience laughter] [applause]

BB: Does anybody have any questions before we go into a short exercise where you can begin to write a little bit of your own history and you can take this home and finish it

later. But, does anyone have any questions?

Member of audience: I'd just like to thank you. It was so nice. I've got my grandmother in from out of town, and you know, our parents, our grandparents, they are our history. And it's so nice to be able to share. And I really appreciate this.

MC: Well, Bettijane has really-, knows me so much better than I knew my mother. I wish I had taken the time to really go into her life and know how she felt. I knew some of the things she did. But then I got so busy in my Scott's Run work, you know, our paths just weren't together, and I wouldn't see her very often. But, you know, the one thing I would like to encourage you to do, is get to know your mother and find out why, why she cooks, why she does this, why does she do that, something about her past. Because some day that mother's gonna be gone. And you'll wish and wish and wish so much that you knew her more.

Sandy Fisher: Okay. I can add to that, too. The general things...one reason that I decided that I was going to devote so much time to women's history was because of the suffrage [inaudible]..... Because when you figure out the dates, we finally got them in 1920, and those people started working, you know, the minute they were born on it. They'd be in their '60's now. And these people, you know, are gone now. And the history is in many ways lost to us. And.....

END OF TAPE