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Galloway, William

William Galloway

Deborah Oden

Ishmael Lewis

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William Galloway
Deborah Owden and Ishmael Lewis
July 10th, 2013
Richland County, SC

[Begin clip 1]

DO: Ready?

WG: Mhm, sure.

DO: What's today's date? All right, my name is Deborah Oden and this is Ishmael Lewis. Today's date is April--

IL: No, July.

DO: I mean July...?

IL: Tenth.

DO: Okay, July 10th, 2013. We're here, getting ready to interview Reverend William Allan Galloway. Here at Allan's funeral home in Richland [Note: referring to the county], South Carolina.

WG: Yes.

IL: We're gonna start off by, could you tell us about yourself? Just where you grew up?

WG: I grew up on St. Helena Island, Gullah country, on the other side of Beaufort, which is in Beaufort county. I was there from the age of six until eighteen, went to the elementary school, junior high and high school, graduated in 1960. Went to the army. Stayed in the army three years. After the army, I went to American Academy of Funeral Service in New York [Note: probably referring to American Academy McAllister Institute of Funeral Service], took a course in funeral service, received a national board certificate, which authorized me to go to any state without having to take another state test. That's basically what that's good for. I'm licensed, I was licensed in North Carolina, when I lived there, now I'm licensed in South Carolina, now I live here.

IL: What got you started in the funeral business?

WG: My family was in the business in 1908. My great-grandfather started the business. He was a casket maker for a white farmer and he decided that if it's good enough for him, he could go into business for himself. So, he started a black, naturally, funeral home in 1908. And they loved embalming on Parris Island, which was, blacks lived on Parris Island at the time. They do not now because of the military base, and I decided that that would be the career I would choose.

IL: Could you talk about your grandparents, their names and where they're from?

WG: Joe Chisholm, from St. Helena Island, started a black funeral home, or a funeral home in 1908, he was killed in an automobile accident in 1941 at Garden's Corner. After he died, his brother--his son took over, John Chisholm, and after he died, my mother, Helen Galloway, took over. And now, after my mother died, my sister's taken over. Her name is Edith Galloway.

IL: Could you describe your grandfather? Any fond memories of your grandfather?

WG: No, I do not remember him at all because I was born in 1942 and he died in 1941.

IL: How about your father? How about your grandmother?

WG: Well my grandmother was a housewife and we basically was reared by her until she died in about 1962. And we lived with her, between her and my mother, 'cause my father was a military person. He was home part of the time and was gone most of the time. And she was a funeral director and a shopkeeper, storekeeper.

IL: Did she own her own store, or...?

WG: Yes.

IL: What did she sell?

WG: Uh, meats, groceries, canned goods, that kind of merchandise.

IL: Was she a farmer as well, or...?

WG: No. No, not a farmer. Just a businesswoman.

IL: Did you all have heirs property on St. Helena?

WG: Absolutely, and that's a major disaster. It's a mess. Heirs property is a mess. It's good for one-- in certain areas, because of the fact that all the older people want it to stay in the family, so most of them didn't make wills, and some of them left it purposely, did not make a will. So then it's tied up with all kinds of relatives, but the law passed in the state of South Carolina, that one relative can cause the property to be sold. Most people think that heirs property cannot be sold. If I decide to sell my interest in heirs property and find a potential buyer, I would call the family together and say I would like to sell my property. They'll say no and I'll say I'll sell it to the guy down the street. Then the guy down the street will call the family together and say, "Look, I bought John out, and I would like to buy the rest of you out, too." Then, if you said no, he'd say, "Okay, I'll take you to the master in equity. I'm offering for my section that I bought for five thousand dollars. I want now a hundred thousand, and I want y'all to buy me out, and if you can't buy me out then I'll buy you out." And you can force a sale in that case. That one person sells in the family to a stranger, they can force the sale, the stranger who purchased the property, can force the others to sell. And if they do not agree, the money--the property will be sold, and the money will be placed in escrow, at the master in equity. And when they get around to getting their money--they can pout all day long--but when they get around to getting their money, they go down to the courthouse and get it. Well in the meantime, the property's been sold and

transferred and whatever else has taken place with the property. It's very dangerous, especially with black people. If you see cousin Joe who has not had a job in years all of a sudden starts driving a new Cadillac, with new clothes and a new house, check where did he get it from. Maybe he sold his interest in that heirs property that's on the water. And you thought you had it made because it was heirs property. But he may have sold his, and now he has this money to show for it.

IL: Could you tell us how your family got their property? The heirs property?

WG: (Clears throat.) Well, I assume that... What I know about the heirs property... My great-grandfather had property, and his father before that came out of slavery and he secured it somehow. I don't know how. And when he got it, then his son got it, then it passed on down through the family and no one had bothered to sell the property or even to buy the property, and it's a mess. It's a mess right now. We have property where no one knows where the boundaries are. I purchased some of the property on a tax sale because we were trying to buy the property down. In Beaufort county, they will allow you to buy heirs property, and you hold your hand up and go to the sale because no one pays their taxes, and you say, "I'm William Galloway. I'm heir to this property, and please do not bid against me." They will not bid against you. Then you will get the property in a year and a day. And then you try to find out where the property lines are. And it's very difficult to find out where it is! It's been shifted so many times. I have property now, I bought four acres and when they did the survey, they said it was only two acres. I said, "What happened to the other four--other two?" They said, "Well, we don't know." You bought four, but you only have two, so it's a mess. But, it's still listed as being four acres, so I'm paying taxes on four acres, not on two. So now I'm gonna use that as bail-bonding property, since it's worth money. They said I have four, so I'll put a pledge against it and bail some people out of jail, and if they fault, then let them find the four acres.

IL: (Laughs) right.

WG: They'll be stuck. I'm paying taxes on four but I only got two. That's an example. We have other heirs property.

IL: Could you tell us about your childhood, growing up on St. Helena?

WG: Yes. We walked to school most of the--during the early years up until the sixth grade we walked to school, went to segregated school. And naturally we didn't have hot water, no running water, no bathroom. We had an outhouse, no refrigerator--icebox--and we didn't know that we were poor. We saw the white kids riding the busses though, and they'd throw things out of the window at us. We had to walk, they rode. And when we got to sixth grade, then we started riding, because we had a new school. And it was good. Black teachers were concerned about us. I was a very bad boy. I had a bad attitude. I'm surprised I made it this far (IL laughs). (Chuckles) a lot of my friends were surprised also. But, they were concerned. And they wanted to make sure that if you didn't study, didn't get your lessons, they sent a note home with you. If you didn't get a response from the note, then they'd come to your house. And if they wanted to whip you on the way home, and you got a whippin' and you didn't tell your parents because then you have another whipping coming. So, you had to keep quiet about it. But they were concerned, and we do not have that today. Nowhere, that I'm aware of.

IL: What kind of fun activities did you all do, when you were comin' up?

WG: Played basketball and football. One gentleman came down just a more from Tennessee who wanted to teach us how to play golf. We had no idea how to play golf. We thought that was a silly game. Until now (IL and WG laugh).

WG: We just played football and basketball, no tennis.

IL: Did you all have, like, sports teams?

WG: Yes.

IL: In high school?

WG: Yes, we had St. Helena High School Eagle football team. During my entire time from the sixth grade up until the twelfth grade, we never won a game. We were terrible (IL and WG laugh). I had won a game in 1961 when I was in military, you know you'd think that was the Superbowl. As far as I was concerned, because we finally beat a team. Apart from that we lost every one. Every game.

IL: Could you tell us about your military experience?

WG: Yes. I went to the army in 1960. I had volunteered to go to the army. Doin well, a paratrooper. I went down to Fort Bragg, North Carolina, and James Meredith [Note: referring to the first black student at the University of Mississippi] was going off to the University of Mississippi. And we were all on a plane. The racial tension was very high at that point. And being able to go to Mississippi, where black troops were goin down there, and they didn't allow black troops to go on the front line because they would infuriate the white people. So the blacks could not carry bayonets except for a magazine, take a photo op, and take them right back to the compound and keep them locked up, cause the white people were very mean. So we started chanting. We were going down to the University of Mississippi and chanting, "We want guns, we want bullets. We want guns, we want bullets." You know, we were kinda militant. And so I was one of the ringleaders. Well, they didn't take very kindly to that. (IL laughs). And within two months I was in the stockade. I did 89 days at maximum security because I was a threat, and had top-secret clearance. They pulled my clearance and I said, "Well I don't know any secrets--to pull my clearance?" So I was a paratrooper. Did the morse code for inter--worked with the military, the navy, the army and the airforce, doin' the morse codin'. And I said, "Well, doggone!" They got me 89 days in maximum security and they put me out on other than honorable discharge. Undesirable--other than honorable discharge. It took me fifteen years for the military to say, "Okay, we were wrong." So they gave me a general under honorable condition. I said, "Well, if you admitted that you were wrong all along, give me and honorable--an honorable condition." So I went back. I went from a undesirable to a general discharge to an honorable, honorable discharge, but it took me 15 years. They finally admit that they were wrong, but that was my military experience.

IL: Where did you get the desire to--where did you get that fight in you from? Where did you learn that?

WG: Well I saw things down here that I didn't like, especially in the military. And listening to people like Malcom X, reading like Marcus Garvey, and I said, "Well I don't gotta put up with this stuff." Yeah, and I didn't-- I didn't think I was wrong, at that point, and I was really a militant kind of person, because I didn't feel like I was being treated fairly. When we went down to Norfolk, Virginia, I'm with the troopers, riding in the Jeep, with four--three other white boys, they said, "Allan Galloway, we're gonna get something to eat. Want us to bring you something?" I said, "The hell you talkin' about? Come in myself! We're both going--you're going in there? I have to stay out in the Jeep and you're gonna bring me something?" I didn't like that. I thought, "That's not good." I didn't like that. Then I went down to Fort Benning, Georgia, going to Fort Bragg, North Carolina. My bunk buddy, who's white and he wanted to buy a Greyhound bus ticket in Columbus, Georgia. We both went in, you know, everyone's looking at us and we're uniformed and I'm so proud, you know, goin home for Christmas. He bought the ticket. And the guy said, "Well, I can't serve you." I said, "Why?" He said, "You have to go in the back where the busses come in." I said, "Hell, I'm uniform! And I have to go in the back to get a ticket?" All this guy did was turn around and sell me a ticket! He couldn't sell me a ticket, I'm followin this guy, and they want me to go to Cuba. They said, "We're gonna send you to Cuba to fight Castro." I said, "I'll be damned if that's so! I'm not going anywhere! I'm not fightin no Vietnamese, I ain't fight nobody! You gonna treat me like that here, and I'm in uniform? No." And then I really went crazy after that. You know, I could not deal with that.

IL: Did you face that type of prejudice and racism on St. Helena?

WG: No, because we didn't know about that. We knew where to go. You know, you didn't go to the white restaurant--you knew you didn't go to the white restaurant, there was no question. You saw a colored water fountain, that's what you drank from. You knew. You didn't make that mistake. You didn't drink from the white fountain, you drank from the black fountain. Said the colored fountain (chuckles). So when... we knew our place. We didn't know that... we thought that was the way it was supposed to be! That's where we were raised. But I have some white people that we've met over the years from childhood and we still talk. We don't talk about that, but it's been a rough struggle down here in the South. And it makes you bitter. Instead of gettin bitter, you get better and you decide to do business, to go into business, in business and you fight and take that kind of fighting spirit to go into business.

IL: And could you talk about your business?

WG: Yeah. First of all I owned two radio stations. We just sold about a year ago. AM and FM. We had em for thirty years. And I thought a radio station, I wanted to buy a radio station because this other white guy was a disc jockey on another radio station when I was comin up who would say all kinda racist, racist things. He hated black folks. I said, Imma get me a radio station and I'm gonna do the same thing. So it took me years to buy a radio station. I was livin in Charlotte, and had an opportunity to buy one in Beaufort, South Carolina. That's where I wanted it. I didn't want one in Charlotte, I didn't want one in California, I wanted Beaufort. So I could say the same thing this white boy was sayin. After I got the station, I realized the business. I couldn't do that. So I hired him to come to work for me. Because he's sold that other radio station. I used to

come in purposely late on Friday to make him wait for the paycheck. That was my revenge, to make him wait for me. I am supplying his living now. Now, white boy, you have to wait for me to bring you your money so you can feed your family. So I would always come late. His shift was from six to ten, so he's off at ten. But I wouldn't come at ten. I'd come at three, four, so he'll have to come back and wait. And that was my joy. Just gettin even with him.

IL: How are you able to purchase the radio stations? What got you into it?

WG: Well the previous owner did what we call double billing. Billing--getting money from two sources illegally. That's double billing. And the FCC [Note: referring to the Federal Communications Commission] revokes the license. And was gonna sell it to me. So, we agreed on a price of \$225,000. Mind you, his license's been suspended. Matter of fact, it was revoked. He didn't have anything to sell! But they sold it to me. I didn't know. And I bought the building and I got behind--they found out we're black. You know, so his partners came in the day I'm gonna take over and said, I was gonna take over the following day. Sent to Ernest Hollings [Note: referring to South Carolina Democratic Senator]. See, the senator in South Carolina was a swing vote, the senate's owned by white people. When they saw I was black, they flew to Washington D. C. the next morning and filed a competing application. That cost over \$100,000 in fees, for the attorney fees. Because it's a big money game, it's not for little guys. You got a couple \$10- 20,000 to lead your business alone, you're not gonna make it. At least, going into a competitive hearing. We fought and we beat them and had struggles from then on. But we stayed there for 30 years. It was a struggle. I was the second oldest radio station owner in the State of South Carolina, and a minority. Now, Alex is, Alex Snipes [Note: referring to a black owner of eight radio stations in South Carolina], but it was a good run.

IL: And you were able to do that and the funeral business at the same time?

WG: Well we were doing that, and then my mother's business started going down. So I said, well, I might as well help her. Cause we were basically in the radio station business. So we started helping her. And we bought another radio station with two other guys, partners. And we sold it for \$400,000. And I had \$133,000, a hundred-and-something thousand dollars left on my portion, and I said, "Well let me buy part of your funeral home." Do a little investing. She said, "Well, no, tell you what you do. You give me the money, I'm not gonna sign anything, and then when I die, the children will be fair." I'm like, "You think they're gonna believe I gave you any money?" I said, "They know me better than that. Then I can't prove it." So she said, "Get your own!" She said, you know, "You're grown, get your own!" I said, "Well, fine!" And I went out and got my own (everyone laughs). And all hell broke loose (laughter continues)! I mean she sent me--she gave me the blessings and I moved sixteen miles from her funeral home. She said, "People know where they wanna go." And that's true. A lot of em say, "I've been going to this funeral home for years, I'm gonna continue to go there." But I came in with the concept of price cutting, and they said, "Ahh, that guy's cheap!" So her customers start coming to me. So that's when the family said, "Oh my God! That guy is a crook!" And I've been a crook ever since (everyone laughs)! So she didn't think I was gonna do it, but she presented a challenge, and I accepted. I had the money and I have the entrepreneurial spirit. I will try it. You know, so that's what I did.

IL: Could you tell us some about Gullah? And the Gullah burial practices of the people on St. Helena?

WG: What we have done for burial is basically the same as all the other burials. We do the same burials, have a regular funeral, and but it depends on the family. If they have... we had a king that came from an old Oyotunji African village not too far from here. What we did. He wanted to be set up in a chair with a cigar. Dressed in his king's outfit, chair set up with a cigar in his hand, so we had to embalm him, get him dressed, put him in his chair, sit him down. Everybody come by and they view him sittin in the chair. Then we had a hard time, naturally, straightening him out to get him in the casket. And in the casket we killed a chicken, and spread the blood all over (makes sprinkling gesture). They painted his face with dots (touches forehead), blood all over him from the chicken. And his children came from up north, and they said, "What are you doing to my dad?" And that's the culture, that's what they do. And they said, "Well, we're not gonna pay you." I said, "Okay." I said, "Well what I'm gonna do --they really wanna get his brain out, and they were gonna get it." I said, "Look, I'll give him to them! To the family--to the Gullah people, not the Gullah, to the African people. They're gonna cut him up, take his head off, take the... (WG laughs)." Because they would take the eyes out and the heart out. And I said, "Now, what are you gonna do?" They said, "Well, we'll pay you." So they paid me, the burial. Another person, with consent from the family, his wife, you know they wanted the heart. To put in formaldehyde. God only knows what they wanted that for. And they wanted the wife to drink his blood. I said, "Don't do that. You don't know if the guy had AIDS, or you don't know what he has! And we can't even find out from the doctors, when we go to pick up a body, they don't tell you if the guy died from AIDS or something that would cause AIDS." I said, "You drink that blood, you're crazy." So we wouldn't allow that. But they took the heart out and put in formaldehyde or do whatever else they were gonna do with it. And we put it on his shoulder, put him in a casket, parade him around (makes wide circling gesture), parade him around in the compound. The newspapers were there, and the television stations were there. And then we took him out and buried him.

IL: Could you take us through another process of burying a loved one? How do you all go about it? The whole process from funeral to the actual burial?

WG: Well, after we call to serve the family, we pick the body up, get the permission to embalm, we embalm the person, and get the person dressed. Set up the meeting, prior to all of this, the business aspect of this has to be taken care of, you know how are we gonna get paid? And where will the funeral be? Where will the burial take place? And after all that's been decided, we'll take the body to the church, to have a viewing, have a viewing here if they want, and we'll take the body to the church normally the following day. (Covers mouth) excuse me. And have the service at the church like we just did. And take the body to the grave, put em in the vault, and if that's what the family want. Some families do not want a vault. We'll put him in a wood box. Ashes to ashes, dust to dust, they don't want a vault. They want a wood casket, put him in a wooden casket, and put him in a wooden box. Put him in the ground. Sooner or later, the casket was gonna deteriorate. You go to black cemeteries now, you see big sinks, all over. Indentures in the ground where they used--instead of using a concrete vault, they use a wooden box, or no box at all. And it's rotted, so it's just caskets layin on the ground. Inside the grave.

IL: How do you determine where, or how do they determine where, the body will be buried?

WG: Most families have family cemeteries. They're all over the place. You know, if you live on John Fripp, there's John Fripp plantation cemetery. And normally, places were given--John Fripp for instance was a white farmer who had slaves or people workin for him, so said, "This is gonna be your burial spot." So there's John Fripp cemetery spot. Or Fuller plantation, where I'm from, we have a burial spot. I'm going to a national cemetery, I don't want--cause they're just in the woods. You know, and you have to look hard to find it. And most times when someone's buried in those cemeteries, no one goes back there until someone else dies. So you're there, and that's it. National cemetery you can go in every day--and most of those cemeteries are unkept. They just... you know where they are. And if there are headstones, you know where the headstones are.

IL: Could you talk about life, what did you do after the military? Can you just tell us what happened?

WG: Well I went to school. The American Academy of Funeral Service in New York. And onto the National Board Certificate, thought I was hot stuff, gonna get a job, and they said, "We don't need anybody. We already have someone." I mean I went to many funeral homes. So eventually I started working in a paint store and start painting and removing wallpaper. Because the painters would come in there and say if you can recommend me to a job and I'll give you a percentage. And they started comin back givin me \$100, \$200, and boy they must make a bit of money. So while I'm workin in the paint store I start gettin the job. And I would use a Jewish name. I wouldn't use my name because if they think I'm workin for a Jewish white man, it's easier for me to get in and get the job. And if anything goes wrong, I say please don't call my boss, Mr. Schwartz, I'll take care of it. If it's me, black, then it's more difficult for me. But when you're working in New York, basically in Jewish area, you use a Jewish name to get the job. And it worked pretty good.

IL: You have any children?

WG: Yes, we have a total of five, yeah.

IL: Can you talk more about your parents? Any old stories?

WG: No, other than my mother was a businesswoman.

IL: Mhm.

WG: And my father was in the military, and he's retired now at 92 years old I believe. He's still alive but my mother died earlier from high blood pressure and stroke, caused a stroke. We were raised, at least with me, I was always expected to go into business. I thought that was what I was supposed to do. Some people feel as though they should be a barbers cause their father's a barber and I felt I'm supposed to be a funeral director. And I've always wanted to be self-employed. I wanna be able to call my shots. And I like to see people who like to call their shots. You know, if you just have one job, whatever you're doing now, if they're paying you, they know what kind of car you're should be able to drive; they're gonna know the house you should be able to live in, or whatever you have, they know because they know how much they pay you! And there's really

not much of a drive if you you're just gonna be a cameraman [Note: probably talking directly to IL]. But as a funeral director, or a self-employed person, who got the drive to move forward, you can say, "Well, I want me a Rolls Royce," and work towards getting it. Or a big house, and do it. Or if you don't wanna do anything, have that choice. And I'm not working just especially for the money at this point; it's a challenge. 'Cause they said, it can't be done. Say, "I'mma show you." If they said, "Oh, that's easy," maybe I wouldn't do it. But they (laughs) it's a challenge now. And we work with funeral homes. Black people do not wanna have one funeral. You know, I've seen in the magazines some with four or five. But in this area, one funeral. Well, I got four. They said it couldn't be done. They go into areas where they say, "They're gonna kick your butt! You don't stand a chance." That's what they told me when I moved over here. I said, "Is that so? You don't know what the Lord told me." So now, they laughed at me for beginning in a small place. I'm not a joke anymore. Today I'm a serious contender for the number one position. And I told the number guys to take care of that position cause that's my position. And know I'm comin, and I'm gonna getcha. It's just a challenge. The money will come, but it's the desire to compete. And to rise high, I guess (chuckles).

DO: So, do they have a certain amount of time for the mourning process, or is it... for us, it depends on the family. How long before they keep a body out? So, is it...?

WG: Well, with black people...

DO: Right.

WG: We have a tendency to keep the person for maybe five, six, seven days.

DO: Yeah.

WG: Sometimes ten days.

DO: Okay.

WG: We keep the person.

DO: Mhm.

WG: We keep them home, everybody take off from work. A lot of people take off from work. They don't go to work. They stay home. And they party, talk about their family members, but they don't go to work. But the Mexicans are different. We do 99% of the Mexicans. Mexicans never take off work for a funeral. They come in here at night after work, stay all night if they desire but in the morning they go to work. If a Mexican die today, they're gonna be seein the body tomorrow. If they die early today, they're gonna see the body this afternoon. If a black person died today, they'd have to get someone to come from New York, someone to come from California, come from all over the place. And so we keep them a long time. This lady we had today, we have someone who died just last Wednesday. Wednesday, Thursday, Friday, Saturday, Sunday, Monday, Tuesday. Seven, six days. We've had em for fifteen days. They just (shrugs) wanna do that.

DO: They stay off from work? They just...

WG: A lot of em do that. And that's why--and I have a complaint with that. A personal complaint. The person's already dead, go on to work! You have a job!

DO: Yeah.

WG: I have some Hispanics workin on my house now. We buried one of the guy's brothers. They had to learn what green lights and red lights are for. They're learning now--they'll get run over (WG and DO laugh)! But they're out there workin Saturday, Sunday, any time! A lot of people round here, we work maybe 8 to 4. And then we send home, we go on home. The Mexicans, they work all day. Don't care how hot it is. And I like that. I'm gettin my work done. And I don't have to say, "Brother, when are you gonna get this work done?" If he has a funeral to go to, it'll stop. The job will stop. And he's gonna wait for three, four, five days, before he comes back. And then he's gonna be slow when he gets back. Because (shrugs) that's just the way it is! I thought that was strange when I went to Africa and Africans do the same thing. They have no concept of time. They mourn for a long time, and we have the same characteristics. And I said, well, you know I thought it was just us in the old country. But in Ghana--I went to Ghana three times--and same characteristics. They said "We're gonna meet you at 2:00." They might mean 6:00. I've ordered clothes, got em from Ghana and I said, "I want it in 3 days," and they said "It'll be ready in 3 days." Ten days later and still not ready! And they're not rushin! (Laughs, shrugs) you know, take the time! Sometimes I could leave the clothes I've ordered and they'll send it along. And no concept of time. But, you know, we mourn for a long time.

DO: So you think that's because it's uh...

IL: A nation--

DO: ...a nation characteristics like African or...

WG: Yeah, mhm. Yeah. Same characteristics, same way.

DO: Now, do you embalm the Mexicans when they die too?

WG: Yeah. Mhm. And most of em go back to Mexico. And see, the thing is the government pays the way. We act as though--not our government, the Mexican government! We're actin as though the Mexicans are havin a hard time gettin back home. They don't have a hard time. Government pays. I love gettin the Mexicans. Their government gonna pay. They always pay. And they're on their way back to Mexico. And they don't fool around.

DO: So they ship the body on a plane?

WG: Yeah. We ship the body sometimes. We ship from Atlanta, Florida, Savannah, or Miami. Depending on sometimes they have an embargo. They will not accept the body at this particular time. So we have to find another port to take the body to. (Points) Mexicans. If a person died today, at 10:00 in the morning, and you say the funeral's gonna be \$6,000, when they come this afternoon, they got \$6,000. They got a little network. They always have the money. Every time.

Never do they want credit. Always. They may come with \$3,000 in one-dollar bills, but they have the money. Always. A lot of black folks (pauses, laughs) they go, "I don't have the insurance, I don't have the money." Got a lotta problems. Not the Mexicans. You don't have to provide all the services we have to provide for, our people. We bury the whites too. And we get the money. But our main focus is the black folks.

DO: Now, years ago, did they used to do the service had the body in the homes or they've always been in the funeral homes?

WG: No. This is new. Starting in about 1958. We started doin the funeral home with the chapel. Before that we just had a house, and we'd have to take the family to the church or to the family house. And we still take Mexicans there. They still have that. A matter of fact, we had a body that we had. We took the woman home. Laid her in the bed, so the children put flowers around her and they watched around all night long or whatever they did. And laid her in the bed. There was a big article in the newspaper about that. And we took her out of the casket, and put her in the house, in her bed. That's what the family wanted. We have the Mexican's we've taken home, put the babies back in the bed. And we do the same thing. We've had (rubs forehead) a couple of kids, grown folks, we take em back if they've got a house, we take em in the house. And black folks don't normally do that now. We're gettin away from--we're modern now. We want a funeral home like this (gestures to the room) so you bring up the body and lay it up in the funeral home. Yeah, so just the Mexicans and some of the African people from the village doin that. They're not from Africa but they're from Chicago, New York and other places.

IL: Do you consider yourself Gullah?

WG: I was raised like Gullah. I think my mind is very firm that we're a dedicated, hard-working people, and matter of fact I think I'm... I consider myself Gullah, but I don't consider myself--on a higher level with the education that I have. Because I can take you to places on the island now that you can't hardly understand what they're talking about. And they're as content as they wanna be. Sometimes you look down on the floor and there's chickens running down on the floor, hogs runnin all over the place. That's what they choose to do. Now I'm from that background. But I just prefer not to live like that. I have the strong desire to move forward. You know, and I don't know. But that's where I was raised up.

IL: A better question would be is: what does it mean to be Gullah? For you?

WG: There's a sense of pride. Know where most of us came from Sierra Leone, and a few in Penn Center will tell you that, we came from Sierra Leone. Gulf Coast over in Africa where we came from. And we're an enterprising people, a hard-working people, and we'll fight you. Africans are known to fight you (chuckles). They fight among themselves--that's how we got enslaved by the way. The white people didn't come to just snatch us up. They had help. They had plenty of help. But that's my background. Where we came from. When I see that, all the things that we can do, and the things that are slipping away from us, that are... We had one black man, from Charleston, who did iron railing, wrought iron, and you say, "Boy what a wonderful guy. He has a skill that's out of this world." I went to Ghana--kids are doing that!

(A door opens and mild alarm beeps.)

Unknown: Hi, how are you?

WG: Hi. (Gesturing to woman off screen) that's my wife.

WG: ...means, and it's strength. It means... stick to it--stick-to-it-tiveness? Hang in there. We're gonna win. And we have the capabilities of doing things. We can do so, so much. But yet we don't do it, we don't apply ourselves. And too many times we want somebody else to be responsible for us. You know, I have a master's degree in Anthropology. You knew you weren't gonna find a job when you took that up. There's no jobs in that field! The only anthropologists I see are white boys. You know, in the jungles. There's not a lot of money in that. More of us need to go into business. Because the opportunities are there. You can do whatever you want to do. When they put me out of the military, they thought I was finished. I was supposed to be done. When black folks get an undesirable discharge under other than honorable condition, you are finished. Well, they thought so. So when after they changed my discharge, I wanted to sue them. I said, "Well, I could've been a lawyer. Coulda been a doctor." So my lawyer says, "Well, you're a bail bondsman?" Yeah. "Got a radio station." Yeah. "Funeral homes." Yeah. "So how did it affect you financially? You have all these things goin for yourself. What are you complaining about?" I said, "Well I could have done better. It took me fifteen years to get this off my mind, to get this straight. I could've been farther up down the road." You know, I said, "I don't know what could have happened." So, he said, "Well I don't think you're gonna get anything out of this. You're just wastin your time. You wanna spend some money with me? Spend the money. But I don't think you're gonna get far suing the government. Because they've corrected their mistake." But the opportunities are there. We can do anything that we want to do. I mean, it's there. And I believe, especially in the South, in Beaufort, South Carolina, where the white people control--they control the radio business, by the way. And they put a freeze on me cause I'm very militant. I've studied the land, I told them how--what the government's done, if you own 50 acres of land, and you owe \$10 in taxes, they will sell your 50 acres for \$10 in taxes. So that's against the law! The law says that if the land is divisible, which you can divide it. They'll sell just enough to pay the taxes. And I complained about that. So they formed a committee, got really upset about it. They said, "Well, we'll see how many people come forward." So I said, "Okay, they're comin forward. I know they are." Because they take millions of dollars every year. You can check on the internet. You can find out what they're taking from black folks. They said, "We'll see." Only one black family came forward. They said, "See, Galloway? You're blowin smoke. They're happy." One white family came forward. So I call the white lawyer up in Greenville. I said, "All these black folks are being taken advantage of." He said, "Well, I explained about the heirs property." He said, "Lemme tell you," he said, "They're not coming forward." I said, "Yes they are!" He said, "You don't know your people! Cause they're not comin." He said, "I'll tell you what, get three families to come, and I'll work for them at no charge until we get the property back. Then we work out a percentage." He said, "Call me when you get ten, three, whatever." Nobody came forward. Which was disheartening to me. Instead of being a militant, they cut my income way down. So if the only thing I had left was that radio station is I'd starve. Now, radio stations are not for people planning to make petty money anyway except in the big market. In a little market, everyone knows who I am, they see me, they know I'm driving a Mercedes, havin a little business with the Mercedes, I come to the dealership to ask for money. I went to a dealership and my wife--I drove my Mercedes up there. It was a year old. "You come to the dealership askin for money to support you?" I said no. No, as a

matter of fact I want the same advertising I've been getting and I'm cutting my budget in half. I said, "Oh my God, I was hurt." I saw him a line going into a restaurant and his wife had on a mink stole, well my wife had on a full length backgammon mink coat! And we were three person behind us, when I saw them I was like, "Look, we're gettin outta here!" So we had to run and she just started wearin the coat and it's been 30 years! So I said if I get a couple of businesses it's like a balloon. You blow the balloon up, you squeeze the balloon (makes a squeezing gesture). It'll pop out this end, and it'll pop out this end. So when you squeeze on this end, it'll pop out this end. You try to get at that end, and it'll pop out that end, get that end, it'll pop out that end. And they can never catch me because I'm ahead of em. And I'm a bail bondsman. Been doin it for a long time. The money--the stream is there. The jail is a bank. Go to the bank, wake up in the morning and say I need to make my \$3,000 today. I work in four different counties. Get out there, phone start ringin, run over here, run over here. I'm workin on what my plan for the day is. \$3,000. And if I don't make \$3,000 a day, whatever I didn't make, I add it to tomorrow. Cause I plan to make \$4,000 tomorrow, plus what I didn't get over here. And I hustle. And I mean I do a lot of hustling, I run. But now I don't have to do that. Because it's not about money anymore, I make enough. But you gotta keep a dream goin, you gotta keep somethin, your job that is safe. You can't say what you wanna say--well maybe you are sayin what you wanna say, but you cannot be militant. You can't get out there and say what you wanna say--at least I couldn't. And I had a radio station, had the power, and I saw all of the injustices that they were doin to black folks. I raised more hell than Peg-Leg Pete [Note: referring to the Disney cartoon character]. They used to--they listened to me and said, "Galloway's gonna give some good information," and when I help they get with their white friends and say, "Galloway's on the radio, what did he say?" They called me asked me, "Do you have a tape of what you said?" You think I'm crazy? Got a tape of what I said? No, I don't have a tape. And you know things were going so wrong. We just sold it a little over a year and a half ago and I haven't listened to a radio station since. Because I feel we've got the money, but what the hell is the money if I'm not happy with having sold that radio station? Because now I'm powerless. And they can treat me any way they wanna treat me. That's the way I feel cause no one's botherin me. And I thought about buyin another one. And (chuckles) it's just that I'm an old fashioned guy now. I just hate to see black folks bein taken advantage of. I mean, I really do. And the ones who're supposed to know better, black folks in power, and they jump on black or white. I have no fear of color. If you're black folks and you're wrong, look out for Galloway. I'm coming. I have to make sure you're wrong, now, because my license is at stake, but I don't like people just to take advantage of people. We had a school bond referendum pass for \$122,000,000. Black folk got less than a million dollars out of that whole deal and the superintendent's black! Most of the board members are black. I said, "How in the hell you let something like that happen? They got all the money!" And they said, "We voted for new schools, but you didn't make any money going to some bricklayers. There's some painters, there's some electricians. We could be helpers. \$122,000,000 went down the tubes. Well, it went someplace else, but it wasn't in the black community. Superintendent's black, majority of the school board's black, and they said, "We gotta be sure that we're even." Even my behind! The way I look at it, the Republicans get in to kick the Democrat's behind. And that's what they're supposed to do. When the Democrats get in, they're supposed to kick the Republican's behind. That's what they're supposed to do! We wanna be fair, we call it. We look at President Obama, great guy, glad we elected him President, how many blacks he appointed in his cabinet? How many blacks got good positions? Oh, Oprah Winfrey gets to go to the White House, Stevie Wonder gets to go and sing. We get to sing and dance, that's what we can do for

him. Our President is raised in a white house--mama white. Grandma white. Granddaddy white, he's a white boy in his mind. But in black skin! So he knows how to play the game with them other white boys because he's one of em! So when we go for the job, we don't get the job. We get to sing and to entertain. The heck with that! He set Hillary Clinton, he let her get away and set the black woman up to take the fall for Hillary Clinton. So Hillary can be next President. They understand that. But we're thinking, "He may have won but that's my man, that's my man." But what you sayin my man, my man, when we can't even claim racial discrimination! Cause the guy's black. He said, "Al Sharpton don't you come around me, Jesse Jackson I don't wanna see you, them black folks who are militant, I don't want to see you all. Stay away from me. Now he's in there for the last term, he can't get elected again, so he should do all that good stuff we put him in there to do! But he's not doin that. He's not doin that--you know I'm glad to see him but I'm bein honest with you. But if it was a white fellow in there we'd kick his behind, protest him! We'd get a picket sign in a minute, but because it's Obama it's (quiet voice, waving hands defensively) "No, no, no no. Don't do that to Obama." He's doing the same thing the other guy did. Except he's black. And we didn't get anything out of the deal. Look at his cabinet. How many blacks in his cabinet? I don't know. Does that make sense?

DO: Yes.

WG: (Chuckles) well, okay. I don't know.

IL: Could you talk about how many siblings do you have? Could you tell us about...

WG: I have three. I have one sister, three. One sister who's retired and who lives here six months out of the year. The other six months she lives in North Dakota. And she and her husband has a camper and one son. I have another sister who lives here. She worked in New York for a number of years. My mother got sick, she came down to assist in taking care of her. She has one son. And she helps at the funeral home. My other brother's in Florida. He's a bricklayer, he's a contractor. And he works in the hot sun. We got another hot sun guy, I couldn't do that. But that's four of us. Four of us. And when we get some business on the island and all the way over here, and we have a place in Beaufort around the corner, they get upset with me. Cause they feel I shouldn't get anything. Because they say, "Oh, we're brothers and sisters. You know, we can share." But the people over in St. Helena... We're mad with you (points), someone's mad with you? We're all witchu. If someone, if we like you, we all like you. We're all one family like that, you understand? It's that kind of thing. We kinda clan-ish. And sometimes it works. (Covers mouth) excuse me. And sometimes it doesn't.

DO: You say you're a Reverend, so you have a church?

WG: Yes, I've been Pastor for 12 years.

DO: Twelve years.

WG: And when I went to the church, most of my parishioners worked for white people. There were cooks, laundry care people, and all of that. And I was there talking about black folks. Jesus being black. And I can prove it because the Bible says so. Revelations, first chapter, fourteenth verse, "Brown skin, brownish eyes," that kind of thing. And they got mad at me. Cause who is

this guy talkin about being a racist? I'm not racist, I'm just telling you where to find in the Bible, and we've got over here the school bond referendum. We over here have been defeated twice! The majority on the board is black. Okay, the majority on the board is black. They got defeated twice, the majority of the students are black, the holes in the ceiling where the water comes down (makes pouring gesture with hands) when it rains, when it floods the commode, water's comin up in the hall, and they got defeated twice! We couldn't get the bond referendum passed and the majority of the voters are black! The majority of the school board members are black! County council is black. We have more black elected officials in the state in Richland than any other county in the state. So they couldn't seem to get it together. Preachers, well, there was nothing we could do. I got here. I'm from St. Helena. So I said, well, what is the white people tellin you all to allow you to have your children sittin in that kind of condition and you're not doin anything about it. And they say, "Well I thought Uncle Tom was dead." And I say, "You people are crazy!" I said, "I'm not afraid of these white people." I said, "I'm from Beaufort." I said, "They have you all trained." They said, well I said, "What they do to you all, they give you a plate and they give you some crumbs on it and they tell you it's a cake. And they invite you to the house and you sit on the back step." And you say (with a voice of pride), "Well that Mr. John hands me a cake!" But you're sitting on the back step and did even go in the house! And you didn't eat but you felt good because you were with them. I say, "I don't wanna sit with them so..." I said, "Look, I've got black people here, my black students, my black parents. We have to do something about this bond referendum." And I went on and on. They gave me some, people from the church, gave me some protection goin home. White folks mad. Some black folks mad. They start taken out their checks though, and the bond referendum passed. For the first time. [Note: unclear. Sounds like "sente clemente pegne" which might mean "I forgive them."] Nobody was sayin anything. No one came out for Galloway cause I'm a radical now. They checked my tax record and all kinds of stuff. And they said, "Well you went to jail once because you didn't pay your sales taxes." I said yeah. They said, "You need to stop that. We don't wanna print that in the newspapers." I said, "You got anything else on me?" They said, "No, that's all we got." I said, "Let it roll cause I'm comin back (everyone laughs)!" If that's all you got--I thought they had something (everyone keeps laughing)! Bond referendum passed. And we were very happy. But the thing--the bad part about the black folks... The bond referendum passed, superintendent called me, cause he always let me speak at the end of the forum. So that no one can rebut what I said. So, we already had that plan, and so for every week I'm doing something like that. Well, when it's time for the groundbreaking, I'm looking for a shovel. No shovel. I said, "Well, why am I not gettin a shovel?" I said, "These people getting shovels you tellin me about, didn't do a darn thing!" He said, "Well you know how them white people are." I said, "I'll be darned. You had me sittin out there, fighting for you, on television, all over the place, newspapers, saying all these radical things, and you didn't even get me a hat and a shovel! To (makes digging motion) dig up some dirt! At least give me a hat and a shovel!" And I didn't have--and I said, "I'll be darned." I said okay. So I was invited some place and he was there, along with a group for white people and black folks, and they were givin me an award. Some award or something. And I said, "Well you know what? I've got to talk about that bond referendum. And superintendent (points) is sittin right over there, we worked this thing out so that I would come last, and when it's time for me to get a shovel, and he wouldn't give me a shovel and no hard hat. Like he gave everybody else." I said, "I don't like that. Didn't like it." And he didn't like it either. And everybody in their family's been dead since then, sent them someplace else (everyone laughs). So, that didn't help me financially (everyone laughs). But I

got it off my chest. And some people we don't wanna bury anyway. But uh...

IL: How did you manage to get business from everyone?

WG: What do you mean?

IL: You were able, well...

WG: You mean funeral business?

IL: Yes.

WG: I'm a price cutter. And we do professional work. We're serious about what we do. I'm, you know, on a funeral day, they won't even see me. Cause I'm high pressure, everything's gotta be right. I don't like misspelled words, I don't like commas, I want everything done right. And I say "Get it right, get it right." I used to be on my wife like that. And now she gets it right. I don't have to bother her anymore. She makes all the arrangements. But once I know that you can do it, then I'll leave you alone. But, you know, I'm a stickler for gettin it right. I go out of my way-- this guy today. He owes me some money. You know, he just left. He's a preacher we let through the funeral home here for over a year. He'd come in the radio station. Came up time to pay me today... "You know Reverend, I cut you \$200 short." I said my God, I'm mad as I can be now. I'm saying--I said, "Well, you told me you wanted to have the guy ready, lowered the vault. Yesterday you were satisfied, today you're not satisfied, but I've had them lower the vault." I said, "I have to pay him." And he say, "Ah, well I'm still \$200 short..." I put up with it. But we go out of our way to do something someone who doesn't have any money or a lot of money, and they come to me and we'll go by the house and see that the house has fallen down, people are trying to impress people. They got a little bit of income--they may have a \$10,000 policy. (Makes gesture with both hands as if setting aside the house he's referring to) the mobile home has fallen down. You can see the floor when you walk into the house. So I say, "Well, I can't charge you people \$10,000 even though they want it." I wouldn't do it. I said, "No, no, no, no. You have some other obligations, you don't even know what's gonna happen after this burial. You're (points with left hand) trying to impress people you don't like and don't like you." I said, you know, "When you spend this money today, next week you come to me for \$100. I won't have it. And so, let's not do that." Our prices start at \$3,995. Funeral directors are mad at me, say I'm the scum of the earth. But I can make it on \$3,995. Cause I'm not gonna charge people--overcharge people. I'm not gonna take advantage of anybody, cause I gotta sleep with myself when this whole deal is over. I make enough. And I wanna live with myself. (Leaning forward) I can sell you a \$20,000 funeral but I don't feel good about it. Because, you know, that's not necessary. And I've worked with another funeral director (taps on table) who's had \$18-20,000 funerals. I said, "That's too much money for the people. That's not right." (Points to his left) we've got one now! It's Long Shorman. We can charge him \$20,000, but we charge him seven. The man's dead. The woman's gotta live, they got children. How are they gonna live if I take all their money from them? (Gestures to self with left hand, and to his right with his right hand) I got a Mercedes, a Lexus. I got 13 vehicles. What else, what am I gonna do? (Briefly gestures to self with left hand) I gotta be able to sleep at night. (Points with left hand) when you see me again, you'll say Galloway's a good guy--he's fair. Not that dude that's a thief! (Imitating

another's voice, pointing accusatorily) don't mess with him, he's a crook--ya hear me? I don't want that. That's important to me. So, we have a good time.

IL: Any last words for the youth that you want to make sure they understand before we go?

WG: (Leans forward, putting hands on table in a serious manner) that they can do anything that they want to do. Irregardless of the situation, do not let anyone get in your way, tryna stop you. Get the education that you need to get the job done. It's not necessarily havin a four year degree to get the job done. I don't have a four year degree. But you can do whatever you wanna do. The field is wide open. Do not depend on other people for your job, for your betterment, for your living. You can do it yourself. It's built in us to do that. We can do it. How in the world can other people come to this country like... (Gestures with both hands in a soothing motion) I have no problem with Mexicans; I work with them all the time. How can they come here and make so much money? And then we stand on the corner, sayin (makes chin scratching gesture), "I hate those Mexicans." Do what the Mexicans are doing! Work! (Chuckles) become a plumber. You know, (holds hand above table) in this building they said, a black guy said, "I'll build it for \$665,000." I said, "That's all?" "Yep, that's a good deal. You're my brother." Okay. Found a Mexican did it for less than \$200,000. He said, "How come you didn't get me?" I said... (Gestures away from him, to his left) the Mexicans... (Gestures back to himself) I'm his brother (laughs). He's my brother (IL and WG laugh)! I saved \$400,000--what are you crazy? He said, "Well, (scratches face, as if in thought) I didn't know really how to bid because I've really never built a building like that before." He said, "Can I have the names of the people you work with to get the building done?" I said (pointing), "You wanna charge me, and then not know what you were doing? Never did it before?" He had never did it before. But the Mexicans, they come over here, (counts on fingers) they're plumbers, they're carpenters, electricians, and they come poor. And they say, "Well, they got brand new cars. How'd they get the brand new cars?" They say, "They got ten of em livin in the same house together." I say, "Well, why don't you move into a house with ten other people (IL and DO laugh)? You can do the same thing." But the opportunity is here for us, and quit complaining about other people. When my son went to jail, and I was payin the bail bonds for him. That's how I got into the bail bonding business.

IL: Mmm.

WG: He kept goin to jail. I said, "I'm paying the bail bonds on him. There's gotta be a better way than this." I said, "I'm gonna become a bail bondsman. Cause they make much money." So I decided to become a bail bondsman. Sometimes they make over \$200,000 a year. You know how much it takes to be a bail bondsman? How much education? Two weeks. Two weeks of education, become a bail bondsman. And you don't even need an office. All you need is a telephone and your car. Sit in your car (straightens posture, as if sitting in the driver's seat). Or home (pretends to take out cell phone from pocket), get your cell phone. That's all it takes to be a bail bondsman. You don't need to be a genius. You don't need any money either. I write to the insurance company, the insurance company have all the money. I pay them a percentage, and I get a percentage. And I can do over \$200,000 a year just sittin from my car. How can you beat that? Now this guy, nothin wrong with education, but there's a lot a jobs that don't require a four year degree in order to do what I'm doing, is what I'm sayin. A plumber, plumbers make plenty of money. Carpenters make plenty of money. (Gestures to his right) I have some Mexicans workin on my house over there right now. Addin 700 square feet onto my house. I'm payin them

as they go along. I go over there and watch, I go over to the funerals, I watch em. And I watch em to make sure that they're doing what I'm paying them \$100 a day. Which is a deal. I want my \$100 a day though. And I watch em. Now the other Mexicans, who I used to use (gestures to left), wants to hire my man (gestures to right), my guys to come work for him cause he wants to pay em. And then he wants to charge me (points at self). (Chuckles) that's not gonna happen. As a matter of fact, I let em have my son's--my grandson's truck on credit. So I can keep them coming (makes reeling fish gesture). So I pay him, he pay me, every month. So, long as I keep em comin, he's all right. And I keep him away from those rest of the Mexicans too (laughs). Because they're doin a good job. And it's going to be a nice building. But the jobs are--the jobs are here, but you have to rely on yourself. You can't rely on somebody else to take care of you. You shouldn't have to rely on whether the budget cut is gonna affect me. Budget cut cannot affect me. They gon die. And they're goin to jail (points) without fail. When the budget cut, my income goes up (raises hand) because they're gon steal more. They're gon do more, they're gonna beat their wives, or their girlfriends, criminal domestic violence. Every time criminal domestic violence come through, that's \$600 in my pocket. He hit his wife. And then they make up the next day but they're out at least \$600 at least for me (points thumb at self), and maybe \$5,000 for the county. So unless you're serious, don't call the police. Or don't let anyone beat on you, of course. So my job is inflation proof. I have no problem. They're gon die, and they're gon die faster, when they lose the job that worries them, they get harder tax, go out drinking and driving, and that'll kill em. And that sounds so, like, I don't care, but that's the facts. And if someone's TV is gonna be stolen, they're gonna rob John down the street, they rob their buddies. They rob this guy, he gets caught. Goes to jail. Calls me. I get the bond money, I get him out. They gon sell the drugs, and I don't want drugs in the community, but I'm a bail bondsman, and they ain't found guilty yet. So you say how the preacher gonna get him out. They aren't found guilty yet. Everyone's due their day in court. So I get them out until their day in court. After their day in court (points matter-of-factly) I can't do anything for them. So I got a built-in clientele. And nobody can stop that. (Shakes head) nobody. And I don't think they wanna stop it. I mean it's bad, it's bad out here for us. We make mistakes and it's a shame. But young guys and girls need to pay attention to what's going on. And not all this rap stuff and all this craziness music that they're playin, callin it music. All of that profanity and all of that--that doesn't make you a big person. And the white man would say... And another thing, (points) their names, people ain't givin their children names that people can spell. All these darn names--and I don't understand these names! (Points) and the problem with those names though, when the person, when they're doin the interview, look at the name says "Oh, that's black," and (makes sweeping gesture) throws it in the garbage. They know your name. But if you said it's Mary or Sally or John, they don't know if you're black or white at that point. But you get a chance to at least get a second look. But when you come with those names--and the parents can't even spell some of them--I say, "What's the name mean?" "I don't know. I took two letters from my cousin's name and two letters from my auntie's name (laughs)..." I mean they've got all kinds of stuff. And so the children are proud of their names, and I know the parents are proud but you're fixin to have a child so he'll have a problem down the road. You know, what about Heather? You know that's a white name. (Nods) Heather. Angie. Those are some white names. Adeline, that's a black name. Horace is a black name. But, you know, give them a fighting chance. I wanna see black people do well. I really do. And that's the only thing that bothers me about sellin my radio station. And I thought about gettin another one. Some black folks, they talk, "Well, if I'd known you wanted to sell, we'd have gotten a group together." I said, "Okay, tell you what. I'll get another one! I'll get

two! Let's get a little group together. I'll get back in touch with you." And they don't get back in touch with me, see (laughs). They talk. Because they didn't think I could get another station. So...

IL: We'd like to thank you.

WG: Okay. God bless you.

IL: Well, that concludes the interview.

[End of Recording]