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## Interview on The Grange and Community Life

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Christina Engler and Amanda Feld  
ANSO 67-68  
Professor Sacks  
Fieldwork: The Family Farm

### **INTERVIEW ON THE GRANGE AND COMMUNITY LIFE:**

Interview with Jake and Doris Craft--members of Wayne Grange  
and Larry Algire, Deputy Master of Knox County Granges  
Monday. February 12, 1996; 4:00pm at the Craft home in Fredericktown, Ohio

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CE: So, I guess if you wouldn't mind Mr. Craft if you would just like to begin and tell us a little bit about your involvement in the community and attribute it in terms of the grange.

JC: First I will tell you a little bit about the grange. The grange was organized with Hudson Kelly he was a government clerk and he travelled through the south right after the civil war and he found the farmers poor and discouraged. So he decided that a fraternal order would be the answer so that they would attract members and these farmers could learn more about modern farming and they would be together. And he formed this fraternal order with the secret ritual and uh, in 1868 he went to Minnesota his home and he organized bodies called the Granges. In, 1875 the grange grew to 850,000 members and 21,000 granges. The large membership was on the basis of the social and legislative and educational programs. That's what attracted the people to the grange and the grange went on from there. The Wayne Grange was organized in (doorbell) 1873 with 28 chartered members. You want to hold it off. (Tape killed) 026

We are joined by Larry Algiers the Deputy Master for Knox County Granges.  
He was invited by Mr. Craft to join us.

JC: Okay we will go on a little more about Wayne Grange. You got the recorder on?

AF & CE: Yeah, you are okay.

JC: Wayne grange was started in a, first met over a grocery store, then they met in a school house, then they built a grange hall later on. (1933) And after much work they finally got it paid for and uh, Wayne Grange now has about a hundred members and uh, we uh. Do community service work. And we work for legislation and things like that. The grange has uh, what do I want to say...

DC: (Interrupts, but too quiet to be captured on tape) 0038

JC: They have conventions, but they have also a member of legislative aid that works with

legislators, state legislature.

AF: Okay, is that like a lobbyist group?

JC: yeah, same thing.

AF: Okay, so do you guys all put money together to have a lobbyist then?

JC: Well, we pay dues.

LA: She's paid by the Ohio State Grange in Columbus. And she represents all the granges in the State of Ohio.

AF: Okay.

LA: And she lobbies for whatever we want her to lobby for.

AF: Is it hard to come up with a consensus of like, what all the granges want. Or are you guys pretty much...

LA: Well, normally what happens like Jake can verify, in October the state grange holder's convention from different areas throughout the state. Once a year. And every grange in the state is entitled to send in as many resolutions as they would like. For whatever. Uh, to have something changed in the state legislature or in the local government or at the national level. 052 And then you have roughly 670 delegate bodies representing everyone in the state. On the floor at the convention and the resolutions are in committee, and the committee presents them to the floor and uh, the delegate body vote yes or no. If they vote yes than it is accepted by the delegate body. Then the legislative representative, Barbara Shanner, takes this to the state legislator. If it something dealing with national or federal then it goes with our state master to the national convention which is held in November and he presents it to the national and if they accept it goes on with the national legislative agent. And I can't tell you who he is right off hand. But, then he lobbies it in Washington D.C. for us.

AF: Oh, I see. So there are granges everywhere.

LA: There's 35 states that have granges.

AF: Okay

JC: Each grange has a master instead of a president. They have a master and an overseer and that type of thing. I think they copy that from somewhere in England. The farms in England when he organized it. They has masters and overseerers and stewards. So that is what the grange has instead of presidents.

AF: Are they elected.

LA: Yes, once a year.

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JC: Then we have the county deputy which is Larry. Then we have the state master (clock chimes) state officers.

LA: I am more or less the liaison between the 13 granges here in Knox county and the state grange.

AF: There are 13 in Knox County? Do they run by communities mostly or how?

LA: That's how they originally started out. Not so much anymore. It used to be that it was a farm organization which it is not anymore, it is a fraternal organization. Anybody can belong. Age five through on up. Everybody has a say-so as to how the grange is run.

AF: So it has less to do with the farm than it used to?

LA: Yes, because you do not have as many farmers as you used to have.

CE: So how has that changed the dynamics of the grange? (Clock chimes)

LA: I don't whether it has really changed it that much more not. What the intent was, was to lobby for the farmers--Keep their crops at a certain price, to guarantee them a fair market value and so on and so forth. Uh, they even. The granges even sold coal and fuel oil and stuff like that to their members, you know to kinda just keep things going back years ago. Some of the older members, even older than Jake, can tell you that they used to look after the members quite well. If somebody is in dire need of something that the grange could pull together and see that it was done. I can remember when I was a kid, years ago, if a member was sick and was out of commission and his crops needed something either harvesting or planting or whatever. The whole community went ahead and done it for him. 095 And it still happens around here some to this, to this day right?

JC: Yeah.

DC: That goes under your community service.

JC: Yeah, we have community service too. Things that we try and do for the community and then we have a state, or the county first. Which send it to the county, the community service report, and then we send it to the state, and grange. And they grade and if we get a high enough grade we get plaques and so on.

AF: Oh wow.

LA: We did have one grange in county, last October, that did take first place with the community service report. I forget how many there was, there was several. I would hate to say a hundred, hundred and fifty of us that submitted reports and one of them in Knox county took first place.

AL: Oh, wow.

LA: The Morgan Grange. Down in the South East part of the county.

CE: So what are some examples of the community service the grange is involved in?

LA: Well, Jake's grange out here in Wayne. They help chop wood for uh, a person who has been in the hospital for several months. Yeah, you got a book there.

JC: This is an old community service book. We held a news entertainment dance for everyone, we volunteered at Salvation Army at their ring the bells, we made a float for the tomato show.

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AF: Oh, I say the float actually. I remember seeing it, I went to the Fredericktown Tomato Festival.

JC: Then we one man that hauls people back and forth to the hospital in Columbus. We donated food for the handicapped, donated food to Inter Church, and we pick up trash on 95 with the State Highway Department. We have a two mile stretch from the county line back this way two mile on this highway here that they collect trash as a community service. And we had Christmas Cheer plates for (?). Donated to youth activities, mowed a yard for a grange member one summer, 130 We donated to the prevention of blindness and we also um, handed out literature for the prevention of blindness. Ohio Health donated to that.

CE: These are put together annually? (referring to community service booklet)

LA: Sometimes they have what they call an appeal for aid. If a grange member, for instance, I got deathly sick and couldn't work and the hospital bills were getting away from us. My local grange that I belong to could send a request to the state grange for an appeal for aid. The state legislature and executive committee approve it, then they send a postcard out to every grange in the state of Ohio, asking for donations on my behalf. And that money comes in and usually the secretary of the local grange collects this money and then they pay the bills for as long as it will last. They range anywhere from five dollars to a hundred dollars or whatever the grangers can afford. You know it is something that the grange has put together and it just helps each other.

AF: Do you think that having people who aren't farmers in the grange has made a difference in how you (cough) come together on ideas. Like do people still look for the best interest of the farmer?

LA: They not only look for the best interest of the farmer, I think they look for the best interest of everybody.

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JC: Now let me read you a resolution here that was set in two years ago. The subject is, "Headlights to Turn on When Windshield Wipers Are Activated." Whereas Canada they have proved the law to be very successful that requires headlights to be on when windshield wipers are engaged. In Canada new automobiles manufactured will automatically turn headlights on with the wipers. And whereas, New York State requires drivers to use headlamps when wipers are in use and whereas headlamps being on is a safety feature for all drivers having been recognized by General Motors and therefore let it be resolved that the grange on all levels support legislation requiring headlights to go on with the wipers and be uniform throughout the nation. This is covered in resolution 122. So that is one resolution that the state grange passed. And then they take it to the state legislature and try and get them to go ahead and pass it. And I don't know whether it ever did pass.

LA: I don't know. It should have went on to federal too.

JC: To where it actually makes the automakers uh, actually put it into service.

LA: It is things like this that comes out of local people like you and I sitting here.

JC: Okay, here is another "religious programs on the radio and television." Whereas there is a movement to eliminate all Sunday morning worship services broadcast by radio and television and whereas elderly patients, and shut-ins and people recuperating from illness may depend upon this service to fulfill their religious needs. Therefore, let it be resolved that the Ohio State grange go on record as opposing this movement. And therefore let it further be resolved that the Ohio State grange support continuation of religious broadcasts on radio and television stations. Now, I don't whether that ever actually...

LA: I don't whether it did or not.

JC: Well, they went on the record. Somebody in some grange got worried about it. And sent that resolution in. And they passed it at the state grange.

AF: Do the resolution ideas usually come up in like meetings?

LA: It doesn't have to go the state grange. If there is something that is bothering the local community that is at a county level. They can send the resolution to the county commissioners. And suggest ideas for anything. Road maintenance or problem repairs, or whatever. If, the commissioners don't act upon it then they can turn around and take it to the state grange and try and get it through there. The thing is that a lot of granges submit resolutions that don't all get to the floor of the delegate body at our convention. Some of them are local issues. Now this what we are trying to impress upon them now. Take it to your local government. Because what works in Knox County does not always work in Morrow County.

AF: The chain of command.

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LA: Right, so if it's something that will work here that will work in Springfield or Toledo, or wherever, then we will take it to the state and let them work on it. But, there are a lot of things that people sit and gripe about, maybe that ain't the right word, but they could take that resolution and go to the county commissioners and maybe get something good out of it there. You know. I mean they can't see everything that goes on. Just like State government, they can't see everything that's part of it. You try and send this stuff in and try and get someone to look at it.

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JC: And many of the resolutions are the same for different granges,

AF: Oh, really.

JC: You can either combine them or discard them. A lot of granges send resolutions in that are...

LA: I think there were at last 6 or 7 this last convention that had the same, the same general idea and word it the same for us. But they combine them into one take it, that stands a better chance to get passed.

AF: How often do you guys have meetings and conventions and that sort of thing?

JC: We have a meeting twice a month.

LA: His grange does.

JC: Yeah, out Wayne.

LA: All granges have to meet at least once a month. Then the county we meet once a month which is a combination of all the granges coming together. They call this the County Pomona

Grange.

AF: And that is all the people not just like the executive board or whatever?

LA: No, no anybody can join. It only costs them fifty-cents a year to join. And then we have the state grange which meets in station once a year. Like Knox County, we are authorized four delegates to attend that convention. Now, Jake and his wife Doris, have attended several times as delegates. They can go and attend as even not delegates.

JC: Yeah, just go and visit. You can visit the convention without being a delegate, just as a visitor, you could go in as a visitor.

AF: How long have you been a member?

JC: I haven't been as long as my wife Doris.

AF: Oh really?

JC: She has been a member for...

DC: I have been a member for over fifty years. We receive certificates for fifty years, sixty years and seventy-five.

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AF: How did you first get involved in it?

DC: My parents were great grangers.

AF: Wow.

DC: Why, I never knew anything else.

JC: (Interrupts) Her dad had the same position as Larry has now.

LA: And he trained me well.

AF: Oh, really. (we all chuckle)

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CE: So are you all from this area originally?

(confusing...everyone talking at once)



DC: We have lived here all our lives. Larry's moved around.

JC: Larry's been in the air corp for a lot of time.

LA: I spent twenty-years in the service and I've come back. The first thing I want to do is go to the grange. (chuckle) I don't know why, my wife about killed me, but uh. I just enjoy grange.

AF: Yeah

LA: They just do so much things that, there are a lot of thing for people to do is they just get out and do it.

AF: Right. Will you tell us some of your experiences with the grange? You know what highlights you have of being a grange member and what brings you back all the time and...

JC: Well, I'm chairman of the community service and I think that drags me back a lot of the time. Trying to find out things to do for the community. We mow some of the cemetery down here in Ria(SP?). Like I say pick up trash along the road

LA: And his grange too there were a couple times people have been laid up and couldn't get out and mow the yard and Jake was one of the biggest commuters going out there and he mowed several times by himself.

JC: Four people mowed the yard usually, four families that take turns you know? And a lot of times, one time they couldn't take turns so the others would take two turns and they worked it that way.

AF: Wow.

LA: That's all donated time.

AF: Yeah...

DC: It's not all work, we have our good times.

JC: Oh, yes...

DC: You know every night there is a committee that has the program and has some food and you know some refreshments.

AF: Uh, huh.

DC: And we have an auxiliary in our grange. I don't know if they all do, but

LA: Not all of them.

DC: We're just the women and we meet once a month.

AF: So do you go to, everybody meets in the combined one and the auxiliary one is just for you ladies?

DC: Yes, uh-huh and we meet around our own homes or...

LA: The ladies have a luncheon and they meet and they have a project they are working one or whatever. I know you guys are making the baby abc quilts for the aids babies.

DC: And we make quilt or comforts, or is not, we make about two of those a year and we...chances are harvest night sell tickets for them. Make a little money for our group. and then we have one on the side usually someone has a buyer or we've got nice warm comforts you can get. We usually make two of those a year at our meetings. It takes time.

AF: That's so great. So does the grange then mostly operate on donated time. You said your fees were fifty-cents a year?

LA: Well each grange has its own dues per year. I don't know what yours are, but mine is twenty-dollars a year (clock chimes)

DC: Ours is just ten

LA: Ten dollars

DC: Of course the state grange takes all of that.

LA: Then they have to pay dues every quarter to the state. Which takes ten dollars a year. Now my grange charges twenty and they use the rest to operate on. For heat, taxes, insurance, so forth.

DC: We try to serve banquets, you know, down at the career school.

LA: The land banquet comes at the forth of March. They're serving that.

DC: So, that's where we try to make, make our extra money to run the grange.

AF: So you sell tickets?

LA: They just cook the food. The Knox County Sheep Improvement put on the banquet and they serve the food for them.

AF: Oh, wow.

JC: And we have auctions for the Inter-church. (bell chimes). We donated 300 hundred dollars to the inter-church.

AF: Plus the food the people donate throughout the year to Inter-church. Do you understand what Inter-Church is?

AF: No.

CE: That was my next question. (chuckles)

LA: It has nothing to do with the Grange. Uh, the churches right here in Fredericktown and got together and they set up an area, Doris works at it so maybe she can tell you more. But they set up an area where people that have no money uh, are down an out, they can go in and so much clothing a month, so much food per month and Christmas and Thanksgiving they get an extra special, a turkey or a ham or something like that to help out. If you have somebody, a child that needs to go to the specialist, cancer, leukemia, whatever. And you don't have the money they will furnish you gas money to Columbus and back, uh. All the clothes they sell from 50 cents to a dollar usually on a piece of clothing is donated and you and I just take it in and give it to them. And they hang it up and size it. And uh, then you can turn around and go back in and buy if you want you know. But it is there to help the poor families of the community.

DC: And anybody else. Any of us can go in. They have nice clean.

LA: We can go in and buy...

DC: They are a satellite, all but Mt. Vernon. They're social service or I guess they called...I should know.

LA: It is social services.

DC: And we are a satellite. And Danville has one and course it's like Larry said. It has nothing to do with the Grange work, but...

LA: A lot of the grange ladies work there.

DC: And we all donate.

LA: And a lot of the granges donate food products, I mean uh,

JC: Canned goods and things like that.

LA: Non-perishable mainly. They do take perishables. Frozen stuff.

DC: Not home Larry,

LA: They don't

DC: No, uh-uh. They can't do that if someone brings in home canned goods.

LA: Oh, no I meant anybody can bring in a turkey or a ham or something that is frozen and you can use that. But all of the grange ladies work there.

DC: Yeah.

LA: All of the grange men work at the one in Mt. Vernon. Making the deliveries and. At Krogers and Big Bear their day old bread, they donate it to the Inter-Church. I know two grange members, Wayne Balcom and Raymond Smith who go out and pick that all up and take it to all the various Inter-churches so that people that need it can come in and get it.

AF: So to be a member of the Inter-church. It is just a group of churches set aside...

LA: The church is sponsored.

JC: A lot of them pay twenty-five dollars a month to keep it going.

LA: They pay the rent space, the utilities and the money that is used for that emergency gas or visitation trips to the hospital and so forth. The churches do that. But, the grangers help out quite a bit. A lot of Grange people work there, donate their time there.

JC: Heck, Doris is in charge of the Children's dept. She goes in each Monday and works in the children's department. It's the room upstairs and they have a house on Main Street.

AF: Okay.

JC: And there is a room upstairs which is the children's dept. The downstairs is adults and the food pantry.

AF: How does a family show they are in need.

JC: They go to the...

LA: They go to social services don't they?

DC: Well, the ones here in Fredericktown come in and our Sandy (?) is our head and they of course have to go through her and she is very good, and I am sure they all are.

AF: Yeah...

DC: The ladies in charge of it and uh,...

LA: She checks them.

DC: She checks them out and we have cards for each one and they are called finance account and we invite anybody in because we have nice things.

AF: Wow...

LA: Well, the money that you and I would go in there and buy something for goes into the pot to help with the billing expenses.

AF: Right.

JC: How much you make a day usually?

DC: Oh, they can make...If they make a hundred dollars a day they are really doing good.

AF: That's a good day?

DC: Yeah.

LA: You can go in there and buy a shirt or some jeans for fifty cents to a dollar. You know.

AF: And you're helping people...

LA: Sure, and that money goes into the pot that helps someone in dire need and you are getting something out of it too. So it all work helps out.

AF: That's great.

LA: That's just another community service that the grange is helped on too.

AF: Okay...

DC: We will think of a lot of things when you are not here...

(all chuckle)

CE: It's always like that though.

LA: Do you have the history of the grange for the first five years?

DC: Of Wayne grange?

LA: No, of the state, that book.

DC: No.

LA: I don't think to bring it. I should have brought that, that would have told them a lot.

DC: The Morgan Grange now I would say they are a more active grange or they have more money anyway. They do a lot of good things. They give people I think scholarships, don't they.

LA: Yeah.

JC: There is another grange...

LA: Dan Emmet down in Mt. Vernon. They give scholarships to seniors that is going to go into agriculture. Onto agriculture college as I should say. Morgan gives a, at least one 300 dollar is not two. They hold square dances every sat., every other sat. night throughout the winter season to make their money. They also have what you they call what you go out on the interstate, coffee-break?

DC & JC: Yeah, coffee break.

LA: The coffee break they mean that for like a three-day weekend, around the clock, 24 hours a day, 72 hours and it is all donations. When you drive through and go to the rest areas. And they sittin' there and donate money for coffee, cookies whatever. And then that money that...

DC: We have tried to get in on that, but you have to get in about a year or two

LA: Pleasant and Morgan are two of them that are doing that. I know. Pleasant asked me to go help this year.

JC: What other grange?

LA: Pleasant.

AF: Wow.

CE: So were you farmers previously? Well, you said you were in the service.

LA: My father farmed until I went into the service. He got out of it just about the time I went into the service.

JC: I farmed just a small, small amount and then I went to work in a factory. You worked in a factory just the same. Though, I lived in a farm or lived in a hayfield all the time.

AF: Well, you said your parents were Grangers.

DC: yes.

AF: Were they farmers?

DC: Uh, yes. They were, and of course the older they got why you know I came out with the chickens, you know growing chickens. But yeah I lived on a farm all my life.

AF: Oh really.

CE: It seems like a lot of, I guess the values and the morals of the grange seem to stem a lot from the idea of farming and given that farming is, is seems to be on the decline I was wondering how, it seems like it hasn't changed all that much in the grange...

LA: You just don't have as many individual farms nowadays as you did forty years ago.

CE: Right.

LA: And like you said in the beginning when the seventh congress formed the grange it was a fraternal organization for farmers. But down through the years, you know, it has picked up on everybody.

CE: So it's got all ages?

LA: Sure all ages and all walks of life.

AF: Wow.

DC: You know the junior grange up until what? age 14?

LA: Yup, 5 to 14.

DC: And then they can join the

LA: Subordinate at 14 and then you go on till whenever.

CE: So what is, what does the junior grange do.

LA: They do the same thing the subordinate granges do, only they do it on a children's level. They've got community service projects they do just like we do.

DC: I think one things that has kind of hurt the grange maybe is entertainment now, you know athletics, tv....

LA: Computers.

DC: Yes, Friday night. You know we meet on Friday night, but we find competition there.

AF: Right.

DC: And it's hard to get the young people because of the school activities and uh, we find that anyway in our grange.

LA: But we did form a grange out here on 95. We have 17 new juniors. (phone ringing) They just go to fourteen, that's it.

-----End of Side A-----

AF: ...Yeah we went and checked out our tape recorder and everything and it just didn't work. So...(chuckle)we double checked today. It's better.

LA: The grange has a lot to offer to all age groups. Uh, I don't know whether Jake told you before I got here or not, um they have bowling tournaments every year, volleyball tournaments, they've got dartball which Jake's involved in out here and we're having county playoffs the 21st of March (chuckle) down in Utica. My grange and his (chuckle). Uh, we have drill and ritualistic work that we do. We have a ritualistic work that is similar to the masonic order. They have their ritualistic and we have ours. And uh, as a matter of fact that contest is coming up the 24th of February down at the Zainesville Camp.

AF: What does that entail exactly? Ritualistic?

LA: Uh, I don't know how to say it. It's hard to explain it to you...you have certain things at each meeting that you have to do. Like an opening and closing ceremony.

AF: Okay



LA: And that's where the ritualistic comes in. Um, the opening of the bible, the presentation of the flag, um, the prayer, (phone rings) If any member has died within the last seven days there is a charter making ceremony that you go through to pay respect to that member that died.

DC: (faintly said something)

AF: Yeah, it is that's fine(chuckle)

LA: Then between the opening and closing you have your order of business. You have all your committee reports, your legislative, your junior reports, your youth reports, home economics reports.

JC: Community service

LA: Community service(chuckles), membership report (all talking at once--confusing).

JC: It's just a struggle to find things to do all of the time. And get ideas from people and a lot of times you can, I worked with Sears one time passing out literature for different things.

AF: Wow.

JC: We do it free and...

AF: Yeah

CE: Do you really feel that you have to go out in the community and find where there is need. It's hard since the community doesn't necessarily come to you.

JC: Sometimes you hear it by word of mouth.

LA: Something that needs to be done.

JC: It's not like it used to be so much, it used to be there was a lot more people seemed to get sick and there was a lot more, well there is fuel now, where everyone burned wood before. And uh...

LA: Well the communities don't visit neighborly like they used to. I mean you can live nextdoor, I know, in the cities you can live nest door to people and not even know who they are. But when it used to be 30-40 years ago on the farm everybody knew everybody. And everybody visited. If you had a problem you know and you mention it to them they can take that and go on and do something about. Now you don't hardly know your neighbors.

AF: You think that's changed here too?

LA: It's a change, it's a bad change.

AF: Well, I'm from the city, I'm from Los Angeles and so, I definitely know what you are saying about that.

(everyone talks at once)

LA: Especially in the big cities.

AF: Yeah, but when I think of you know, Mt. Vernon or Gambier or Fredericktown. I think that you guys do know each other, so what you are telling me is...

LA: More so that you would out there.

AF: Yeah.

LA: Definitely.

AF: But it's changing.

LA: Sure it is, sure it is. The people are roaming around more. It used to be in a community like Fredericktown, twenty-five hundred people, everybody stayed here. Nobody moved in and nobody moved out.

AF: Yeah.

LA: And now it is like Los Angeles. Everybody's coming and going all the time.

AF: Yeah, we have a huge amount of movement.

LA: Oh yeah. (clock chimes)

AF: I mean, you know half the people I graduated elementary school with are not in LA anymore, so yeah I mean....

LA: And somebody else moved into their place so you still haven't lost anybody.

AF: yeah.

LA: A shift in people.

AF: Yeah(chuckle) exactly, exactly.

CE: So why do you think that is? Do you think there is reason for it. Do you think it's just changing?

JC; There's people more independent now than there used to be.

LA: True. People want to move and find something different. Before they were content with what they had around them.

JC: Yeah.

LA: It's just a different generation of people.

CE: Constantly on the go.

JC: I know my kids graduated and now I think they are never satisfied with their job hardly. And one is an electronic engineer and one's a, a therapist, an occupational therapist and the other. Lisa has got a degree in social services or something and she is working as a brake mechanic I call her because she travels with Kellsey ? brakes. When they have problems she travels and tries to help out and sort out the problem (clock chimes) with the brakes.

CE: Uh, huh.

DC: We have five.

AF: Oh, you have five.

DC: and they are all busy.

AF: It is different for you since you came from a farming community that your kids don't want to farm? Or does it just make sense?

DC: Yeah, I just don't dwell on it because it's their. You know it's their life.

AF: Right.

DC: And um.

LA: It's so expensive to get into farming in a way because if it's not handed down to you from generation to generation, you can't afford it. I mean the equipment is outrageous.

JC: I think Doris' dad had 50 acres or something like that. And they lived on fifty acres and now

you couldn't live on fifty acres at all. You couldn't even come close to it.

LA: Well, my dad had five of us on a 180 acres and we farmed on the shares. We lived, you know. We didn't go to the grocery store and buy too many canned stuff there, you made it, grew it all at home and canned it. You know. You had your own meat, your own vegetables, made your own bread. And nowadays you wouldn't find too many people that do that.

DC: And I think that both parents were too, I think you find more of that now than you did.

JC: Oh yes.

DC: Mother was home usually doing all of this. Cooking and things where now I think the mothers are working and it's easy to stop at a store and get your food.

AF: Pop it in the microwave.(chuckle)

JC: The grange has a lot of contests for everybody though. The adults and the juveniles and everyone. They have contests, photographic and cooking different things and uh, makin' stuff out of nothing and birdhouses. And you just have different contests.

LA: Second time around. Anything you got that you want to change and make something else out of it. You can do that. He's good at photography. He's always got pictures to submit.

AF: What do you take photos of?

JC: They have different categories. And um, home life and uh,

DC: Patriotic.

JC: Patriotic and

LA: Scenic.

JC: Six of them, six different categories. I enter them at the Tomato Show first and then I

AF: Uh huh.

JC: And then I redo um and I take them to Grange the next time(chuckles).

CE: I would love to take a look at them sometime if you have any of them around?

DC: Oh, don't ask him. (chuckles) Don't get him started.

LA: You haven't got time.

AF: For our website, we are actually interested in using photographs because um, sort of like doing a paper it is multimedia so we get to use like, snippets of like what you guys say o you know, we take our tape and then we can put your voice in there. So when we are talking about the grange we can say, you know so and so mentioned this and then we put it in.

CE: And we can put one of your photographs in.

JC: You just talked me into it. (chuckles)

AF: So, we would love to see everything.

DC: He has some bad ones.

AF: That's okay. You have good days and bad days. We have a student going around and photographing things so you know, whatever we can get from you guys is even better because.

CE: That's what's really important too in terms of the project is trying to trying to depict what the community is all about, what farming in the community is all about from the farmer's, members' of the communities and that's really important to us. You know. It's definitely, we are capturing it through our photography, but it would be great to get photography from members from the community.

AF: Definitely.

CE: Very important.

AF: You mention there is a booklet about the history of the grange.

LA: Yea I have one at home and I never even thought to put in the car.

AF: So you think we could come by and see it sometime?

LA: Sure can, sure can.

AF: That might be good.

LA: It gives the history of the first 100 years. And Doris' Mom's and Dad's picture is in there.

AF: That would be great. We just learned about 4-H so we got a little booklet on that.

(Jack Craft returns with photos....)

AF: Do you have a lot of grandchildren.

JC: yeah, six.

DC: We only have six.

CE: Only have six!

JC: Three of them aren't married, two of my kids aren't married.

LA: I only have two.

AF: You have two.

AF: Oh, these (photos) are great.

JC: No they are not. You should see the ones that win.

DC: We have a son that waterski's and all of that so you can tell, his skis are ?...

(talking about photos...moments of silence)

JC: This is the one I won second on in the patriotic at the state grange, I won second on that one. Here is that book I was talking about. This is the Community Service report I handed in last year.

DC: He did a very good job on that last year.

CE: Do you have access to Knox Net, the net anywhere?

JC: Lisa does.

CE: Because when you do you then you can actually hop on and see them when they are complete.

AF: I think the libraries have them, they are getting to get them. Because I know Mt. Vernon.

JC: But she has to dial long distance to get the Net. She is going on the internet, they are setting up a KnoxNet now.

CE: I would like to think that a lot of the community and the values and what not stems from the farm, you know.

LA: Sure. That's what we are trying to portray is the family together in the grange.

AF: So do you think it always has had a big part to do with farming and farming was more prevalent, and it still shows that family is still important.

LA: It was farm families in the beginning, you know now it's doing away with so much of the farming, it's just going to the family. Uh, trying to keep it together. If you join the Farm Bureau you have to be an adult, they don't have nothing for the children. If you join the Masonic lodge or the shiner or anything like that, it's strictly adults. But the grange includes everybody from age five on up. So there's something for all age groups. At under five they can still come to the meetings, they just can't be a member. And we do not discourage any member or any family with younger children from not coming because of the children. A lot of places you can't take children because they don't want to hear the noise. Some of your churches are even getting to that point. Where they don't want the crying babies. Well, the grange we overlook that. Why, sure we have been in the middle of a meeting and the kids take off and run across the grange hall (chuckles) Well you just continue on, I mean, they're kids.

JC: Sit in their cars right across the floor (chuckles)

LA: As long as they are not destroying anything that's fine. When they get up and beat on the tables and holler and scream that's something different. But with the normal kids there is no problem.

CE: So all ages attend the meeting.

LA: Sure.

CE: That's interesting. I know that at my church at home their parents take them out when they start getting upset.

LA: Well some of the bigger churches have nurseries in the basement for them. So they don't even get upstairs.

CE: Does religion play into the grange at all. I know you mentioned the Bible.

LA: Sure, the Bible sits in the middle of the grange hall. Its open and closed every meeting.(clock chimes) there's a prayer at the beginning and a prayer at the end. Uh, as far as. It is not a religious organization persay, it everybody on their own. But the Bible on the Lord is present at all times. We do have some ministers that belong to the grange now.

DC: And then there are some of the degrees that mention, you know, some of the verses of the Bible.

LA: Sure, you know the subordinate grange like Jake and I belong to and Doris you have four degrees to belong to it. And it's the Winter, Summer, Spring and Fall. And you have like the first degree which is one season and they explain that season to you. You know, what it implements and the next one does the same thing over s different season. I don't know is explains all about family life, farming, the Bible and all of it is incorporated into it. It's something different.

JC: You have to take four degrees to be in the grange and enter into the working of the grange. To vote and all that you have four degrees. Everybody has four degrees so it is easier to get them now, they can obligate you and you don't have send them through all the degree work.

AF: Right. You said each one of the degrees talk about family life and religion and farming and that sort of thing. What do you mean exactly.

LA: I don't know how you would explain it. Like the first degree teaches you the planing techniques of a seed.

AF: Okay.

LA: And that would be likely in the Spring. Then you have one, the third is the harvest where they show you the thing about the harvesting of the crops that you share, that you save so much for the seed next season. And it goes through the four seasons. It's kinda hard of explaining it to you without seeing it. That's the thing.

JC: It's old, it's nothing up to date.

LA: I mean this thing was written back in the 1800's and it is still carried on today. These seven fellas set this all up and oh there are words which have been changed throughout the years, but the wording is still all the same. It is the same as it was back then.

JC: We do part of it in the dark and part of it...

LA: It's something. The county degree is done during a thunderstorm. And the sixth degree, which is state is a rose, the emblem is a rose and they have a beautiful rose girl that they put on during that ceremony and up to eighteen women all in pink dresses, long dresses, all carrying roses. You know, it's beautiful to watch. It really is.

CE: So what happens if you don't get a thunderstorm.

LA: We make our own.

JC: Flashing lights, (chuckle) The seventh degree, I can't remember much about it, that's at state



isn't it?

LA: No national.

JC: National grange you get the seventh degree and the national grange met in Cleveland in '93 and that's where everybody got the seventh degree then. Most of us.

AF: Wow.

CE: So what exactly is the national grange? Is it a make-up of all the granges or is there a national grange of representatives of state.

LA: We have a national grange headquarters in Washington, D.C. It's on 8 street northwest. As a matter of fact I wrote them a letter today. That's their headquarters building. All the grange paperwork, everything is originally from there and it is handed down to each state. Our state grange is on E. Broad street in Columbus. And from there they hand it down to the counties. And uh, like I say our state master Bernard Schumaker he is our state representative to the national. He represents Ohio there. And each state that has a grange, there are 35 states left that have granges, um, each of their masters is their delegate, or representative to the national grange. Then the national meets once a year. Rotating around the states. This past year national was held in Penn. Uh, this year, '96 they will be in Seattle, Wash.

CE: You said there are 35 now. Were there more before?

LA: Oh, I imagine all states had them in the beginning when they started it. Uh, when her father was the deputy master for Knox Country back in the late sixties they had a membership in this county of over four thousand.

CE: What's it now?

DC: Were there about 26 granges?

LA: 26 granges then, now we are down to 13 granges with 630 members in the county.

CE: So, that's what happening in some of the states. They are just slowly, dying out?

LA: It is slipping. Whether you call it a dying out or not. Back then to be a, to get grange insurance you had to be a grange member and that's why we had such a membership. Then they deleted that requirement that you don;t have to be a granger to have grange insurance, anybody can have it. And therefore the membership just started falling down. I will say this, the Knox County has got one of the strongest granges in the state overall. Uh, a year ago last October we headed our Representative to the State Grange Convention, from the national grange he was the master of the state of Nebraska. Now Nebraska is a pretty good sized state, I in Knox county

have more membership in this one county than he had in entire state.

AF: Wow.

LA: He had 610 we had 660 at that time. So, we in Knox County have more people that are member than the whole state of Nebraska.

DC: I hate to hear the word and you hear this a lot, "is the grange dying?" You know and I can't admit that it is.

LA: I can't either. I don't think it is, it's slipping.

DC: Yeah.

LA: Now CA and Oregon have picked up considerable membership in the last three or four years. They have really picked up membership. How they have done it I don't know, but they have. Did you ever hear of the grange while you were out there?

AF: Yeah but I didn't know anything about it.

LA: You see I spent two years in Marysville with the service and I was looking for a grange to go to and I could never find one. They didn't know anything about the grange. And I did the same thing in Nebraska and I spent four years there. I spent three years in Alabama and I never could find anything about the grange.

CE: I had never heard of it before.

LA: You see that's it, a lot of people around here don't

AF: I read about it in my history books, my history class we read about the grange. Yeah, there's like section on the Masons and the Grangers.

LA: Right.

AF: I remember going home and saying Dad I don't really understand this, and he was from Maryland so he...

LA: Which is first, the masons or the grange?

AF & CE: The grange.

LA: I think it was. 'Cause a lot of our uh, again ritualism runs in the masons shoes.

AF: Yeah, I think that was actually a point of contention that was brought up in my history class

that there's sort of a ambiguity there and my dad said the grange came first so,

LA: I am sure the grange was there was first and the masons have taken from us. To set up their ritualism. It doesn't make any difference you know, everybody by themselves. But...

AF: Did the masons start out as farmers, farming fraternal organization?

LA: I don't think they were a fraternal order. Do you?

JC: No.

LA: I don't believe they were.

AF: Does anyone belong to the masons and the grange?

LA; Oh, you can

JC: Oh yeah. You can belong to anything.

LA: Grange don't hinder your politics or religious beliefs that's one thing I liked about the grange they have no qualms about your race, religion, or national origin or anything.

AF: What's the breakdown between male/female membership?

LA: Oh, goodness I have no idea.

AF: Just generally, I am sure it ranges from grange to grange. But are there more male members?

DC: I think they are pretty even unless you get up into our age.

LA: I imagine there are more women than there are men.

DC: You see then there are deaths you know and then that will leave one, but as far as joining it is usually couples.

JC: Normally, it is harder to get younger people the grange now than it used to be. I think, I know it is. When I joined it was no problem at all. A bunch of us would come in at one time, several candidates would come to the grange and join at one time and no you try to get one or two to join.

AF: What about if a person wanted to join the grange and only could do it for a set amount of a time like a year or something like a student, like one of us. Do you have to be a resident or what

qualifications are there?

LA: No, no really there are no qualifications.