

JW: that wouldn't participate in any city-wide revival service with some of the people you've mentioned?

TAPY: Probably so, but I am not familiar with them. I was strictly brought up (laughing) in my own church, you know; and I couldn't tell you /about/ that. But I know that a lot of the denominations now /work together in union services (even Catholic)/. Like I've told you about our revivals. We just had them, of course, all the time and that's all I knew.

JW: Speaking of revivals, how has revivalism changed since you were a child? Has it changed much?

TAPY: Oh, yes. Yes.

JW: In what way?

TAPY: Well now, for instance last year our church had a /family retreat/. /We/ went /over Labor Day weekend/ to Camp Illiana and just had a retreat. And that was our revival for that year. We had some good speakers but just for the weekend. There were no altar calls. But this year we are having a lay witness /crusade/ if you know what that is; and that will be, too, not like the old revival services, but /an inspirational meeting for 3 days/.

JW: That could in part be the United Methodist influence.

TAPY: Right.

JW: . . . over the United Brethren because of the amalgamation ten years ago. But if you compared your revival services that you had, let's say down at 10th and Wabash in the war years -- the World War I years we're talking about -- with a Leighton Ford crusade, how were they different?

TAPY: Well, /in the/ Leighton Ford crusade, they gave the altar call, but there was no /loud demonstration/. They didn't get down on their knees around the altar. There wasn't any altar in fact. But they did give them literature, and they took them in a private room where they would give them instructions. Now, for my part I like that, because I want to know what I'm doing. And, of course, I was brought up the other way; and I think we need some sort of revivals, definitely.

TAPY: But I am one of these /who/ cannot accept anything without knowing how or why or what. If a doctor gives me a pill, I want to know what it's for and why. And I like that, where you go into a room and they explain what it's all about, give you some literature and /tell you how God changes your life if you meet His conditions/.

JW: Was there much explaining in 1918 when you had your revivals?

TAPY: Yes. There was. I don't know about 'way back then, but I know later we had some wonderful revivals. We had a regular team of . . . I don't know what they called them, but they'd /counselors/ take them into a little room and explain what was going on, too. I think there's a happy medium.

JW: When you were a child in church, did the kids have songs of their own to sing? And what were some of them?

TAPY: Oh, sure. (chuckles) "Jesus Loves Me," and . . . oh, we learned the names of the disciples by singing you know . . .

JW: Can you remember that one? The words to it?

TAPY: Let's see. (singing) "Jesus called them one by one, Peter, Andrew, James and John. Next came Philip, Thomas, too" What's the next one? . . . "Thaddeus and Bartholomew. Yes, Jesus loved them. Yes, Jesus loved them. Yes, Jesus called them" I can't remember the rest of it. But anyhow that's the way we learned it.

JW: We get the point.

TAPY: (laughs) That wasn't very good. (continues to laugh)

JW: Did the United Brethren Church have a youth fellowship similar to the Methodists and their MYF?

TAPY: /Yes./ They called it Christian Endeavor until they united with the Methodists. It was always Christian Endeavor. They had three groups. There was a junior and intermediate and a senior. In the junior, you stayed 'til you were, I think, /about/ 12 years old. And then intermediates /were/ from

- TAPY: 12 to 16. And then you were a senior /after 16 years of age/. And we had some great times with that. /We had parties, Bible studies, boat rides, taffy pulls, hayrides, youth choirs, etc./
- JW: How did people get to church when you were a kid?
- TAPY: Well, they mostly -- people who could afford them -- had a horse and buggy or a horse and wagon. They even came in horse and wagons. We always walked every place. And then later, of course, the street-cars ran, and we could get pretty close. But an awful lot of people here in the city walked. And I remember one time we got to go in somebody's sleigh (chuckles). /It belonged to/ a neighbor of ours. It was snowing, you know. /Later on a few people had cars./ But anybody who had a car put it up for the winter. They never drove them in the winter. Did you know that?
- JW: Um hm. I've heard that.
- TAPY: They'd block them up. /They packed them up and put them on concrete blocks./
- JW: Who'd take care of the horses while everybody was in church?
- TAPY: That I can't tell you. I never had one. (both laugh)
- JW: Describe the neighborhood surrounding First Church at 14th and Chestnut when you were a child. Lot of cornfields?
- TAPY: No. That was before my time. (chuckle) No, it was just a little neighborhood of small houses. /It was/ just very modest, nothing like those big houses around there now. It was just a nice neighborhood, and most everybody that went to church lived in the neighborhood. That isn't so now. They commute from clear over at Brazil; and people that have moved away /come from New Goshen, North Terre Haute and West Terre Haute/. It was a nice neighborhood then when I was a child.
- JW: I understand your grandfather started other churches in the city. Can you tell us about your

JW: grandfather a little bit more?

TAPY: Do you want me to tell you about the churches that he organized?

JW: Yes. Who sent him? Where was the home office?

TAPY: The conference superintendent and the bishop.

JW: Where was the Conference office located?

TAPY: At that time I believe it was Dayton Ohio. I'm not real sure about that. But that's where most of the United Brethren offices were.

But anyhow, he was quite an organizer. He was sent over here as what they called a missionary and he held a meeting down at . . . on South 2nd Street. There had been some women there who were quite interested in that particular part of the city because there was no church around there. And they'd gotten a group together. Also, the Salvation Army had come in and helped them out, but there was no organized church. And he held a revival meeting in a hall on South 2nd and organized a church which is now the Breden Memorial Church.

JW: On South 7th.

TAPY: On South . . . yes. But the first one was South 3rd.

JW: Near Voorhees Street.

TAPY: Right.

But the first one was on South 3rd Street and they built a little building there then, and, of course, he was just a missionary. He didn't stay very long. He was an interim pastor. I think he finished out the year there.

JW: About what year was this? What decade?

TAPY: Oh, it was in . . . I think it was in the 1800s.

JW: Um hm. It would have been after the Civil War.

TAPY: Oh, yes!

JW: Maybe 1870s?

TAPY: Think it was a little later than that.

JW: Eighteen-eighties maybe? /1895/

You say Breden Memorial was first set up on South 3rd Street; do you know about where on South 3rd?

TAPY: Third and Morton, I believe.

JW: Third and Morton.

TAPY: And their first pastor was Reverend Breden and his wife was also a preacher. And they stayed there for, oh, for many, many years until he was not able to preach anymore. He became very ill. So his wife took over there, and they stayed until he died, and she /went to/ live at the Otterbein Home, which was the United Brethren /Benevolent/ Home. That was near Dayton, Ohio -- Lebanon, Ohio.

JW: Spell Otterbein for me.

TAPY: O-t-t-e-r-b-e-i-n.

JW: So your grandfather founded that church and then handed it over to Mr. Breden, Reverend Breden.

TAPY: That's right.

JW: What did your grandfather do then?

TAPY: Then he went up to a location he called Highland Park, which is up there near, well, where Barbour Avenue is now.

JW: That would be about Lafayette and . . .

TAPY: Thirteenth and . . . /14th and Barbour Ave/.

JW: Twelve Points area.

TAPY: Yes. Up a little farther.

And he held a revival up there, and there were a

TAPY: few people interested in starting a church. And so in /1896/ a church was organized there /with 7 members -- one man and six women/. He organized the church /in June/, but he was not the preacher. /In July he was sent to another church./ He went on, see, and the preacher was Rev. Brandenburg. /He held a revival meeting and increased the membership to 30. For many years it was known only as 3rd Church./

JW: /Rev./ Brandenburg was the preacher at Barbour Avenue?

TAPY: Um hm. His name was Leo Tibberty Craig Brandenburg. (laughs) But I'll never forget it. He was a friend of my granddad's.

JW: Tibberty?

TAPY: Tibberty, I don't know how you spell that. (laughs)

JW: We'll do our best.

So, then your grandfather moved on after starting that church?

TAPY: He did. And he started Briley Chapel.

JW: Briley?

TAPY: South of the city here, down near Lewis. Also, /at/ Lewis, /Ind., he started a United Brethren church/.

JW: How do you spell that?

TAPY: B-r-i-l-e-y. And he organized the church and built the church /building/ at Clay City, /Ind./. So, he's built a lot of these little churches, but then he was an organizer and then they would move him on /after the church got going well/.

JW: I want to ask you a question or two about . . . Brandenburg out on Maple Avenue was United Brethren, right?

TAPY: Right. /It is now called New Hope United Methodist/.

JW: I suppose it was named after the /Rev./

JW: Brandenburg who started Barbour Avenue or rather was the first pastor there.

Of course, Breden was United Brethren. First Church at 14th and Chestnut was United Brethren. What about Kent Avenue? You said it was the evangelical church which eventually amalgamated with United Brethren. When did the United Brethren and the Evangelical get together?

TAPY: That was November 16, 1946, when they became the Evangelical United Brethren Church.

JW: Were they a lot alike?

TAPY: Yes, they were very much alike. Um hm.

Otterbein was the founder of the United Brethren Church, and I don't remember the name of the other one. But they had an awful lot in common -- the way they were started and also their doctrine. Albright was the other one from Kent Avenue, Albright.

JW: He was the founder of that church?

TAPY: Founder of the evangelical denomination.

JW: Albright.

TAPY: Uh huh. And William Otterbein was the U.B. founder.

JW: Uh huh.

TAPY: They were very much alike.

JW: Well, was Otterbein church on South 25th Street (which is now a Pentecostal church) . . . was that Evangelical or was that United Brethren?

TAPY: That was United Brethren. The First Church when Reverend Todd was here became interested in that community, because there were no churches around there at all. And Reverend Todd took about six or seven of us from the church. I was about 15 years old. My mother went, and there were, well, I expect about seven besides him. Every Sunday afternoon we went out there canvassing in the community. At first we took a survey to see if anybody was interested in organizing the church, and they were. It was amazing.

TAPY: And so we started a little church on Sunday afternoon in a little abandoned store. And when we outgrew that, why then they had to do something else. So, they built a tabernacle right there where the church is /now/ to hold the . . .

JW: Twenty-fifth Street and I believe it's Park. I'm not positive.

TAPY: I think you're right though.

Well, anyhow . . . that's close enough. So, they worshiped in that tabernacle then for quite some time, and the congregation grew quite large. And so then they . . . I think they bought the lot next door to that where they could put up a church.

And after the church was built then /in 1927/ . . . we had always gone out there, our church, and helped them, you know. We were the officers and so on and so forth. And after it was built /at a cost of \$30,000/, they wanted to take over themselves /and be a self supporting church/ which is the way it should have been. And they had their own Sunday School superintendent, and they had their own pastor. It was Reverend E. A. Struble.

JW: Spell that for me.

TAPY: S-t-r-u-b-l-e. Now, that was in 1927 when that present building was started.

JW: When was Brandenburg out on Maple Avenue built, /the building/ which is now New Hope Methodist? When was that built out on Maple Avenue?

TAPY: /The present building was built in 1929. The church was organized by Rev. Brandenburg in 1924./

JW: And Barbour Avenue was built earlier, wasn't it?

TAPY: Barbour Avenue was 1896.

JW: Uh huh.

TAPY: See, that's an old one, too.

JW: Kent Avenue was an Evangelical Church built . . .

JW: do you know when Kent Avenue was built? I know that's United Brethren, I think, information.

TAPY: Nineteen /hundred/ eleven. /Rev. E. W. Praetorius was the pastor./

JW: Nineteen /hundred/ eleven.

Were there other Evangelical churches in town when the amalgamation took place?

TAPY: There was this Locust Street church which is at 7th and Locust. I think they call it /Grace/ now.

JW: Right.

TAPY: And that one was built in 1880; that is, not that building but the old one.

JW: The old structure.

TAPY: Eighteen /hundred/ eighty. Reverend /John Fox/ was assigned to that church. /In 1894 this church became a United Brethren Church./ And the present building was erected in 1950 under the pastorate of Reverend /J. W./ Davis. It cost \$103,000.

JW: Right.

First Church has a gymnasium, and I know this is an additon. I suppose that annex was built, what, maybe 30, 40 years ago?

TAPY: Now, that is not a gymnasium. That's Sunday school rooms over there.

JW: I swear I used to throw baskets in that room.

TAPY: Well, that was in the basement /before that unit was built/.

JW: O.K. That's it. O.K. So, the church was built with a /gym/; well, why?

TAPY: Well, for one reason they used it for a Sunday school room on Sunday. On Sunday morning that was the primary department, and it was so crowded that

TAPY: they just had classes in each corner, you know. But they did use it also for a gymnasium, because they needed something to keep the young people -- to hold them. And it did . . . the women . . . or the girls would line up against the walls and watch the fellows shoot basketball, you know. But it is in the basement of the church.

JW: Now, I want to ask you a question. This is a little sensitive, but I think we can deal with it. Was there an unspoken rule in the past that blacks were to worship in their churches and whites in theirs? Has this changed. If so, when and what's it like now? I'm talking about 65 years ago.

TAPY: I don't . . . we have never had any blacks, and I suppose that that was true.

Now, you mentioned one time the Ku Klux Klan. As a church we . . . they did not approve of the Ku Klux Klan at all. But there were a lot of church members who were members of that Ku Klux Klan. And I suppose that you would say that there was an unspoken request.

I can remember one time not too many years ago . . . I believe Reverend Stone was here. I believe he was. When the call was given for anybody that wanted to join the church, a colored lady came down to the altar. She was visiting that day. I had never seen her before; and there was a lot of commotion, people getting out of the door, you know /in a hurry after the service was over/. But we came to find out she was not mentally alert and didn't really want to join the church as far as that goes. But our mail carrier /at the church/ is a colored man. He visits quite often, and we like /him/. I don't think there's any problem there now, but there was /perhaps years ago/.

JW: It was different times.

TAPY: Different times, I think /that's true/.

JW: You say the church . . . when you were a young girl, the church disapproved of the Klan, and yet some members /belonged/.

TAPY: Well, there were some members, I know. (both laugh)

JW: I imagine that was true in a lot of churches.