

**Man on Fire small with TC burn in**

[Start of recorded material 00:00:00]

Female Voice 1: 9-1-1.

Angie: This is Angie at the Dollar General.

Female Voice 1: In what city?

Angie: At Grand Saline, and a man's on fire out in the parking lot.

Female Voice 1: The man is on fire?

Angie: Yes. A man just set himself on fire.

Female Voice 2: 1-0-3. We have a 3-2-2 at the Dollar General parking lot.

Male Voice 1: [00:01:30] This is 1-0-3 en route.

Female Voice 3: [00:01:44] It was about 5:00, I think, between 4:00 and 5:00 – somewhere in there. He was just like pacing back and forth. We were like what is he doing? Like, that's weird, but he was so far out I was like maybe he's like picking weeds or you know, something.

Male Voice 2: [00:02:06] I remember him in school, all the way through school; and you know, I don't want to say anything about the man, but he was – I was really, really surprised when I heard what had happened. I don't know. People just – sometime, they get off over in the left field.

Male Voice 3: [00:02:36] I had seen the car that I'd seen him walk from, and there was a high school diploma and then a note. It said something about he was tired of seeing the blacks treated like they was through the years in Grand Saline, Texas.

Female Voice 3: Like, why suicide? Why was that, being a minister, the best option?

Don: [00:03:23] Well, thank you for letting me show you some of my memorabilia here on Charles and I during our high school days. This is the yearbook for 1952 for the Grand Saline High School, and there are two things here I wanted to show you. One was the time when Charles and my friendship actually began. Charles is right in here.

[00:03:51] The biggest thing showing there are his knees [goes] and then I'm back right in here. We're both in the same class. Second picture I would like

to show you is one of Charles himself. This is kind of his beginning; and of course, he goes on to Perkins School and then on into the Methodist church as such and then on to do various kinds of missionary work.

[00:04:18] Charles could have been anything he wanted to be. He was a bright, bright guy; and yet, he saw fit to take up the cause of the minorities and to do good, do some good by sacrificing himself, so he thought.

Female Voice 4: [00:04:49] Let me get my salt. This is my favorite salt. This is Grand Saline. It's called Big Salt. We were named by the Indians. That's what Grand Saline means. Right outside of town here, we have a salt flat where the Indians have been getting salt here since 800 A.D., the Caddos and the Cherokees, then also the first pioneers got salt here, and the Confederate army got salt here, and our salt is so pure -- it's 98.5 percent pure salt -- our salt is so pure that we're the only salt on pretzels in the United States. So, if you eat a pretzel anywhere in the United States, the salt comes from Grand Saline, Texas.

B.R.: [00:05:23] Everybody here knows everybody. You can bump into somebody in the [Brookshire's], and I mean literally know everything, and I mean know everything; and I mean, as a teenager, it's a pain in the butt. I raised up here. I mean it really is, but as a 41-year-old parent, it's great. I mean, here the term cover zone sort of really describes it, you know.

[00:05:48] It's really a comfort zone. It's hometown folk helping hometown folk, and I mean literally if there's any need in town the people will come together; but it's also, to bring a little bit of health into it, if there's a disease in town, also, you know, we like to get it -- you know, we're a very close-knit community. We watch out for each other.

Male Voice 4: [00:06:16] Robert Bates. Robert Bates. Can you come here for just a minute? Hold the game for just a second. Bill Monk.

Female Voice 4: Bill?

Bill: What?

Female Voice 4: He wants you back there.

Bill: [unintelligible 00:06:31] do? I don't want to go.

Male Voice 4: You don't have to. Just come here. Just don't say a word. Stand right under here. Your dad and your brother. This would be Robert Bates right here, and this is his brother [Royce] Lee Bates' picture and his old hay-bailing cap. [00:07:00] He was in the hay-bailing business, and this is Robert's mother and father right there. Okay, thank you sir. This is my father right there on his old

horse, Old Smoky. He passed away in 2001 just before the terrorist attack. Mr. Bill Carter, he brought his hat in about four years before he passed away. You, [Jay], you might remember Mr. Bill, Mr. Bill Carter.

[00:07:30] He threwed it down there and said there's my hat, and I said, Bill, you can't get six foot up on the wall until you're six foot under and he grabbed his hat and said I'll hold onto it a few more years, and he did but he's made it now. This happens every day. These are the hardworking citizens of Grand Saline. They keep the town moving. Without them, the town would just fold, I believe.

[00:07:56] My mother said years ago, son, you were born 100 years too late; and a couple of years ago, I said, mother, you remember telling me I was born 100 years too late, and she said son, 150 now. So, yeah, I still could go up the Chisholm Trail, you know. I don't care. I want to go back to this day, you know, but . . .

Female Voice 4: [00:09:12] For the majority of, like, the black people in this town, they're not going to go to Grand Saline. They're not going to go to Grand Saline. They're not going to hang out in Grand Saline. They don't have any friends from Grand Saline, and they're just like they're still racist. The Klan's there, you know. They lynch people there. They don't like you. They're going to chase you out of town. They're going to try to fight you. I mean, like, literally, like, it's like taboo.

Tyler: [00:09:35] Us, we all grew up and heard the same stories. You don't go to Grand Saline. You don't talk to people from Grand Saline. There's no reason for you to be there because it's not safe for you. When you live and you are around it enough, you get a feel. You know, the air, it's kind of palpable where you can feel that it's not comfortable to be here. The eyes are on you.

Female Voice 6: [00:09:55] We were always told that they had a pot and it was. I remember. I don't know if it's still over there or not, but they had a black pot, and they said that's where they would always take, you know, the black people; and they had a place they said this is where they would hang them and that kind of thing, and I always had just a fear of Grand Saline.

Female Voice 7: [00:10:16] They used to kill the blacks up there, and I'm really afraid to go through Grand Saline.

Male Voice 5: Yeah, if you go around now, you would go around Grand Saline and try to bypass it. I don't think it's like it used to be.

Male Voice 6: [00:10:41] Back when I was going to basketball, we had to be police escorted because our basketball team was state run. So, everywhere we'd go, especially Grand Saline, we had to be police escorted in and police escorted out.

- Male Voice 5: Even when I go through Grand Saline going to a little town on the other side of Grand Saline, if I could jump over Grand Saline, I would jump.
- Male Voice 6: All right, [Uncle, quiet now].
- Male Voice 5: [00:11:11] Well, speak the truth.
- Male Voice 6: I could reckon.
- Male Voice 5: Well, I'm not going to lie. I ain't lying. I ain't making up no story.
- Male Voice 6: There have been a lot of beatings up there.
- Male Voice 5: Well, that's what I'm saying.
- Male Voice 6: People been beat and beat and then drove off in their car, take them to the line, Mineola, leave them out there.
- Male Voice 5: [00:11:40] You just can't erase the things that's been done. You can't erase the things about Grand Saline.
- Male Voice 6: You know how old he is? You know it. Out of all this age, he still remember.
- Andy: [00:11:40] Charles is complicated. You can't describe him in one word. Charles was brilliant, he was stubborn, he was difficult, he was passionate, he – gosh. How else would you describe Charles?
- Paul: He was very emotional.
- Andy: [00:13:01] Charles was not someone that he saw as his job to uplift everyone and make them feel happy and good. His point was to challenge your thinking and to really do what I think a church should do which is you leave that door, and you try to go out and be a better person and truly live a better life, and we joke that Charles was the only person who could make Easter sad.
- Steve: [00:13:28] He was wounded by injustice anywhere. I don't know that I've ever – it's funny. This is 20 years ago, but I don't remember ever meeting anyone who was so personally hurt by injustice and inequality. He felt it as if it was a blow and here's a straight, white man with no particular reason to care about women's rights; yet, he cared very, very deeply. [00:14:08] No particular reason to care about lesbian and gay rights; yet, he cared very, very deeply, and he felt that it was his mission to erase inequality wherever he saw it, and apparently, he felt it was his mission to erase all of it.

- Bill: [00:14:31] I went into his desk there at the house, and he had left instructions, his driver's license, photo, insurance agencies. It didn't surprise me, but it also told me that he had been planning without our knowing, you know, on doing just this.
- Kathy: [00:15:01] That's what surprised us. He'd been planning it for two years.
- Bill: Then he left the names of the people that he wanted to participate in his memorial service and that he wanted contacted. Had a list here.
- Kathy: [00:15:28] Here's one. "Bill Harris. We both transferred from the Texas Conference to the Southwest Texas Conference because we got in trouble. Bill may not know about my being thrown out of houses for supporting racial integration in the mid 50s and asked to leave Carthage because I wouldn't participate in the nigger minstrel.
- Bill: [00:15:50] He didn't want organ music.
- Kathy: He hated organ music. "There is no telling how long it will take to get my remains because the authorities will have to do toxicology tests to see if I was on drugs." I think he was in such a place to where he had given so many words that he felt like words were no longer enough.
- Rex: [00:17:16] I'm sure I first heard about it through some kind of official notification because I was working for the city at that time. So, I think I heard about it through police or fire. I did not know Mr. Moore and did not know of his circumstances or anything about that. So, actually, we were just shocked and appalled as anybody is; and as we learned more about him being a native of Grand Saline and all that, it became a lot more personal, of course.
- [00:17:46] Grand Saline holding some kind of racism or racist idea as a community – that doesn't exist, and I don't think we have to continue to talk about that. If you're not careful, it will stir all that up again, and it will be perpetuated again; and that's not something we want to happen because it needs to go away, and it goes away because of the good people of Grand Saline do not perpetuate it. It's talked about far less here than in it might be in other places.
- Female Voice 8: [00:18:20] When I was in high school, I dated a black guy; and I got called a nigger lover by lots of the guys. I remember one time we had a track meet, and the next day a guy says did you all see all those monkeys walking around on their hind legs last night, and things like that, you'd hear it every day. I probably heard the N-word every day at school. It's like you go back in time kind of when you come to Grand Saline from other places.

- Female Voice 9: [00:18:51] I was a cheerleader in a high school, and we learned skits. We reenacted the same scene over and over in a different style; and one of the styles – I’m going to cringe – was ghetto style. So, we all had to talk and act ghetto, and it makes me sick now. I think about it all the time, and I haven’t, like, forgiven myself for it; but I also think where were the adults to correct us.
- Chet: [00:19:25] People are aware that Grand Saline is one of those cities, one of those little towns, that more or less didn’t allow black people in town. There’s a little community southwest of town here called Poletown, and they say that that name originated from actually hanging black people back in the day. [00:19:55] Now, that could be a rumor. I’ve never seen it, of course, myself; and they would hang their heads on a pole there, so, they called it Poletown. Goodness.
- Terry: [00:20:08] People said it was called Poletown because that’s where they went and hung the blacks on the poles. It was called Poletown because the only materials for building left to build with in that area were trees small enough to make poles out of, and so, they called their huts pole huts, and it became Poletown.
- Female Voice 3: [00:20:29] One of the big stories was about on each end of town there was a sign that said you better not let the sun set on your black ass.
- Male Voice 2: I never saw the sign. I never talked to anyone much older than me that ever saw the sign. I don’t know if it ever existed or whether it was just something that was talked and told. I don’t think it ever existed.
- Chet: [00:20:54] One on each end of town. I’ve actually seen one of those signs. A friend of mine that I used to be in business with owned one of those signs. I don’t know where it went now. I’ll bet you it’s hanging in somebody’s game room here in town though. I bet you there’s one of those signs still left here.
- Elvis: [00:21:18] This is the old family farm here. My father bought it in 1936 from his father-in-law, my grandfather. It seemed like something got started again in the 90s that brought all of this up about people being hung. There’s only one documented proof of one person ever being – he wasn’t hung. His head was hung.
- [00:21:47] The body was never hung. His head was cut off, and he was a white man. He was a doctor, Dr. Page. He was killed for being an associate of blacks and attending to blacks. I don’t know why anybody would object to any doctors treating anybody, but that was the reason was given.
- Male Voice 7: [00:23:04] You can look at the culture itself and what people are okay with saying and know that it can’t all be false.

- Female Voice 9: I can't imagine that there's no truth to it. That would be really hard to believe that somebody somewhere just made all of this up.
- Bruce: [00:23:30] You make talk to someone here that may speak of something here that's went on; but yet, when you investigate it, you find out it really didn't exist. I think the shame would be if you are deceived into thinking something was really a problem and then dying for something that wasn't even accurate. I mean that would be – I guess that would be the worst of all things.
- Male Voice 7: [00:23:55] Well, the folklore is exactly that. It was folklore, and there's no truth to it. It was all from the minds of men, the imagination of men, and guys who were trying to raise an eyebrow, you know. All we know about any history really is what some historian tells us and what's perpetuated by the culture.
- Linda: [00:24:26] These are – the day we got married at Grace Methodist Church. So, we dated for two or three years before we got married; and it was different living with him, you know, because that struggle that he went through to come up with a sermon every week was ever present during the week, and we could never go out on Friday night or Saturday night because he was working on his sermon.
- [00:25:05] Well, I like to go out and do things, you know. He was so intelligent that most people could not really understand him unless they go to know him. I mean on the surface he might seem eccentric, but if you knew him you know it was related to some because he was feeling strong about. Just like marching down Congress Avenue on Martin Luther King Day. It never occurred to me to do that, but it did to him.
- Jack: [00:25:49] About two weeks after this took place, I was teaching up at Dallas at SMU in the summer school in a class; and I asked the students who were Methodist ministers for us to talk about it in this class. It was almost as if Charles' death was a threat to them, exposing them and their commitment. How could somebody be this committed to do this?
- Lou: [00:26:18] None of us knew. None of us knew the depth at which this sense of not being able to fulfill this dream or vision was affecting him, and I think there's a little bit of this notion of the Tibetan monk's tradition of self-immolation as a way of kind of saying I cannot be a part of this world the way it is.
- Charles: [00:26:42] I know he was in failing health. He felt like I'm going maybe not live for a few more years anyway. I'm going to go out this way and go my way. So, in that sense, I understood it, totally understand it, and respected it,

even, yes, even though I know it had to deeply traumatize and hurt family members and the people who were there when it happened.

Guy: [00:27:18] This is a picture of him in 66 which would have been in Chicago at the height of the racial conflict in the Civil Rights Movement, all of that. So, we would have been on the West Side of Chicago at this time. You know, there were riots going on; and he was just fearless, you know. He would walk the streets of the community and talk to people. He was really at his best when he was doing that kind of work, and I think he really struggled with doing the secular thing, being the dad, and being there for his kids.

[00:27:55] He really had a hard time with that. He was a part-time dad, full-time minister; and you know, we missed him. You know, we needed him, and he wasn't around because of the work that he did. I don't think it's because he didn't want to be a father. I just don't think he knew how to be a father.

Bruce: [00:29:26] Well, you know, I don't think there's anything that you and I can do to atone for the sin of someone else. I think that what we have to do is simply live our lives and there's nothing that I can do to make up for the sins of my, you know, for instance, my father or grandfather, whatever.

Lisa: [00:29:46] He wanted people to repent for the racism but who? I mean those people more than likely aren't alive. Their children shouldn't have to pay for what their parents did or the forefathers did. Our town shouldn't have to pay for something that the forefathers did.

B.R.: [00:30:05] Now, what the guy did, the message he wants to bring out, that's honorable but guess what? We got it. We got a black president, dude. The country's got it. To come back here now and do this now, that's stupid. Yeah, the African-American community was treated wrong. If you don't, you – well, you about as dumb as the idiot that set himself on fire down there.

[00:30:35] That's why the KKK ain't running up and down these roads no more because they ain't welcome. We got to get past this fabricated crap and get back to reality. You know, just as rare as that dude setting himself on fire for the black community, just as rare as the KKK riding a parade right down the main street of Grand Saline, Texas. It ain't going to happen.

Ira: [00:30:59] Right here in Van Zandt County, we've had colored water fountains, white water fountains, colored bathroom. Here in Smith County, in downtown Tyler, if you go down there to shop, if you was a minority, the only place you could use the restroom, you'd have to go to the courthouse, go down in the basement to the bathroom. I remember that.

Elvis: [00:31:30] The [race] of the blacks newly freed, they were considered less than human in a lot of cases and without soul in some cases and second-class

citizens in some classes throughout the South. Well, the losing of a war don't change your mind.

Don: [00:32:10] The reason for that attitude developed in Grand Saline was because the strike that occurred at that salt mine years earlier. My father was a constable there, and the strike caused the Morton Salt Company to go over in East Texas and gather up a number of people to come in and work, the majority of which were black. Miners didn't make much money, and they needed every paycheck they got.

[00:32:42] So, when someone came along and took their place at the mine, it didn't look like they were going to get their jobs back. So, the trouble started and so, as a result of that, the attitude of generation after generation was the same. Father to son to son to son said that, and if they caught a black man in town after dark, they'd get whipped.

Lisa [00:33:11] I'm not saying that Grand Saline's perfect. There is people here that are racist. They hadn't changed their mindset, and some of the younger ones are like that; but if you can show me a town that's not racist, then I'll be happy to acknowledge, yay, a town, an amazing town that's not racist.

Chet: [00:33:36] Up until 10 years ago or so, there really wasn't people of color living in town. There were Mexican types of people in color but I say people of color meaning the Negro.

Male Voice 7: [00:33:58] Of course, at the time, you know, being young, you never really thought about it. Sure you didn't see a whole lot of them, but you didn't think that maybe the town was put, you know, you didn't know about the town, you're a kid; and then slowly as I started to get older, and I think it was like intermediate school, I was like, Mom, we don't have any black people besides, you know, so-and-so. I was like why is that, and she was like, well, you know, just imagine a kid asking their mom, you know, why are there no black people; and that's going to be really hard to explain.

Male Voice 8: [00:34:27] When I was growing up in high school, it seemed like every other school around us at least had, you know, a few black students, and Grand Saline, for some reason, didn't. So, it's like this big hole and then everybody else, like, life is existing around us.

Female Voice 3: [00:34:41] There was like two half-black people and that was it, and no one really said that. They were like they're white. They're just really tan. I'm like, okay, whatever. If there was a black person just walking along the side of the road, even if they were just exercising, I mean, everyone in their car would be like that – were that – they were black.

- Male Voice 9: [00:35:06] Well, I think that the blacks like to have their own community, and there's not one here; and when they come, you know, they're lonesome. They don't have any people to really associate with unless they do have good white folks who become their friends, you know, and then that's different. We don't have a black church.
- Male Voice 4: [00:35:32] All I can tell you is that the black folks are welcome in my place right here any day they, you know, that they want to be. I don't have any problems with blacks, browns. The bad ones are not welcome. The bad white folks are not welcome in my house. The bad Mexican people are not welcome in my house. The good people are welcome in my house for lunch. I mean, you guys are all welcome to come eat with me today, you know but that's all. I don't know. It's been known that way and just history, I guess. I don't know. A piece of history that – I've never told anybody they couldn't be here.
- Guy: [00:36:44] He really loved the city of Grand Saline tremendously and wished that he could retire there and write his memoirs, but then he had that whole, you know, racism thing just hanging over like a dark cloud, you know.
- Female Voice 6: [00:37:03] You know, here is this person that's aware of so much that he would take his own life but then on the other hand, I'm thinking, you know, what is the advantage? Would it actually help anything?
- Ira: [00:37:22] I'm sure that what he thought that what he thought he was doing in his heart was right; and sometimes, you have to do great things like that to get attention, and I'm sure God probably called him to do something. Now, I don't know if he called me to do something like that, but I pray that whatever he called me to do, I'd be able to do it.
- Chet: [00:37:47] Yes, for a while, you could walk out there and see the burn marks. You can't see them anymore, but why would someone do that? Why, you know, just why? What gets into people? He didn't prove a darn thing to me, you know, and anybody else except that he was a little tattered in the head.
- Male Voice 2: He had been gone a long time from here.
- Male Voice 4: [00:38:19] What he did, I don't even, you know. That'll probably go down in bad history for our town, if you want to know what I think about it, but as far as the past, something's wrong for somebody to come up and do something like that. I mean I can't even imagine. I can't imagine why he would do it to prove a point. I mean, that's all I've got to say on that subject as [Tom Horn] would say.
- Male Voice 10: [00:38:54] Why he said it doesn't make sense. It just goes to show you that suicidal people are sick. He was mentally unstable.

- Male Voice 11: Sounded like a Democrat to me.
- B.R.: [00:39:16] We got to start looking at purpose. This self-[martyrism] crap. You're not a martyr if you do it yourself. We don't celebrate Hitler today because he committed suicide. You notice that?
- Don: [00:39:32] People were saying, you know, he's crazy because you couldn't answer the question why; and I still can't answer the question why in my own mind. You know, I felt like if I had just been around, if I had known he's doing this, you know, I could have done something about it; but as it turned out, I couldn't.
- Guy: [00:40:58] He seemed ill, was not getting out of bed; and I think in retrospect he was just battling with himself because he knew, he had planned this, and it was eminent, and he was really struggling with it.
- Female Voice 3: He went over to this side and he knelt down; and we were like that's weird, that's really weird.
- Male Voice 3: [00:41:23] I heard something and I turned around and I looked across the street and I seen Mr. Moore standing there with a gas can and he was standing on top of a cushion that goes on a couch and he was pouring something all over him and out of a can, and all of a sudden, he dropped to his knees; and he had a long cigarette lighter that you use on a barbecue grill and he was looking up in the air and then all of a sudden, he just lit it . . . and he was on fire from head to toe.
- Female Voice 3: [00:42:33] You know, like in movies where you're seeing the one person. Everything else is going really fast but for that one person, it's slow motion. That's what it felt like. There were people. Like, stopping on 80. There were people running out of the stores, you know. The ambulance got there, the fire trucks got there. Every person and their dog wanted to know what was going on, and I was just, like – I just sat there.
- Male Voice 3: [00:43:06] For probably two to three weeks there, I woke up every night at 1:00 or 2:00 in the morning; and I could still see him burning and I could still smell the flesh. You know, there's nothing like that smell when you smell a human burning.
- Guy: [00:43:21] The police came to my home, told me that something had happened with my father and wanted me to come to their house. There were about five Allen police officers there, and they explained to us what happened and that he'd been CareFlight-ed to Parkland Hospital.

Kathy: [00:43:45] He had a strong heart. His heart just kept beating, and it finally went. I never imagined that I'd actually ever know someone who would do anything like that, who would destroy their family, and bring so much pain.

[00:44:27] He wasn't thinking of the effects of his actions and the damage that it would cause because as much as we can say what he stood for and the good that he had done, that doesn't diminish the pain.

Female Voice 9: [00:45:22] We have to say, okay, I feel like we're not racists. I feel like I'm not a racist person; but everybody keeps saying this about our town, and so, let's look into this. Let's listen to these people that are telling us, you know, that we have a problem and really, really listen and listen to why they think we have a problem and let them give us examples of the problem and really spend some time thinking about it and reflecting on it and educating ourselves on it, and then if we still think we don't have a problem, okay.

Richard: [00:46:21] Well, my primary introduction with Grand Saline was as a result of my role here at the convention. I'd never heard of Grand Saline. They had never heard of me, and so I showed up and preached, did what they asked me to do, and there was an instant love relationship between me and the people.

[00:46:44] One scenario specifically was a gentleman who came to me with tears in his eyes and said 10 years ago I would have hated you, not because you had done anything wrong to me, not because you had said anything, just merely because of the color of your skin.

[00:47:04] I was taught to hate people like you; and after ministering with you, after sitting under teaching, after submitting to your leadership, I love you; and I'm angry at my parents for what they taught me because what they taught me was wrong, and with tears in his eyes, he said, will you forgive me, and with love and an embrace, of course, I forgive you.

Guy: [00:48:10] I don't want to say that I agree with what he did, but I can understand where he was coming from. I mean, obviously, it was very extreme; but I mean he was extreme in everything that he did, you know. All of his work for humanity, you know, was extreme, you know; and you talk about moving your family from St. Antonio to the West Side of Chicago, that is pretty extreme.

[00:48:40] You talk about living in a hut in Maliwad, India, with a cow manure floor for two years, that's pretty extreme; but you know, he was committed, you know, as he was in this final act.

Male Voice 3: [00:49:06] I don't think it's changed anything around here really because you know, people still carry on today like they did before it ever happened, like it's just another day.

- Male Voice 12: Everybody has their own inward self-belief about something, and I think he had let all of this myth and legend get in the way of his life.
- Sid: [00:49:31] He did not need to self-immolate to verify what he did. He was already doing all those things. It sounds like there was a part of him that felt like he hadn't done enough.
- Ira: [00:49:48] It's easy to stand on the sideline and do nothing when you know you should do something, but most folks don't want to get involved. They can handle it. I'll let them do it. Have mercy now. I'll pray for them but getting out there in the limelight doing it, that's a different story.
- Jeff: [00:50:13] You see the world can't change until we're willing to rub up against each other and have deep, difficult conversations. My concern with Grand Saline is that the easier thing to do is to try to move past it instead of sitting with it.
- Jack: [00:50:36] We all have secrets, and we're so afraid that if we reveal our secrets or our secrets are found out that it's going to be degrading to our community or degrading to us; but it's only when we're able to finally acknowledge who are, wouldn't it be so freeing to be able to say we can talk to other people of different ethnic backgrounds and racists, and we don't have to harbor some sort of resentment toward them.
- Jeff: [00:51:11] We see Jesus going back to these places where he felt at home just like Charles where he tried to make a difference in the world, and there were so many people who thought Jesus was crazy just like people think Charles was crazy; but there was a fire in Jesus, and I think a part of that fire was in Charles Moore.

[End of recorded material 00:53:14]